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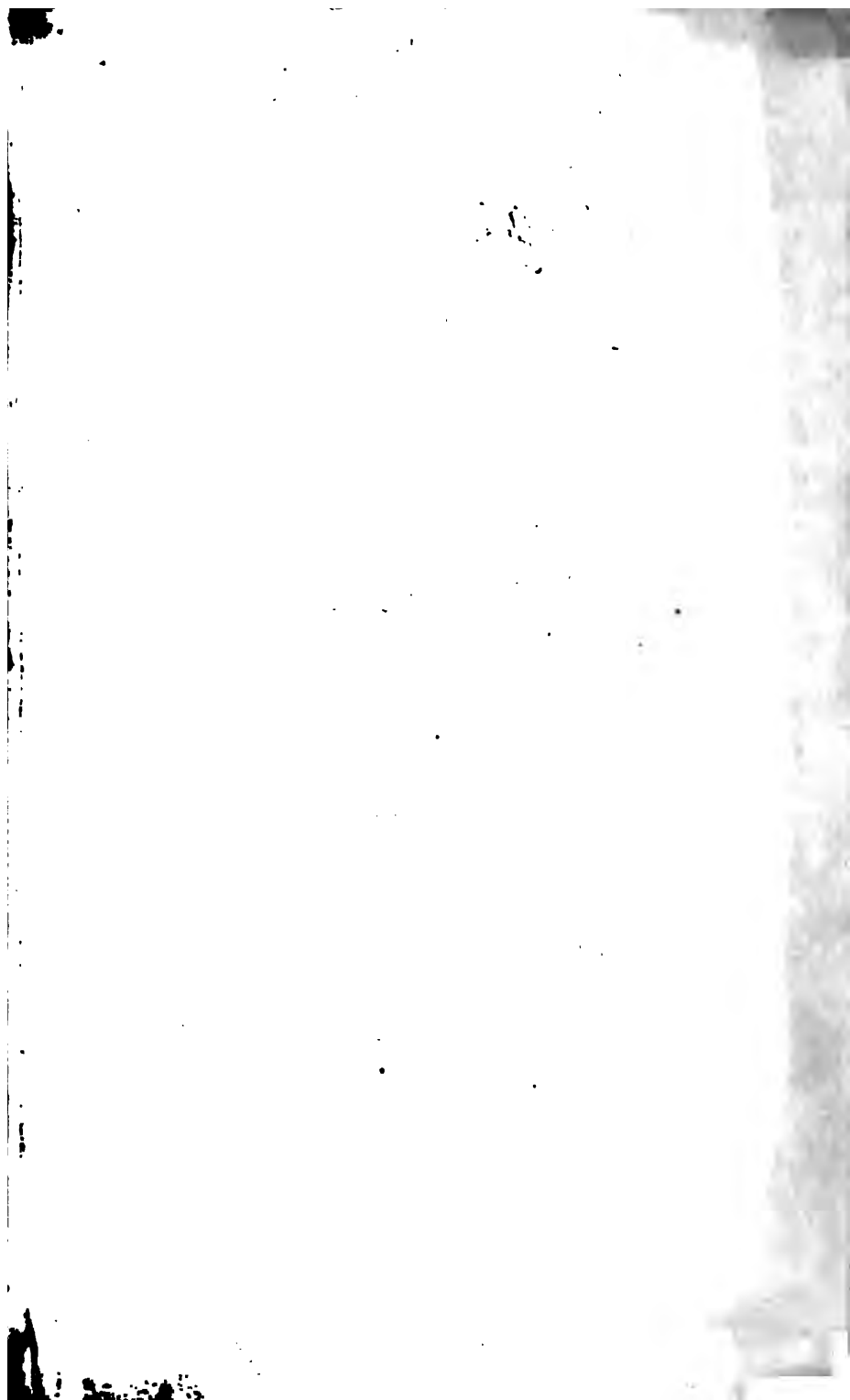
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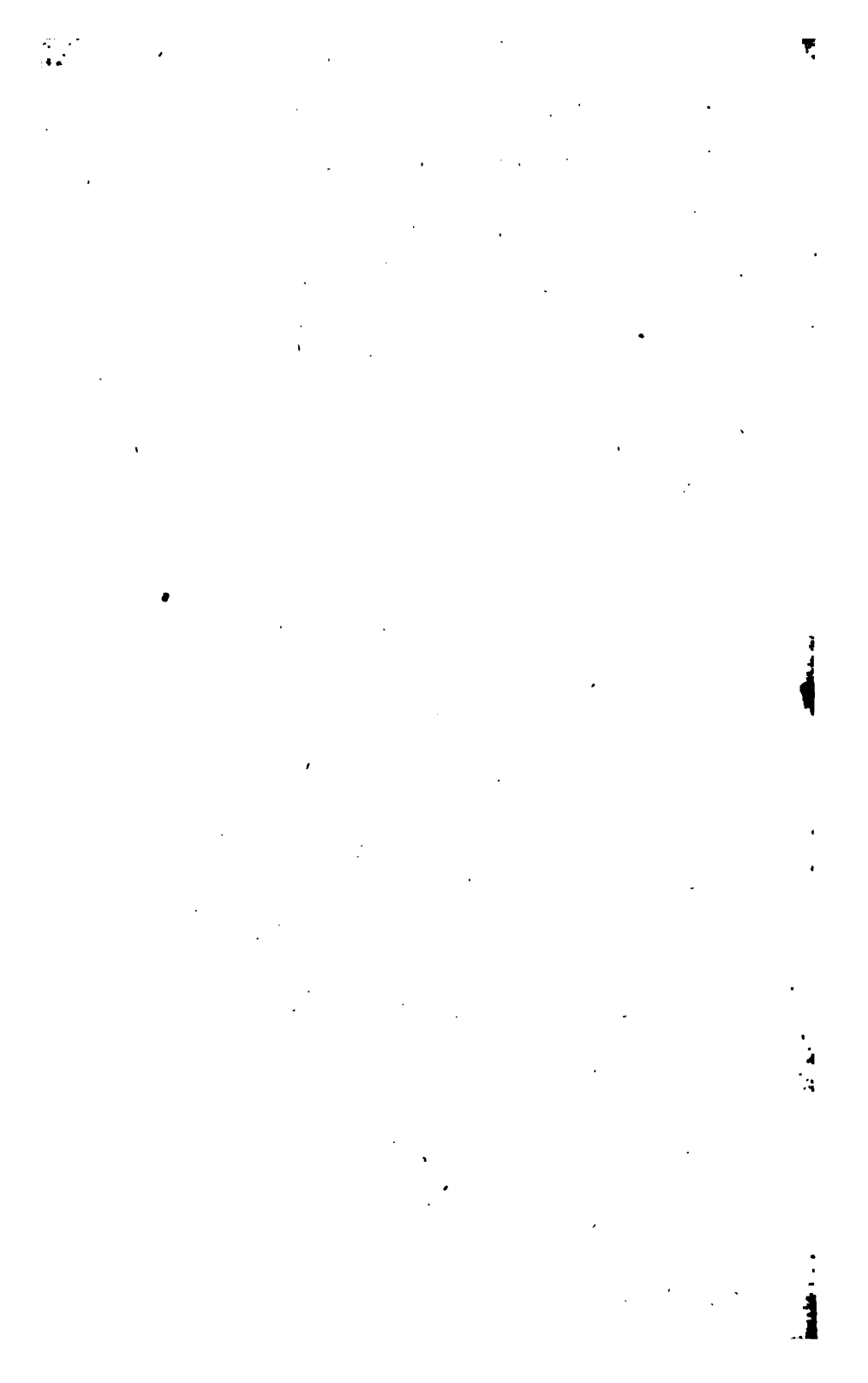
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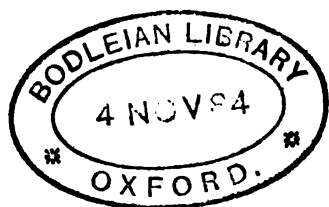
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A N

Universal, Historical, and Literary  
DICTIONARY.

C.

**C**ÆLIUS AURELIANUS, or, as some have called him, Lucius Cælius Arianus, an ancient physician, and the only one of the sect of the methodists, of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almost have collected it, without any information at all, from his stile, which is very barbarous, and much resembling that of the African writers. It is half Greek, half Latin, harsh, and difficult: yet strong, masculine, full of good sense, and valuable for the matter it contains. It is frequently very acute and smart, especially where he exposes the errors of other physicians; and always nervous. What age Cælius Aurelianus flourished in, we cannot determine, there being so profound a silence about it amongst the ancients: but it is very probable, that he lived before Galen, since it is not conceivable, that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very diligently the ancient physicians of all the sects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books *De celeribus & tardis passionibus*. The best edition of these books is that published at Amsterdam

VOL. III.

B

dam

dam in the year 1722. He wrote, as he himself tells us, several other works : but they are all perished. This however, which has escaped the ruins of time and barbarism, is highly valued, as being the only monument of the *Medicina methodica*, which is extant. He is allowed by all to be admirable in the history and description of diseases.

Bayle.

CÆSALPINUS (ANDREAS) an eminent philosopher and physician, was born at Arezzo, about the year 1159. After being long professor at Pisa, he became first physician to pope Clement VIII. It should seem from a passage in his *Quæstiones peripateticæ*, that he had some idea of the circulation of the blood. "The lungs, says he, drawing the warm blood, thro' a vein [the pulmonary artery] like the arteries, out of the right ventricle of the heart, and returning it by an anastomosis to the venal artery [the pulmonary vein] which goes to the left ventricle of the heart, the cool air, being in the mean time let in thro' the canals of the *aspera arteria*, which are extended along the venal artery, but do not communicate with it by infusions, as Galen imagined, cools it only by touching. To this circulation of the blood out of the right ventricle of the heart thro' the lungs into its left ventricle, what appears upon dissection answers very well : for there are two vessels which end in the right ventricle, and two in the left : but one only carries the blood in, the other sends it out, the membranes being contrived for that purpose." His treatise *De plantis* entitles him to a place among the capital writers in botany ; for he there makes the distribution of plants into a regular method, formed on their natural similitude, as being the most safe and the most useful for helping the memory and discovering their virtues. Yet, which is very surprizing, it was not followed, nor even understood, for near a hundred years. The restorer of method was Robert Morison, the first professor of botany at Oxford. Cæsalpinus died at Rome, Feb. 23, 1603. His *Hortus siccus*, consisting of 768 dried specimens pasted on 266 large pages, is still in being. The titles of his writings are, *Kάταταξις*, five *speculum artis medicæ Hippocraticum*. *De plantis libri xvi. cum appendice*; printed at Florence in 1583. *De metallicis libri iii. Quæstionum medicarum libri ii. De medicamentorum facultatibus libri ii. Praxis universæ medicinæ. De demonum investigatio peripatetica. Quæstionum peripateticarum libri v.*

General Dict.

CÆSAR



CÆSAR (JULIUS) a learned civilian, was born [A] near Tottenham in Middlesex, in the year 1557. He took the degree of bachelor of arts, May 17, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to study in the university of Paris; where, in the beginning of 1581, he was created doctor of the civil law; to which degree he was also admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was master of requests, judge of the high court of admiralty, and master of St. Catherine's hospital near the Tower. Upon king James's accession, he was knighted by that prince at Greenwich. He was also constituted chancellor, and under-treasurer of the exchequer, and, on the 5th of July 1607, sworn of his majesty's privy council.

He obtained a reversionary grant of the office of master of the rolls, and succeeded to it on the 1st of October 1614; upon which he resigned his place of chancellor of the exchequer. He was continued privy councillor by king Charles I. and appears to have been also *custos rotulorum* of the county of Hertford. Fuller says, he was chancellor of the duchy of Lancaster. He died April 28, 1639, in the 79th year of his age, and lies buried in the church of Great St. Helen within Bishopsgate, London, under a monument designed by himself; which is in form of a deed, and made to resemble ruffled parchment, in allusion to his office, as master of the rolls. He was a man of great gravity and integrity, and remarkable for his extensive bounty and charity to all persons of worth, or that were in want. He made his grants to all persons double kindness by expedition, and cloathed (as Lloyd expresses it) his very denials in such robes of courtship, that it was not obviously discernable, whether the request or denial were most decent. He was also very cautious of promises, lest, becoming unable to perform them, he might multiply his enemies, whilst he intended to create friends. Besides, he observed that great persons esteem better such persons they have done

[A] His father Cæsar Adelmar, (or Dalmarius, Dalmare, or Athelmer) physician to queen Mary and queen Elizabeth, was lineally descended from Adelmar count of Genoa and admiral of France in the reign of Charles the great, A.D. 806. This Cæsar Adelmar's mother was daughter to the duke de Cesarini,

from whom he had the name of Cæsar, which name Mary I. queen of England ordered to be continued to his posterity: and his father was Peter Maria Dalmarius, of the city of Treviso in Italy, doctor of laws, sprung from those of his name living at Ciudad del Friuli. *Biogr. Brit.*

great courtesies to, than those they have received great civilities from; looking upon this as their disparagement, the other as their glory [B]. There is an entertaining story that has a relation to him mentioned by lord Clarendon, as follows. "Sir Julius Cæsar was then master of the rolls, [in the reign of king Charles I.] and had inherent in his office the indubitable right and disposition of the fix clerks places, all which he had for many years, upon any vacancy, bestowed to such persons, as he thought fit. One of those places was become void, and designed by the old man to his son Robert Cæsar, a lawyer of a good name, and exceedingly beloved. Weston earl of Portland, lord treasurer (as he was vigilant in such cases) had procured the king to send a message to the master of the rolls, expressly forbidding him to dispose of that fix clerk's place, till his majesty's pleasure should be further made known to him. It was the first command of that kind that had been heard of, and was felt by the old man very sensibly. He was indeed very old, and had outlived most of his friends; so that his age was an objection against him; many persons of quality being dead, who had, for recompence of service, procured the reversion of his office. The treasurer found it no hard matter, so far to terrify him, that (for the king's service as was pretended) he admitted for a fix clerk a person recommended by him (Mr. Fern a dependant upon him) who paid six thousand pounds ready money; which, poor man! he lived to repent in a jail. This work being done, at the charge of the poor old man, who had been a privy counsellor from the entrance of king James, had been chancellor of the exchequer, and served in other offices; the depriving him of his right made a great noise: and the condition of his son (his father being not likely to live to have the disposal of another office in his power) who, as was said before, was generally beloved, and esteemed, was argument of great compassion; and was livelily, and successfully represented to the king himself; who was graciously pleased to promise, that, if the old man chanced to die before any other of the fix clerks, that office, when it should fall, should be conferred on his son, whosoever should succeed him as master of the rolls;

[B] Sir Julius Cæsar's manuscripts were sold by publick auction in sundry lots at London, in December 1757, for upwards of five hundred

pounds, after being refused by a cheefemonger, as not clean enough for his purpose to serve for waste paper.

" which

“ which might well be provided for : and the lord treasurer  
 “ obliged himself (to expiate the injury) to procure some  
 “ declaration to that purpose, under his majesty’s sign ma-  
 “ nual ; which, however easy to be done, he long forgot,  
 “ or neglected. One day, the earl of Tullibardin, who was  
 “ nearly allied to mr. Cæsar, and much his friend, being  
 “ with the treasurer, passionately asked him, whether he had  
 “ done that business ? To whom he answered with a seeming  
 “ trouble, that he had forgotten it, for which he was hear-  
 “ tily sorry ; and if he would give him a little note in  
 “ writing, for a memorial, he would put it among those  
 “ which he would dispatch with the king that afternoon.  
 “ The earl presently writ in a little paper, Remember  
 “ Cæsar : and gave it to him ; and he put it into that  
 “ little pocket, where, he said, he kept all his memorials  
 “ which were first to be transacted. Many days passed, and  
 “ Cæsar never thought of. At length, when he changed  
 “ his cloaths, and he who waited on him in his cham-  
 “ ber, according to custom, brought him all the notes and  
 “ papers found in those he had left off, which he then  
 “ commonly perused ; when he found this little billet, in  
 “ which was only written Remember Cæsar, and which he  
 “ had never read before, he was exceedingly confounded,  
 “ and knew not what to make or think of it. He sent for  
 “ his bosom friends, and after a serious and melancholic  
 “ deliberation, it was agreed, that it was the advertisement  
 “ of some friend, who durst not own the discovery ; that  
 “ it could signify nothing, but that there was a conspi-  
 “ racy against his life, by his many and mighty enemies :  
 “ and they all knew Cæsar’s fate, by condemning or ne-  
 “ glecting such animadversions.” Therefore they advised him Biogr. Brit.  
 to pretend to be indisposed, that he might not stir abroad  
 all that day, and that none might be admitted to him but  
 persons of undoubted affection : and that at night some ser-  
 vants should watch with the porter. “ Shortly after, the  
 “ earl of Tullibardin asking him, whether he had remem-  
 “ bered Cæsar ? the treasurer quickly recollected the ground  
 “ of his perturbation, and could not forbear imparting it to  
 “ his friends, and so the whole jest came to be discovered.”

CAGLIARI (PAUL) a most excellent painter, was born  
 at Verona in the year 1532. Gabriel Cagliari, his father,  
 was a sculptor ; and Antonio Badile, his uncle, was his ma-  
 ster in painting. He was not only esteemed the best of all  
 the Lombard painters, but for his copious and admirable in-

vention, for the grandeur and majesty of his composition, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, stiled by the Italians *Il pittor felice*, The happy painter. He drew his first pieces at Mantua, and some other cities in Italy; but meeting with more employment at Venice, he settled there; and the best of his works were made, after he returned thither from Rome, and had studied the antique. There is scarce a church in Venice, which has not some piece or other of his; and De Piles says, that "his picture of the marriage at Cana, in the church of St. George, is to be distinguished from his other works, as being not only the triumph of Paul Veronese, but almost the triumph of painting itself." When the senate sent Grimani, procurator of St. Mark, to be their ambassador at Rome, Paul attended him, but did not stay long, having left some pieces at Venice unfinished. Philip II. king of Spain, sent for him to paint the Escorial, and made him great offers; but Paul excused himself from leaving his own country, where his reputation was so well established, that most of the princes of Europe ordered their several ambassadors, to procure something of his hand at any rate." He was a person of a noble spirit, used to go richly dressed, and generally wore a gold chain, which had been presented to him by the procurators of St. Mark, as a prize he won from several artists his competitors. He had a great idea of his profession, having been often heard to say, that it was a gift from heaven; that to judge of it well, a man must understand abundance of things; and, what gives us the highest opinion of his moral make, that the sovereign quality of a true painter is probity and integrity of manners. He was highly esteemed by all the principal men in his time; and so much admired by the great masters, as well his contemporaries, as those who succeeded him, that Titian himself used to say, he was the ornament of his profession. And Guido Reni being asked, which of the masters his predecessors he would choose to be, were it in his power, after Raphael and Corregio, named Paul Veronese; whom he always called his Paolino. He died of a fever at Venice, in the year 1588, and had a tomb and a statue of brass erected in the church of St. Sebastian.

Paul left great wealth to his two sons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finishing several pieces left imperfect by their father; and followed his manner so closely in other excellent works of their own, that the connoisseurs do not easily distinguish

Fresnoy, &c.

Vies de Peintres.

## CAJETAN.

singulish them from those of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done some rare pieces. 'Tis thought, if he had lived, that he would have exceeded his father; but contracting an impostume in his breast, by applying too intensely to his profession, he died of it in the year 1596, when he was only twenty six years old. Gabriel had no great genius for painting; and therefore, after his brother's decease, applied himself to merchandize. Yet he did not quite lay aside his pencil, but made a considerable number of portraits, and some history-pieces of a very good gusto. He died of the plague in the year 1631, aged 63.

There was also Benedict Cagliari, a painter and sculptor, who was Paul's brother, and lived and studied with him. He assisted him, and afterwards his sons, in finishing several of their compositions; but especially in painting architecture, in which he chiefly delighted. His stile in painting was like his brother's; and not being ambitious enough of fame to keep his productions separate, they are in a great measure confounded with Paul's. He practiced for the most part in fresco; and some of his best pieces are in chiaro-obscuro. He possessed moreover a tolerable stock of learning, was something of a poet, and had a peculiar talent in satyr. He died, aged sixty, in the year 1598.

CAJETAN, a cardinal, was born in the year 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of St. Dominic, of which he became an illustrious ornament; and having taken a doctor's degree, when he was about two and twenty years of age, he taught philosophy and divinity first at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it, which office he exercised for ten years. He defended the authority of the pope, which suffered greatly at the council of Nice, in a work entitled, *Of the power of the pope*; and for his zeal upon this occasion, he was made bishop of Cajeta. Then he was raised to the archiepiscopal see of Palermo; and in the year 1517, made a cardinal by pope Leo X. The year after he was sent a legate into Germany, to quell the commotions, which Luther had raised by the opposition he had given to Leo's indulgences; but Luther, being under the particular protection of Frederic, elector of Saxony, set him at defiance; and though, in

obedience to the cardinal's summons, he repaired to Augs-  
burg, yet he rendered his endeavours of none effect. Cajetan  
was employed in several other negotiations and trans-  
actions, being not only a man of letters, but having a pecu-  
liar turn for business; and at length died, in the year 1534,  
when he was sixty five years and twenty nine days old.

Sixtus Senensis tells us, that he was a most subtle logi-  
cian, an admirable philosopher, and an incomparable divine.  
He wrote commentaries upon Aristotle's philosophy, and  
upon Thomas Aquinas's theology. He gave a literal trans-  
lation of all the books of the Old and New Testaments  
from the originals, excepting Solomon's song, and the Pro-  
phets, which he had begun, but did not live to proceed far  
in; and the Revelations of St. John, which he designedly  
omitted, saying, that to explain them, it was necessary for a  
man to be endued, not with parts and learning, but with the  
spirit of prophecy. Father Simon's account of him, as a  
translator of the Bible, is critical and historical. "Cardinal  
"Cajetan, says he, was very fond of translations of the  
"Bible purely literal; being persuaded, that the scripture  
"could not be translated too literally, it being the word of  
"God, to which it is expressly forbid either to add or di-  
"minish any thing. This cardinal, in his preface to the  
"Psalms, largely explains the method he observed in his  
"translation of that book; and he affirms, that although  
"he knew nothing of the Hebrew, yet he had translated  
"part of the Bible word for word from it. For this pur-  
"pose he made use of two persons, who understood the lan-  
"guage well, the one a Jew, the other a Christian, whom  
"he desired to translate the Hebrew words exactly accor-  
"ding to the letter and grammar, although their transla-  
"tion might appear to make no sense at all. I own, says  
"he, that my interpreters were often saying to me, this He-  
"brew diction is literally so, but then the sense will not be  
"clear, unless it be changed so: to whom I, when I heard  
"all the different significations, constantly replied, never  
"trouble yourselves about the sense, if it does not appear to  
"you, because it is not your business to expound, but to  
"interpret: do you interpret it exactly as it lies, and leave  
"to the expositors the care of making sense of it." Cardinal  
Pallavicini, who looked upon this opinion of Cajetan's as  
too bold, says, that Cajetan, "who has succeeded to the  
"admiration of the whole world in his other works, got  
"no reputation by what he did upon the Bible, because he  
"followed

Sixtus Sen.  
Bibl.

Hist. Crit.  
du V. T.  
Liv. ii. c.  
20,

"followed the prejudices of those, who stuck close to the Hebrew grammar." But father Simon is of opinion, that he "may in some measure be justified : for he did not, says he, pretend to condemn the ancient Latin translator, or the other translators of the Bible, but would only have translations of the Bible to be made from the original as literally as can be, because there are only these originals, which can be called the pure word of God ; and because in translations, which are not literal, there are always some things limited, which do not thoroughly express the original."

CAIUS, or KAYES, (dr. JOHN) a very eminent English physician, was born at Norwich upon the sixth of October, in the year 1510, and after he had been well instructed in the belles lettres at a school in that city, was sent to Gonvil hall in Cambridge upon the twelfth of September, 1529. He took a bachelor and master of arts degree at the regular times ; and was chosen fellow of his college in the year 1533. To accomplish himself as much as possible in his profession, he formed a scheme of traveling ; and in the year 1539, set out for Italy, making France, and Flanders, and Germany in his road. He studied at the university of Padua under John Baptist Montanus, and took a doctor of physick's degree there, in the year 1541. He returned to England in the year 1544 ; and distinguished himself so greatly by his learning and uncommon skill in his profession, that he became at length physician to king Edward VI. and was afterwards continued in that place by the queens Mary and Elizabeth, till the year 1568, when he was turned out, as it is said, upon a suspicion of being too much attached to the popish religion. He wrote a great many books in Latin, among which were, 1. De ephemera Britannica. 2. De antiquitate Cantabrigiæ academice. 3. De canibus Britannicis. 4. De antiquis Britannicæ urbibus. 5. De annalibus collegii Gonvilli & Caii. Besides these original works, he translated a good part of Galen and Celsus into Latin, and made large annotations upon those authors. He died at Cambridge in the year 1573, when he was in his grand climacterick ; and at his death gave his estate to build a new college to Gonvil hall, and to maintain some students therein. This house is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inscription, Fui Caius,

Tanner's  
Bibliotheca  
Britanico-  
Hibernica.

Camden's  
hist. of the  
reign of  
queen Elisa-  
beth.

There

There was also another John Caius, who lived somewhat earlier, and was poet laureat to Edward IV. This Caius traveled also into Italy, and distinguished himself by some literary labours; particularly by a translation from the Latin of the History of the siege of the isle of Rhodes, which he dedicated to that king.

Tanner, &c. There was likewise Thomas Caius, a Lincolnshire man, who, as Anthony Wood tells us, "was an eminent Latinist; Grecian, poet, orator, excellent for all kinds of worth, and at length Antiquitatum Oxoniensium plane hethuo."

Athen. Oxon. He was brought up at Oxford, and elected fellow of All Souls college in the year 1525. He was made register of the university, which place he quitted about the year 1530, upon his becoming domestic chaplain to John Longland, bishop of Lincoln.

Tanner. In the year 1559, he was made a prebendary of Sarum, and master of University college in Oxford in the year 1561. All which preferments, together with the rectory of Tredington in Worcesterhire, to which he was presented in the year 1563, he held to the day of his death; and this happened in his lodge at University college

Wood, &c. in May 1572. He wrote *Affertio antiquitatis Oxoniensis academice*, which he finished in seven days, and presented it in manuscript to queen Elizabeth at Oxford, upon her being entertained by the university, in September 1566. A copy of this work coming to the hands of John Caius, the physician abovementioned, he wrote an answer to it in his book, intitled, *De antiquitate Cantabrigienfis academice*, and published them both together in the year 1568, under the name of *Londinensis*, and in 1574, under the name of John Caius. Thomas Caius wrote a reply, as Wood tells us, soon after the first edition of his *Affertio* was published, entitled, *Examen judicii Cantabrigienfis cujusdam, qui se Londinensem dicit, nuper de origine utriusque academice lati*: but this was never printed. Thomas Caius translated into English, at the request of queen Catharine Parr, Erasmus's paraphrase on St. Mark: also from English into Latin, the sermons of Longland bishop of Lincoln; from Greek into Latin, Aristotle's book *De mirabilibus mundi*, Euripides's tragedies, Iſocrates's *Nicocles*, &c. &c.

CALAMY (EDMUND) an eminent presbyterian divine, Gen. Diſt. was born at London, in February 1600, and educated at Pembroke-hall in Cambridge, where he took the degree of bachelor of arts in 1619, and that of bachelor of divinity in



in 1632. His attachment to the Anti-arminian party hindered him from obtaining a fellowship, when his standing entitled him to it; but he was at length chosen *tanquam socius* of that college. Dr. Felton bishop of Ely took him afterwards into the number of his chaplains. In this station, he pursued his studies with great vigour, employing therein sixteen hours a day. He was presented by that prelate to the vicarage of St. Mary's, in Swaffhamprior in Cambridge-shire, which he resigned, on being chosen, after dr. Felton's death (which happened in 1626) to be lecturer of St. Edmundsbury in Suffolk. Here he continued ten years; and is said by some writers to have been a very strict conformist: but when bishop Wren's articles, and the book of Sports came to be insisted on, he thought it his duty to avoid conforming for the future, and apologized for his former conduct in a recantation and retractation sermon, preached at Bury. After this, he was presented by the earl of Essex to the rectory of Rochford in Essex. Upon the death of dr. Stoughton, he was chosen minister of St. Mary Aldermanbury; which brought him up to London in 1639. In July the same year, he was incorporated into the university of Oxford. Upon the opening of the long parliament, in November 1640, he distinguished himself in defence of the presbyterian cause, and had a principal hand in writing the famous *Smectymnus*, which, himself says, gave the first deadly blow to episcopacy. The authors of this tract were five, the initial letters of whose names compose the word *Smectymnus*, viz, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. It was published at London in 1641 in quarto, and entitled, An answer to a book entitled, An humble remonstrance: in which the original of liturgy and episcopacy is discussed, and queries propounded concerning both; the parity of bishops and presbyters in scripture demonstrated; the occasion of their imparity in antiquity discovered; the disparity of the antient and our modern bishops manifested; the antiquity of ruling elders in the church vindicated, the prelatical church bounded. Written by *Smectymnus*. The *Smectymnus* is mentioned by bishop Wilkins, in his discourse concerning the gift of preaching, as a capital work against episcopacy. In 1641 the house of lords appointed mr. Calamy to be a member of the sub-committee for considering of ways to accommodate ecclesiastical affairs; "in which," says dr. Calamy, in his Account of ejected members, "things were brought into a very hopeful posture; but the whole design was spoiled  
" by

Ibid.

Ibid.

Biogr. Brit.

Gen. Dict.

“ by bringing into the house the bill against bishops,” &c. Dr. Heylln’s account of this matter, in the History of the presbyterians, is in these words. “ Though a convocation were  
 “ at that time sitting, yet to increase the miseries of a fall-  
 “ ing church, it was permitted that a private meeting should  
 “ be held in the deanery of Westminster, to which some  
 “ orthodox and conformable divines were called, as a foil  
 “ to the rest, which generally were of presbyterian or pu-  
 “ ritan principles. By them it was proposed that many  
 “ passages in the liturgy should be expunged, and others  
 “ altered for the worse. That decency and reverence in  
 “ officiating God’s public service should be brought within  
 “ the compass of innovations: that doctrinal calvinism  
 “ should be entertained in all parts of the church; and all  
 “ their sabbath speculations, though contrary to Calvin’s  
 “ judgment, superadded to it. But before any thing could  
 “ be concluded in those weighty matters, the commons set  
 “ their bill on foot against root and branch, for putting  
 “ down all bishops and cathedral churches, which put a  
 “ period to that meeting without doing any thing.”

**Ibid.**

Calamy was afterwards an active member of the assembly of divines, and often ordered to preach before the parliament. He was at the same time one of the Cornhill lecturers, and his ministerial abilities procured him a very great interest in the city of London. His preaching was attended not only by his own parish, but by other eminent citizens, and even persons of quality. He was a strenuous opposer of the sectaries, and used his utmost endeavours to prevent those violences which were committed after the king was brought from the

**Biogr. Brit.**

Isle of Wight. The representation of the London ministers to the general and his council of war, presented Jan. 18, 1648, (which Collier in his Church History styles an instance of handsome plain-dealing, and a bold reprimand of a victorious army) was drawn up to enforce what Mr. Calamy, and some other ministers of the same persuasion, had delivered in two conferences, the first with the general and his council, the second with the chief officers of the army.

In Cromwell’s time he lived as privately as he could. The following story, which Harry Neville, who was one of the council of state, asserted of his own knowledge, is a proof that he did not approve of his usurpation. “ Cromwell  
 “ having a design to set up himself, and bring the crown  
 “ upon his own head, sent for some of the chief city di-  
 “ vines, as if he made it a matter of conscience, to be de-  
 “ termined by their advice. Among these was the leading

"mr. Calamy, who very boldly opposed the project of Cromwell's single government, and offered to prove it both unlawful and impracticable. Cromwell answered readily upon the first head of unlawful; and appealed to the safety of the nation being the supreme law: But, says he, pray, mr. Calamy, why impracticable? He replied; Oh it is against the voice of the nation; there will be nine in ten against you. Very well, says Cromwell; but what if I should disarm the nine, and put the sword in the tenth man's hand, would not that do the business?"

When a favourable opportunity offered, he was very assiduous to procure the return of Charles II. and actually preached before the parliament the day they voted the king's restoration, and was one of the divines sent over to compliment him in Holland. In June 1660, he was made one of his majesty's chaplains, and was offered the bishoprick of Coventry and Litchfield; which he refused. It was said in the city on this occasion (as we are told by mr. Baxter in his Reliquiæ) that "if mr. Calamy should accept of a bishoprick, who had preached and written and done so much against episcopacy, never presbyterian would be trusted for his sake: so the clamour was very loud against his acceptance of it."

Mr. Calamy was one of the commissioners for the conference at the Savoy. He was turned out of his cure of St. Mary Aldermanbury, on St. Bartholomew's day in 1662, for nonconformity. On the 30th of August following; he presented a petition to the king, praying that he might be permitted to continue in the exercise of his ministerial office. Next day the matter being debated in council, his majesty was pleased to say, that he intended an indulgence, if it were at all feasible: but dr. Sheldon, bishop of London, in a warm speech, declared, "That it was now too late to think of suspending the execution of the act of uniformity, for that he had already, in obedience to it, ejected such of his clergy, as would not comply with it, on the Sunday before; that the suspension of the sacred authority of this law would render the legislature ridiculous and contemptible; and if the importunity of such disaffected people were a sufficient reason to humour them, neither the church nor state would ever be free from distractions and convulsions." So that, upon the whole, it was carried, that no indulgence should be granted. Mr. Calamy remained however in his parish, and came constantly to church.

On

On Sunday, December 28, 1662, the expected preacher not coming in due time, some of the principal persons in the parish prevailed upon Mr. Calamy to supply his place. Certain passages in his sermon on this occasion gave so much offence [A], that he was committed to Newgate, by the lord mayor's warrant, for contempt of the act of uniformity; but in a few days the king discharged him. The sight of London in ashes, which he lived to see, broke his heart: he died October 29, 1666.

Though a very learned man, he was a plain and practical preacher, and delivered his sentiments very freely of the greatest men; of which his grandson, (after telling us that Mr. Calamy had the greatest interest at the time of the restoration, at court, in the city, and country, of any of the ministers, but saw whither things were tending) gives the following instance: having occasion, when General Monk was his auditor in his own church, a little after the restoration, on a sacrament day, to speak of filthy lucre: "And why (said he) is it called filthy, but because it makes men do base and filthy things? Some men will betray three kingdoms for filthy lucre's sake." Saying which, he threw his handkerchief, which he usually waved up and down whilst he was preaching, towards the general's pew. Besides publishing several sermons preached by him on public occasions, and some others on practical subjects, he had a hand in drawing up the Vindication of the presbyterial government and ministry, printed in 1650, and the Jus divinum ministerii evangelici Anglicani, printed in 1654. He was twice married. By his first wife he had a son and a daughter, and by his second seven children.

[A] One of them was this. "You have had three famous successors, dr. Taylor for seven years; dr. Stoughton for seven years, and myself; I have been with you almost four and twenty years; and may not God now unchurch you, by suffering you to want a faithful minister to go in and out before you! This is one reason, upon which account I may safely say, the ark of God is in danger, and Aldermanbury may truly fear the loss of the ark." Another passage ran thus: "I read that among the Romans, when any man was accused for his life, all his relations put on mourning apparel, and they followed him to his trial in mourning, thereby to shew their love to the party in danger. Now did you love the gospel, the ministers of the gospel, and the ordinances of Christ, you would all put on mourning, and lament for the gospel, the ark of God, that is in danger: and because you do not, it is a sign you have no love for the gospel."

CALAMY

CALAMY (BENJAMIN) an eminent divine and excellent preacher, was son of the preceding by a second wife. From St. Paul's school in London, where he was placed when very young, he was sent to Catherine-hall, Cambridge, and successively took the degrees of bachelor and master of arts. He became also fellow of that hall, and an eminent tutor. April 25, 1677, he was chosen minister of St. Mary Aldermanbury, and soon after appointed one of his majesty's chaplains in ordinary. In 1680 he took his degree of doctor in divinity. In 1683, he preached, in his own church, his famous sermon on Luke xi. 41. which he afterwards published under the title of A discourse about a scrupulous conscience. It was dedicated to sir George Jefferies, chief justice of Chester, afterwards lord Jefferies and high chancellor of England. "For my own part, says the doctor in this dedication, no one is more favourable to a truly tender conscience than myself; let it be as scrupulous and nice as it can well, so it be about the substantial matters of piety towards God, justice between man and man, due obedience to superiors, and when it makes us more exactly careful of our undoubted duty in all instances: but when men are scrupulous only on one side, about things commanded by lawful authority, and make no scruple of disobedience, schism, faction, and division; when men set up their private humour, fancy, or opinion, in opposition to established laws; when they become peevish, pragmatical, and ungovernable; nay, when mens consciences prove so generally tender and scrupulous as to doubt of, and suspect the rights of the crown . . . such wayward, skittish consciences ought to be well bridled and restrained, or else they will be not only intolerably troublesome, but extremely mischievous both to church and state." At the end of the sermon we find a quotation from a book of his father's, to shew, that such as were nonconformists then, were zealous for conformity when themselves were in possession of the churches. This sermon was attacked soon after its publication by mr. Thomas Delaune, a zealous nonconformist, in a piece, entitled, Delaune's plea for the nonconformists, &c. in a letter to dr. Benjamin Calamy, upon the sermon called, Scrupulous conscience, inviting hereto. To which is added, a parallel scheme of the pagan, papal, and christian rites and ceremonies. For the publishing this book Delaune was taken up, on November 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to dr.

dr. Calamy, wherein, after having often told him, that he wrote in obedience to his call, and was imprisoned entirely on his account, he concludes thus : " All I desire is, that  
 " scrupulous consciences, who trouble not the peace of the  
 " nation, should be dealt withal, at least, as weak brethren,  
 " according to Rom. xiv. 1. and not ruined by penalties,  
 " for not swallowing what is imposed under the notion of  
 " decency and order, though excentric to the scheme we  
 " have of it in our only rule of faith. Sir, I intreat you to  
 " excuse this trouble from a stranger, who would fain be  
 " convinced by something more like divinity than Newgate,  
 " where any message from you shall be welcome to your  
 " humble servant, T. D." To this epistle dr. Calamy answered, that if mr. Delaune had been imprisoned upon the account of answering his book, he would do him any service that became him. Some other letters to the same purpose were sent by the prisoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, on the 16th of January following, and sentenced to pay a fine of one hundred marks, to remain prisoner till he paid his fine, and give security for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which sentence, himself, his wife, and children perished in Newgate, nobody thinking fit, says the Observer, to raise so small a sum for one of the best scholars in Europe. His death gave great concern to dr. Calamy, who interceded for his discharge with sir George Jefferies, with whom he was very intimate when he was common serjeant and recorder of London, but to no purpose.

Vol. II. No.  
95.

In 1683, dr. Calamy resigned the living of St. Mary Aldermanbury, upon his admission to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen Milk-street annexed. June 18, 1685, he was installed into the prebend of Harleston, in the cathedral of St. Paul. The fate of alderman Cornish, his parishioner at St. Lawrence Jewry, affected him in a very sensible manner. He had appeared for that gentleman at his trial for high treason, and visited him in Newgate; and being earnestly pressed to attend him to the place of execution, he told mr. Cornish, that he could as well die with him, as bear the sight of his death in such circumstances as he was in. On his repeated applications to sir George Jefferies in the alderman's favour, he received this answer : " Dear doctor, set your heart at rest, and give yourself no further  
 " trouble; for I can assure you, that if you could offer a  
 " mine of gold as deep as the monument is high, and a  
 " bunch

"bunch of pearls as big as the flames at the top of it, it Gen. Diſc.  
 "would not purchaſe his life." It is thought the violent  
 death of this gentleman, and a ſenſe of public calamities,  
 brought on his laſt illneſs, which carried him off in the month  
 of January, 1686. Dr. William Sherlock, afterwards dean  
 of St. Paul's, who preached dr. Calamy's funeral ſermon, ob-  
 ſerves: "That in his ſermons his chief care was to explain  
 "the articles of faith and rules of life; what we muſt be-  
 "lieve, and how we muſt live, that we may be eternally hap-  
 "py: and he did, as a faithful ſervant ought to do, as he  
 "declared a little before his death, he never preached any  
 "thing, but what he himſelf firmly believed to be true...  
 "When a prevailing faction threatened both church and  
 "ſtate, and the fears of popery were thought a ſufficient  
 "juſtification of the moſt illegal and irreligious methods to  
 "keep it out; when it was ſcandalous to ſpeak a word ei-  
 "ther for the king or the church; when cunning men were  
 "ſilent; and thoſe who affected popularity, ſwam with the  
 "ſtream, then this great and good man durſt reform ſchiſm  
 "and faction, durſt teach men to conform to the church,  
 "and to obey and honour the king; durſt vindicate the de-  
 "ſpiſed church of England, and the hated doctrine of paſſive  
 "obedience, though one was thought to favour popery, and  
 "the other to introduce ſlavery. But he was above the pow-  
 "erful charms of names, and liked truth never the worſe  
 "becauſe it was miſcalled. His public ſermons preached in  
 "thoſe days, and printed by public authority, are laſting  
 "proofs of this; and yet he was no paſiſt neither; but durſt  
 "reprove the errors of popery, when ſome others, who  
 "made the greateſt noiſe and outcry about it, grew wiſe  
 "and cautious.... And yet he did not needleſſy pro-  
 "voke any man: he gave no hard words, but thought it ſe-  
 "vere enough to confute mens errors, without upbraiding or  
 "reproaching their perſons. His converſation was courteous  
 "and affable to all men; ſoft and eaſy, as his principles  
 "were ſtubborn. He could yield any thing but the truth,  
 "and bear with any thing but the vices of men." The  
 pieces he printed in his life-time were, ſeven ſermons on ſeveral  
 occaſions: thirteen others were publiſhed in one volume  
 after his death.

CALAMY (EDMUND) a very eminent divine  
 among the nonconformiſts, grandſon to mr. Edmund Calamy,  
 miniſter of Aldermanbury, by his eldeſt ſon mr. Ed-  
 mund Calamy, (who was ejectioned out of the living of  
 Vol. III. C Moreton

- Moreton in Essex, on St. Bartholomew's day, 1662,) was  
 Gen. Di&. born April 5, 1671; and having made a considerable progress in grammar learning at several private schools, and under mr. Hartcliffe, at Merchant Taylors, where he contracted a close friendship with mr. Dawes, afterwards sir William Dawes, and archbishop of York; as also with mr. Hugh Boulter, the late primate of Ireland; he went thro' a course of logic, natural philosophy, and metaphysics, under the tuition of mr. Samuel Craddock, at the academy kept by him at Wickham Brook in Suffolk. In March, 1688, he went over to the university of Utrecht, where he studied philosophy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Puffendorf's Introduction. His application to his studies at this place was so great, that he spent one whole night every week among his books; and his proficiency therein gained him the friendship of two of his countrymen at that university, who rose afterwards to very high stations in church and state, lord Charles Spencer, the famous earl of Sunderland, and his tutor mr. Charles Trimmell, afterwards successively bishop of Norwich and of Winchester, with both of whom he kept up his acquaintance as long as he and they lived. Whilst he resided in Holland, an offer of a professor's chair in the university of Edinburgh was made him by mr. Carstairs, principal of that university, sent over on purpose to find a person properly qualified for such an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to dr. Pocock, canon of Christ church, and regius professor of Hebrew, and to dr. Edward Bernard, Savilian professor of astronomy, who obtained leave for him to prosecute his studies in the Bodleian library. His residing at Oxford procured him the acquaintance of the learned mr. Henry Dodwell. Having resolved to make divinity his principal study, he entered into an examination of the controversy between the conformists and nonconformists; which determined him to join the latter: and coming to London in 1692, he was unanimously chosen assistant to mr. Matthew Sylvester at Blackfriars; and on the 22d of June, 1694, he was ordained at mr. Annesley's meeting-house in Little St. Helens, and soon after was invited to become assistant to mr. Daniel Williams in Hand-alley. October 20, 1702, he was chosen to be one of the lecturers at Salters-hall, and in 1703 succeeded mr. Vincent Alsop, as pastor of a great congregation in Westminster. He drew up the table of  
 con-



contents to mr. Baxter's History of his life and times, which was sent to the press in 1696, made some remarks on the work itself, and added to it an index; and reflecting on the usefulness of the book, he saw the expediency of continuing it, for mr. Baxter's history came no lower than 1684. Accordingly he composed An abridgment of it; with an account of many others of those ministers, who were ejected after the restoration of king Charles II, their apology for themselves and their adherents; containing the grounds of their nonconformity and practice, as to stated and occasional communion with the church of England; and a continuation of their history till the year 1691. This work was published in 1702. The following year mr. Hoadley (now lord bishop of Winchester) published the two parts of his Reasonableness of conformity to the church of England, . . . in answer to mr. Calamy's Abridgment of mr. Baxter's history, &c. In answer to these treatises, mr. Calamy published the same year, A defence of moderate nonconformity. Soon after mr. Hoadley sent abroad, A serious admonition to mr. Calamy, occasioned by the first part of his Defence of moderate nonconformity.

Next year mr. Calamy published the second part of his Defence of moderate nonconformity; with an answer to mr. Hoadley's serious admonition. In 1705, he sent abroad the third part of his Defence; to which was added, a letter to mr. Hoadley, in answer to his Defence of the reasonableness of conformity." In 1707, mr. Hoadley published his Defence of episcopal ordination; and mr. Calamy drew up a reply, both to the argumentative and historical part of it, but forbore printing it, as he tells us himself in his Abridgment of Baxter's life, that he might not give his antagonist any disturbance in the pursuit of that political contest, in which he was so happily engaged, and so much to the satisfaction of the true lovers of his country, In 1709, mr. Calamy made a tour to Scotland, and had the degree of doctor in divinity conferred on him by the universities of Edinburgh, Aberdeen, and Glasgow. In 1713, he published a second edition of his Abridgment of mr. Baxter's History of his life and times; in which, among other additions, there is a continuation of the history through king William's reign, and queen Anne's, down to the passing of the occasional bill; and in the close is subjoined the reformed liturgy, which was drawn up and presented to the bishops in 1661; "that the world may judge" (he says in the preface) how fairly the ejected ministers

“ have been often represented as irreconcilable enemies to “ all liturgies.” In 1718, he wrote A vindication of his grandfather and several other persons, against certain reflections cast upon them by mr. archdeacon Echarde in his History of England; and in 1728, appeared his Continuation of the account of the ministers, lecturers, masters, and fellows of colleges, and schoolmasters, who were ejected and silenced after the restoration in 1660, by, or before the act of uniformity. He died June 3, 1732, greatly regretted, not only by the dissenters, but also by the moderate members of the established church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral sermon was preached, observes, “ that he was of a candid and benevolent disposition, and very moderate with regard to differences in point “ of religion.” Besides the pieces already mentioned, he published a great many sermons on several subjects and occasions, particularly A vindication of that celebrated text, 1 John v. 7. from being spurious, and an explanation of it on the supposition of being genuine, in four sermons, preached at the Salters-hall lectures. He was twice married and had thirteen children.

Biogr. Brit.

Ibid.

CALASIO (MARIUS) a Franciscan, and professor of the Hebrew language at Rome, of whom there is very little to be said, but that he published there in the year 1621, A concordance of the Bible, which consisted of four great volumes in folio. This work, which is properly a concordance of Hebrew words, has been highly approved and commended by both papists and protestants, and is indeed a most admirable work. For, besides the Hebrew words in the Bible, which are in the body of the book, with the Latin version over-against them; there are in the margin the differences between the Septuagint version and the Vulgate; so that at one view may be seen, wherein the three Bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the signification of each Hebrew word, and affords an opportunity of comparing it with other oriental languages, viz. with the Syriac, Arabic, Chaldee; and this is extremely useful for determining more exactly the true meaning of the Hebrew words.

Moreri, &c.

The plan of this Hebrew concordance was taken from a concordance of rabbi Nathan, which was printed first at Venice, and afterwards at Basile, much augmented by rabbi Mordochée. Calasio's concordance has lately been published in  
London

London by Romaine, but very incorrectly, as it is said; and there is also reason to think, from what dr. Sharp and others have observed, that the fidelity of the editor, who is an Hutchinsonian, cannot altogether be depended on. It is certain at least, that the learned in these matters greatly prefer the old edition.

**CALDERWOOD (DAVID)** a famous divine of the *Biogr. Brit.* church of Scotland, and a distinguished writer in behalf of the presbyterians, was descended of a good family in that kingdom, and being early designed for the ministry, he applied with great diligence to the study of the scriptures in their original tongues, the works of the fathers, the councils, and the best writers on church history. He was settled, about the year 1604, at Crelling, not far from Jedburgh, in the south of Scotland. King James the sixth of that country, and the first of Great Britain, being desirous of bringing the church of Scotland to a near conformity with that of England, laboured earnestly to restore the episcopal authority, and enlarge the powers of the bishops who were then in that kingdom. This design was very warmly opposed by many of the ministers, and particularly by mr. David Calderwood, who, when mr. James Law, bishop of Orkney, came to visit the presbyteries of the Merse and Teviotdale, declined his jurisdiction, by a paper under his hand, dated May 5, 1608. But the king, having its success much at heart, sent the earl of Dunbar [A], then high-treasurer of Scotland,

[A] This able statesman George Hume, earl of Dunbar, had been first created baron Hume of Berwick, which was an English honour, and afterwards earl of Dunbar in Scotland; and held the place of chancellor of the exchequer in England at the same time with that of high treasurer of Scotland. He was commissioner to the general assembly held at Linlithgow, in 1606; and procured the settling of constant moderators; which was a great step to the restoring of episcopal authority: sir James Balfour tells us (*Annals of Scotland in the university library at Glasgow, MS. I. 335.*) he carried this point by distributing the sum of forty thou-

sand marks amongst the most needy and the most clamorous of the ministers; as appeared afterwards in his accounts. He was again sent by the king to Scotland in 1608, and for his services there was on his return made knight of the garter. In 1610, he went to that kingdom for the third time, to complete his work, and upon his coming back to court, had many acknowledgments made him both by the king and the clergy. We are told in Calderwood's history, that in the midst of all his prosperity, one of the great men among the presbyterians in Scotland foretold his end. The account runs thus: "A little after the assembly holden at Glas-

Scotland, with dr. Abbot, afterwards archbishop of Canterbury, and two other divines, into that kingdom, with instructions to employ every method to persuade both the clergy and the laity, of his majesty's sincere desire to promote the good of the church, and of his zeal for the protestant religion. Mr. Calderwood did not assist at the general assembly held at Glasgow, June 8, 1610, in which lord Dunbar presided as commissioner; and it appears from his writings, that he looked upon every thing transacted in it as null and void. Exceptions were also taken by him and his party against a great part of the proceedings of another general assembly held with much solemnity at Aberdeen, August 13, 1616. In May following, king James went to Scotland, and on the 17th of June, held a parliament at Edinburgh; at the same time the clergy met in one of the churches, to hear and advise with the bishops; which kind of assembly, it seems, was contrived in imitation of the English convocation. Mr. Calderwood was present at it, but declared publicly, that he did not take any such meetings to resemble a convocation; and being opposed by dr. Whitford and dr. Hamilton, who were friends to the bishops, he took his leave of them in these words, "It is absurd to see men sitting in silks and satins, and to cry poverty in the kirk, when purity is departing." The parliament proceeded in the mean

Biogr. Brit.

gow, James Colvint, a Scottish gentleman, visiting Mr. Andrew Melvill in the Tower, found him so pensive and melancholy, that he got no speech of him for a space: at length he brake forth in these words. That man [meaning Dunbar] that hath overthrown that kirk, and the liberties of Christ's kingdom there, shall never have the grace to set his foot in that kingdom again. As he foretold, so it came to pass, and Dunbar ended his life the next January following at Whitehall.... The earl of Dunbar (says Calderwood a few pages farther) a chief instrument employed for the overthrow of our kirk departed this life at Whitehall the penult of January. So he was pulled down from the height of his honour, when he was about to solemnize magnifi-

cantly his daughter's marriage with the lord Walden. He purposed to keep St. George's day after in Berwick, where he had almost finished a sumptuous and glorious palace, which standeth yet as a monument to testify that the curse, which was pronounced against the rebuilders of Jericho, was executed upon him. Of all that he conquered in Scotland, there is not left to his posterity so much as a foot breadth of land." Bishop Spotwood says (History p. 116.) "he was a man of deep wit, few words, and in his majesty's service no less faithful than fortunate. The most difficult affairs he compassed without any noise, and never returned, when he was employed, without the work performed he was sent to do," Biogr. Brit.

while

while in the dispatch of business; and Mr. Calderwood, with several other ministers, being informed that a bill was depending to empower the king, with advice of the archbishops, bishops, and such a number of the ministry as his majesty should think proper, to consider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that such conclusions should have the strength and power of ecclesiastical laws: against this they protested for four reasons. 1. Because their church was so perfect, that instead of needing reformation, it might be a pattern to others. 2. General assemblies, as now established by law, and which ought always to continue, might by this means be overthrown. 3. Because it might be a means of creating schism, and disturb the tranquillity of the church. 4. Because they had received assurances, that no attempts should be made to bring them to a conformity with the church of England. They desired therefore, that for these and other reasons, all thoughts of passing any such law may be laid aside; but in case this be not done, they protest for themselves, and their brethren who shall adhere to them, that they can yield no obedience to this law when it shall be enacted, because it is destructive of the liberty of the church; and therefore shall submit to such penalties, and think themselves obliged to undergo such punishments, as may be inflicted for disobeying that law. This protest was signed by Mr. Archibald Simpson, on behalf of the members, who subscribed another separate roll, which he kept for his justification. This protest was delivered to Mr. Peter Hewet, who had a seat in parliament, in order to be presented, and another copy remained in Mr. Simpson's hands to be presented in case of any accident happening to the other. The affair making a great noise, Dr. Spotswood, archbishop of St. Andrews, asked a sight of the protest from Hewet, one day at court, and upon some dispute between them, it was torn. The other copy was actually presented by Mr. Simpson to the clerk register, who refused to read it before the states in parliament. However, the protest, tho' not read, had its effect; for although the bill before-mentioned, or, as the Scottish phrase is, the article, had the consent of parliament, yet the king thought fit to cause it to be laid aside; and not long after called a general assembly at St. Andrews. Soon after, the parliament was dissolved, and Mr. Simpson was summoned before the high commission court, where the roll of names, which he had kept for his justification, was demanded from him; and upon his de-

Spotswood's  
history of  
the church  
of Scotland,  
p. 530, 535.  
Biogr. Brit.

claring that he had given it to mr. Harrison, who had since delivered it mr. Calderwood, he was sent prisoner to the castle of Edinburgh, and mr. Calderwood was summoned to appear before the high commission court at St. Andrews, on the 8th of July following, to exhibit the said protest, and to answer for his mutinous and seditious behaviour.

July 12, the king came to that city in person, and soon after mr. Hewet and mr. Simpson were deprived and imprisoned. After this mr. Calderwood was called upon, and refusing to comply with what the king in person required of him, James committed him to prison; and afterwards privy council, according to the power exercised by them at that time, directed him to banish himself out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving security for this purpose, he was discharged out of prison, and suffered to return to his parish, but forbid to preach. Having applied to the king for a prorogation of his sentence without success, because he would neither acknowledge his offence, nor promise conformity for the future, he retired to Holland. In 1623 he published his celebrated treatise, entitled, *Altare Damascenum, seu ecclesiæ Anglicanæ politia, ecclesiæ Scotticæ obtrusa, a formalista quodam delineata; illustrata et examinata*. The author of the preface prefixed to Calderwood's True history of the church of Scotland, tells us, that, "the author of this very learned and celebrated treatise doth irrefragably and unanswerably demonstrate the iniquity of designing and endeavouring to model and conform the divinely simple worship, discipline, and government of the church of Scotland, to the pattern of the pompously prelatic and ceremonious church of England: under some conviction whereof it seems king James himself was, though implacably displeased with it, when, being after the reading of it somewhat pensive, and being asked the reason by an English prelate standing by, and observing it, he told him he had seen and read such a book; whereupon the prelate telling his majesty not to suffer that to trouble him for they would answer it, he replied, not without some passion: What will you answer, man? There is nothing here than scripture, reason, and fathers." Mr. Calderwood having in the year 1624 been afflicted with a long fit of sickness, and nothing having been heard of him for some time, one mr. Patrick Scot (as Calderwood himself informs us) took it for granted that he was dead, and thereupon wrote a recantation in his name, as if before his decease he had changed his sentiments,

siments. This imposture being detected, Scot went over in the month of November to Holland, and staid three weeks at Amsterdam, where he made diligent search for the author of *Altare Damascenum*, with a design, as Mr. Calderwood believed, to have dispatched him. But Calderwood had privately returned into his own country, where he remained for several years. Scot gave out that the king furnished him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Mr. Calderwood collected all the memorials relating to the ecclesiastical affairs of Scotland, from the beginning of the reformation there, down to the death of King James: which collection is still preserved in the university library at Glasgow; that which was published under the title of *The true history of Scotland*, is only an extract from it. In the advertisement prefixed to the last edition of his *Altare Damascenum*, mention is made of his being minister at Pencaithland near Edinburgh, in 1638; but we found nothing said there or any where else of his death. That he was a man of quick parts and sound learning we find from his writings, which are highly valued by the best writers on the side of nonconformity.

CALDWALL (RICHARD) or Chaldwell, a learned English physician, was born in the county of Stafford about the year 1513. He was admitted into Brazen Nose college Wood's  
in Oxford, of which he was in due season elected fellow. Athen.  
Oxon.  
When he took his master of arts degree, he entered upon the physick line, and became one of the senior students of Christ church in the year 1547, which was a little after its last foundation by King Henry VIII. Afterwards he took the degrees in the said faculty, and grew into such high esteem for his learning and skill, that he was examined, approved, admitted into, and made censor of, the college of physicians at London, all in one and the same day. Six weeks after, he was chosen one of the elects of the said college, and in the year 1570, made president of it. Mr. Wood tells us, that he wrote several pieces upon subjects relating to his profession; but he does not tell us what they were. He mentions a book, written by Horatio More, a Florentine physician, and called, *The tables of surgery*, briefly comprehending the whole art and practice thereof, which Caldwell translated into English, and published at London in the year 1585. We learn from Cambden, that Caldwell founded a chirurgical lecture in the college of physicians,

Inter Callimachi sat erit placuisse libellos,  
Et cecinisse modis, pure poeta, tuis.

Amor. l. iij. eleg. 5.

In short, we think Quintilian very justifiable in having asserted, that Callimachus was the first of all the elegiac poets.

Inst. Orat.  
l. x. c. 1.

We know no more of the time of this poet's death, than we do of that of his birth; but it was probably in the reign of Ptolemy Evergetes, since Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office, was buried in Callimachus's grave. For what reason this was done we cannot guess, unless to make two persons friends when dead, who were very great enemies, when they were living. Besides the edition of Callimachus's remains by mrs. le Fèvre in quarto, there was another published in two volumes octavo, cum notis variorum, præsertim Ezechielis Spanhemii, Grævii, et Bentleii, L. Bat. 1697; which, on account of its scarceness, is not to be purchased for less than a guinea.

Body de  
Græcis illu-  
stribus, &c.  
p. 227.

CALLISTUS (JOHANNES ANDRONICUS) was one of those learned Greeks, to whom we are obliged for bringing learning into the west, after Constantinople was taken by the Turks in the year 1453. He is said to have been a native of Thessalonica, and afterwards to have settled in Constantinople; where he was a professor of the peripatetick philosophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his residence first at Rome, where he professed to teach the Greek language, and to read lectures upon Aristotle's philosophy. But not meeting with encouragement sufficient to maintain him, he removed next to Florence, where he had a vast concourse of disciples; among whom were the celebrated Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the same rank. When he had spent several years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a very short time after he arrived. Pannonius speaks of him in a poem, as teaching Homer, Demosthenes, and reading lectures upon Aristotle's philosophy at Florence; and others have represented him, as not only a learned, but as an honest, good-natured, and worthy man. There are some Greek manuscripts in being with his name upon them; one particularly in the king  
of



of France's library at Paris, intituled, A monody upon the miseries of Constantinople. There are some philosophical and moral pieces in manuscript, which are also ascribed to him.

Hody, &c.  
Fabricii  
Bibl. Græc.  
lib. iii. c. vi.  
§. 29.

**CALLISTUS** (or **CALLIXTUS**) I. a pope, and as some say, a native of Rome, who succeeded Zephiryn in the popedom in the year 219, is said to have built a church in honour of the Virgin Mary, and which is called at this day *Notre dame au dela du Tibre*, that is, Our Lady's church beyond the Tiber. This was occasioned, it seems, by the bounty of the emperor Severus, who had such a regard for the christians, that he restored to them a piece of ground for this purpose, which had been taken from them by the inn-keepers of Rome. There is a tradition, that at the time when the foundations of this church were laying, a great quantity of oil issued out of the earth; "To announce," says Moreri, that Jesus Christ, the anointed of "the Lord, was come into the world:" but this is a fable; and there is so little in ecclesiastical history to be depended upon concerning Callistus and his actions, that it is hard to affirm any thing about him. The acts of his martyrdom are records of no credit. Some say, that he was stoned to death in prison, and every day, during his confinement, whipped with rods, and bastinadoed by the emperor's command. Others, that the emperor was a friend to the christians, and that it was his counsellors who put Callistus into prison, where they kept him till the 14th of September, 224, and then threw him into a well, after he had been pope five years and about two months.

**CALISTUS** II. one of the greatest popes that ever was, a Frenchman; his name Guy of Burgundy, and fifth son to William II. He was promoted to the archbishoprick of Vienne in the year 1083, which office he filled with such applause, that he was thought worthy to preside over the universal church. In 1119, he was elected pope upon the death of Gelasius II. by the cardinals then in France, of the late pope's party; and took the name of Callistus, because he was crowned the fourteenth of October, on which day the church of Rome keeps the feast of Callistus I. The see of Rome in the mean time was seized by Maurice Burdin, archbishop of Braga, who was chosen pope in 1118, by the emperor Henry the fifth's interest; so that Callistus durst not go to Rome immediately upon his election, but held a council at Rheims, where he excommunicated the emperor Henry, with Burdin and all his abettors. After

ter this, he confirmed his title in the field, and marched to Rome at the head of an army. Henry, finding himself too weak, was glad to retire; and Burdin sheltered himself in Sutry. But Callistus pursuing, took him prisoner, and brought him into Rome in an ignominious manner; setting him upon an ass, as some say, with his face towards the tail, Callistus afterwards made peace with Henry, and died in December 1124. There was also Callistus III, a Spaniard, who was elected to the popedom in the year 1445, and held it to the year 1458.

Felibiens  
entretiens  
sur les vies  
des peintres.

**CALLOT (JAMES)** a famous engraver, son of John Callot, herald of arms in Lorraine, was descended from an ancient and noble family, and born at Nancy in the year 1593. He did not intend however, that the antiquity and nobleness of his family should supply the place of the necessary accomplishments of a gentleman; and therefore we find him cherishing, from almost his infancy, a taste and spirit for the belles lettres, as well as for the fine arts. When he was only twelve years old, he set off for Rome, without acquainting any body, in order to see the many curiosities there he had heard so much talk of; but his cash failing, he joined himself to a party of Bohemians, who were going into Italy, and went with them into Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn designing, under a skilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and sent immediately home to his parents. When he was about fourteen years of age, he gave them the slip again, and directed his course towards Rome; but he happened upon his elder brother, who was at Turin about business, and was brought back a second time to Nancy. But his passion for seeing Rome being still as warm as ever, his father at length gave him leave to go, and he went in the train of a gentleman, whom the duke of Lorraine sent to the pope.

When he arrived at Rome, he learned to design and engrave from Philip Thomassin of Troyes in Champagne, who had settled in that city. Afterwards he removed to Florence, where the great duke employed him with several other excellent workmen. Callot at that time began to design in miniature, and had so happy a genius for it, that he became incomparable in that way. He quitted his graver, and used aquafortis, because this was both the quickest way of working, and gave more strength and spirit to the performance. After the great duke's death, he began to have thoughts of

returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly struck with some of his curious pieces, persuaded Callot to go along with him to Lorraine, and promised him a good salary from his father-in-law Henry duke of Lorraine. Callot attended him, and had a considerable pension settled upon him; and being in his thirty second year, he married a wife, who was a woman of family. His reputation was now spread all over Europe, insomuch that the infant of Spain sent for him to Brussels, when the marquis of Spinola was laying siege to Breda, that he might first draw, and afterwards engrave, as he did, the siege of that town. He went to France in the year 1628, when Lewis XIII. made him design and engrave the siege of Rochelle, and the isle of Rhe. After he had been amply recompensed by that monarch, he returned to Nancy; where he continued to follow the business of engraving so assiduously, that he is said to have left one thousand, three hundred, and eighty pieces of his own doing. A prodigious number for so short a life as his! When the duke of Orleans, Gaston of France, withdrew into Lorraine, he made him engrave several silver stamps, and went to his house two hours every day to learn to draw. In the year 1631, when the king of France had reduced Nancy, he sent for Callot to engrave that new conquest, as he had done Rochelle; but Callot begged to be excused, because that being a Lorrainer he could not do any thing so much against the honour of his prince and country. The king was not displeased at his answer, but said, "The duke of Lorraine was very happy in having such faithful and affectionate subjects." Some of the courtiers insinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmness, "That he would sooner cut off his thumb, than be obliged to do any thing against his honour." But the king, instead of forcing him, endeavoured to draw him into France, by offering to settle upon him a very large pension; to which Callot answered, "That he could not leave his country and birth-place, but that there he would always be ready to serve his majesty." Nevertheless, when he afterwards found the ill condition Lorraine was reduced to by the taking of Nancy, he projected a scheme of returning with his wife to Florence; but he was hindered from executing it by his death, which happened on the twenty eighth of March 1636, when he was only forty three years of age. He was buried in the cloister of the Cordeliers at Nancy, where his ancestors lay; and had an epitaph.

taph inscribed upon a piece of black marble, on which was engraved a half pourtrait of himself.

Our excellent mr. Evelyn, who was a very good judge of his merit, speaks of him as one, who “ gave the utmost reputation to his art, of which it is capable, and attained, if ever any did, to its sublimity; and beyond which it seems not possible for human industry to reach, especially for figures in little: though he hath likewise published some in great, as boldly and masterly performed as can possibly be imagined. What a loss, says he, it has been to the virtuosi, that he did not more delight in those of a greater volume, such as once he graved at Florence, do sufficiently testify, and which likewise have exalted his incomparable talent to the supreme point.” Then enumerating some of his principal performances, as his St. Paul; the Demoniac cured after Andrea Roscoli; a Madonna after Andrea del Sarto; St. Luke’s fair dedicated to Cosmo di Medicis; the murder of the Holy Innocents; the duke of Lorraine’s palace and garden at Nancy; the entrance of the great duke, with all the scenes and representations at the duke of Florence’s nuptials; the Catafalco erected at the emperor Matthias’s death; the famous siege at Rochelle; &c. &c. He concludes his account of the stupendous works of this inimitable master, with observing, “ that his point and manner of etching was nothing inferior, nay sometimes even exceeded, the most skilful burin.”

*Sculptura: or the history and art of chalcography. p. 87.*

CALMET (AUGUSTIN) a Benedictine monk, of the congregation of St. Vannes, and St. Hydulphus; has published several learned and laborious works in divinity: among the rest, 1. A literal exposition in French, of all the books of the old testament, with large prefaces and curious dissertations; the first volume of which was printed at Paris in 1707, which has since been completed in nine volumes folio. 2. An historical, critical, chronological, geographical, and literal dictionary of the Bible: enriched with a great number of figures, representing Jewish antiquities, printed in two volumes folio at Paris in 1722, to which has been added a supplement in two more volumes folio. A new edition has since been printed at Paris, in four volumes folio, where the whole is thrown into one alphabet.

*Engl. Brit.* CALVERT (GEORGE) descended from the ancient and noble house of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in the north riding of Yorkshire, about the year 1582. In 1593, he

he became a commoner of Trinity college in Oxford, and on the twenty-third of February 1596-7, took the degree of bachelor of arts. At his return from his travels he was made secretary to Robert Cecil, one of the principal secretaries of state to king James I. who continued him in his service when he was raised to the office of lord high treasurer. On the thirtieth of August 1605, when king James was entertained by the university of Oxford, he was created master of arts with several noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and on the 29th of September 1617, received the honour of knighthood. February 15, 1618-19, he was appointed to be one of the principal secretaries of state. Thinking the duke of Buckingham had been the chief instrument of his preferment, he presented him with a jewel of great value: but the duke returned it, acknowledging he had no hand in his advancement, for that his majesty alone had made choice of him on account of his great abilities. May 2, 1620, the king granted him a yearly pension of a thousand pounds out of the customs. After having held the seals about five years, he voluntarily resigned them in 1624, frankly owning to the king, that he was become a Roman-catholic. The king, nevertheless, continued him a privy-counsellor all his reign; and on the sixteenth of February, 1624-5, created him (by the name of sir George Calvert of Danbywiske in Yorkshire, knight,) baron of Baltimore in the county of Longford in Ireland. He was at that time one of the representatives in parliament for the university of Oxford.

Biogr. Brit.

While he was secretary of state he had obtained a patent for him and his heirs, to be absolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somersetshire, whereon Glastonbury stands, the first-fruits of christianity in Britain, as the other was in that part of America. He laid out twenty-five thousand pounds in advancing this new plantation, and built a handsome house in Ferryland. After the death of king James, he went twice to Newfoundland. When mr. de l'Arade, with three French men of war, had reduced the English fishermen there to great extremity, lord Baltimore with two ships manned at his own expence, drove away the French, taking sixty of them prisoners, and relieved the English. Nevertheless, finding his plantation very much exposed to the insults of the French, he at last determined to abandon it. He went to Virginia, and having viewed the neighbouring country,

returned to England, and obtained from king Charles I. (who had as great a regard for him as king James had had) a patent to him and his heirs, for Maryland on the north of Virginia. He died at London, on the fifteenth of April, 1632, in the fifty-first year of his age, before the grant was made out; but his son Cecil Calvert, lord Baltimore, who had been at Virginia; took it out in his own name, and the patent bears date, June 20, 1632. He was to hold it of the crown of England in common socage, as of the manor of Windsor; paying yearly, on Easter Tuesday, two Indian arrows of those parts at the castle of Windsor, and the fifth part of the gold and silver ore that should be found therein. King Charles himself gave that province the name of Maryland, in honour of his queen Henrietta Maria.

*Biogr. Brit.* The first colony sent thither consisted of about two hundred people, Roman-catholicks, the chief of whom were gentlemen of good families. Since the first planting of this colony in 1634, it is become very considerable and flourishing, being chiefly peopled with Roman-catholicks, who have transplanted themselves thither, in order to avoid the penal laws made against them in England. The Baltimore family were in danger of losing their property, on account of their religion, by the act which requires all Roman-catholick heirs to profess the protestant religion, on pain of being deprived of their estates. But this was prevented by their professing the protestant religion. George, the first lord, was buried in the chancel of St. Dunstan's in the west, in Fleet-street. As to his character, *dr. Lloyd* says, he was the only statesman, that, being engaged to a decried party [the Roman catholicks] managed his business with that great respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him. He wrote, 1. *Carmen funebre in D. Hen. Untonum ad Gallos vis legatum, ibique nuper fato functum.* 2. *Speeches in parliament.* 3. *Various letters of state.* 4. *The answer of Tom tell-truth.* The practice of princes, and The lamentation of the kirk.

*Ibid.*

*State-Worthies, p. 752.*

CALVIN (JOHN) one of the chief reformers of the church in the XVIth century, was born at Noyon, in Picardy, July 10, 1509. He was instructed in grammar learning at Paris, under Maturinus Cordarius, and studied philosophy in the college of Montaigu, under a Spanish professor. His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions,

ons, designed him for the church, and got him presented, May 21, 1521, to the chapel of Notre Dame de la Geseine, in the church of Noyon. On the 27th of September, 1527, he was presented to the rectory of Marteville, which he exchanged, July 5, 1529, for the rectory of Pont l'Eveque near Noyon. His father afterwards changed his resolution, and would have him study law; to which, Calvin, who by reading the scriptures, by advice of Robertus Olivetanus his kinsman, had conceived a dislike to the superstitions of popery, readily consented, and resigned the chapel of Geseine, and the rectory of Pont l'Eveque, on the fourth of May, 1534: he had never been in priest's orders, and belonged to the church only by having received the tonsure. He was sent to study the law first under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges. He made a great progress in that science, and improved no less in the knowledge of divinity by his private studies. At Bourges he applied to the Greek tongue, under the direction of professor Wolmar. His father's death having called him back to Noyon, he staid there a short time, and then went to Paris, where he wrote a commentary on Seneca's treatise De clementia, being at this time about four and twenty. Having put his name in Latin to this piece, he laid aside his surname Cauvin, for that of Calvin, styling himself in the title page Lucius Calvinus civis Romanus. He soon made himself known at Paris to such as had privately embraced the reformation. A speech of Nicholas Cop, rector of the university of Paris, of which Calvin furnished the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the protestants; and Calvin, who narrowly escaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who laid this first storm raised against the protestants. Calvin returned to Paris in 1534. This year the Reformed met with severe treatment, which determined him to leave France, after publishing a treatise against those who believe that departed souls are in a kind of sleep. He retired to Basil, where he studied Hebrew: at this time he published his Institutions of the christian religion; a work well adapted to spread his fame, though he himself was desirous of living in obscurity. It is dedicated to the French king, Francis I. This prince being solicitous, according to Beza, to gain the friendship of the protestants in Germany, and knowing that they were highly incensed

La vie de  
Jean Calvin,  
par Beza.

Bayle.

Beza.

Ibid.

Bayle.

by the cruel persecutions which their brethren suffered in France, he, by advice of William de Bellay, represented to them, that he had only punished certain enthusiasts, who substituted their own imaginations in the place of God's word, and despised the civil magistrate. Calvin, stung with indignation at this wicked evasion, wrote this work as an apology for the protestants who were burnt for their religion in France. The dedication to Francis I. is one of the three or four prefaces that are highly admired. That of Thuanus to his history, and Casaubon's preface to Polybius, are two others of the number. This treatise, when first published in 1535, was only a sketch of a larger work. The complete editions, both in Latin and in French, with the author's last additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a visit to the duchess of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France, and having settled his private affairs, he purposed to go to Strasbourg, or Basil, in company with his sole surviving brother Antony Calvin; but as the roads were not safe on account of the war, except through the duke of Savoy's territories, he chose that road. "This was a particular direction of providence," says Bayle. It was his destiny that he should settle at Geneva, "and when he was wholly intent on going farther, he found himself detained by an order from heaven, if I may so speak." William Farel, a man of a warm enthusiastick temper, who had in vain used many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at last solemnly declared to him in the name of God, that if he would not stay, the curse of God would attend him wherever he went, as seeking himself and not Christ. Calvin therefore was obliged to comply with the choice which the consistory and magistrates of Geneva made of him, with the consent of the people, to be one of their ministers, and professor of divinity. He wanted to undertake only this last office, and not the other, but in the end he was obliged to take both upon him, in August 1536. The year following he made all the people declare, upon oath, their assent to a confession of faith, which contained a renunciation of popery; and because this reformation in doctrine did not put an entire stop to the immoralities that prevailed at Geneva, nor banish that spirit of faction which had set the principal families at variance, Calvin, in concert with his colleagues, declared, that they could not celebrate the sacrament, whilst



they kept up their animosities, and trampled on the discipline of the church. He also intimated, that he could not submit to the regulation which the synod of the canton of Berne had lately made [A]. Whereupon the syndics of Geneva summoned an assembly of the people, and it was ordered that Calvin, Farel, and another minister should leave the town in two days, for refusing to administer the sacrament. Calvin retired to Strasbourg, and established a French church in that city, of which he was the first minister: he was also appointed to be professor of divinity there. During his stay at Strasbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongst other things, by the answer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, bishop of Carpentras, inviting the people of Geneva to return into the bosom of the Romish church. Two years after, the divines of Strasbourg, being very desirous that he should assist at the diet, which the emperor had appointed to be held at Worms, and at Ratisbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Mean while the people of Geneva (the syndics, who promoted his banishment, being now some of them executed, and others forced to fly their country for their crimes) entreated him so earnestly to return to them, that at last he consented. He arrived at Geneva on the 13th of September, 1541, to the great satisfaction both of the people and the magistrates; and the first thing he did, after his arrival, was to establish a form of church discipline, and a consistorial jurisdiction, invested with the power of inflicting censures, and canonical punishments, as far as excommunication inclusively. This step was exclaimed against by many, as a revival of Romish tyranny; nevertheless it was carried into execution, the new canon being passed into a law, in an assembly of the whole people, held on the 20th of November, 1541; and the clergy and laity solemnly promised to conform to it for ever. The in-

Besa.

Bayle.

Ibid.

[A] The church of Geneva made use of leavened bread in the holy communion, had removed all the baptismal fonts out of the churches, and observed no holidays but Sundays. These three things were disapproved by the churches of the canton of Berne, who made an act in a synod held at Lausanne, that the church of Geneva should be required to restore the use of unleavened bread, the baptismal fonts, and the observance of the feasts. These were the regulations to which Calvin refused to submit.

Boyle.

flexible rigour, with which Calvin asserted, on all occasions, the rights of his consistory, procured him many enemies : but nothing daunted him ; and one would hardly believe, if there were not unquestionable proofs of it, that amidst all the commotions at home, he could take so much care as he did of the churches abroad, in France, Germany, England, and Poland, and write so many books and letters [B]. He did more by his pen than by his presence ; nevertheless on some occasions he acted in person, particularly at Francfort in 1556, whither he went to put an end to the disputes which divided the French church in that city. He was always employed ; having almost constantly his pen in his hand, even when sickness confined him to his bed ; and he continued the discharge of all those duties, which his zeal for the general good of the churches imposed on him, till the day of his death, May 27, 1564. He was a man whom God had endowed with very eminent talents : a clear understanding, a solid judgment, and a happy memory [C] : he was a judicious, elegant, and indefatigable writer, and possessed of very extensive learning, and a great zeal for truth. Joseph Scaliger, who was not lavish of his praise, could not forbear admiring Calvin : none of the commentators, he said, had hit so well the sense of the prophets ; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy Patin, that many of the Roman-catholicks would do justice to Calvin's merit, if they dared to speak their minds. One cannot help laughing at those, who have been so stupid, as to accuse him of having been a lover of wine, good cheer, money, &c. Artful slanderers would have owned that he was sober by constitution, and that he was not solicitous to heap up riches. That a man who had acquired so great a reputation and such an authority, should yet have had but a salary of an hundred crowns, and refuse to accept of more, and after living fifty-five years with the utmost frugality, should leave but three hundred crowns to his heirs, includ-

Ibid.

Ibid.

Ibid.

[B] The edition of his works published at Geneva, contains 12 volumes in folio ; which have been brought into nine volumes in the edition printed at Amsterdam, in 1667.

[C] We are told by Beza, who wrote his life both in Latin and French, that he knew men again,

after many years, whom he had seen but once ; and that when he was interrupted for several hours, whilst he was dictating any thing, he would resume the thread of his discourse, without being told where he broke off ; and never forgot what he had once committed to memory.

Ing

ing the value of his library; which sold very dear, is something so heroical, that one must have lost all feeling not to admire it. When Calvin took his leave of the people of Strasbourg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been assigned to him; the former he accepted, but absolutely refused the other. He carried one of his brothers with him to Geneva, but he never laboured to raise him to an honourable post, as any other possessed of his credit would have done. He took care indeed of the honour of his brother's family, by getting him loosened from an adulteress, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron Martin Bucer, married at Strasbourg, Ideletta de Bure, widow of an anabaptist, whom he had converted. She had some children by her first husband, and bore Calvin one son, who died soon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loss of her, and never married again.

CALVISIUS (SETHUS) a learned German, was born at Grosseb, a little town in Thuringia, in the year 1556. He was famous for his skill in chronology, and published a system of it in the year 1605, upon the principles of Joseph Scaliger, for which he was not a little commended by Scaliger. "Calvifius, says he, is the only one among the modern chronologers, who has ceased to be a trifler. His work is a most excellent, useful work, and full of all kinds of good learning." Isaac Casaubon, also, a better judge in this case than Scaliger, as being under less temptation to be partial, has said very high things of Calvifius. "I lately saw, says he, in a letter to Scaliger, a divine work of a modern writer, whose name you first acquainted me with; I mean Sethus Calvifius. One would wonder how so much parts and learning could remain in obscurity, and concealed from the world so long. But the plain good man seems not to have been the least solicitous about distinguishing himself, and by shining out all at once, has surprised us the more." In the year 1611, Calvifius published a work against the Gregorian calendar, under the title of *Elenchus calendarii a papa Gregorio XIII. comprobati*; or, A confutation of the calendar, approved

Epist. 240.

Epist. 444.

Voss. de  
mathem.

and established by pope Gregory XIII. Vossius tells us, that he not only attempts in this work to shew the errors of the Gregorian calendar, but offers also a new and more concise, as well as truer method of reforming the calendar. He prepared a more correct edition of his chronology, but did not live to publish it himself; for he died in the year 1617, and it was not published till the year 1620. This work is said to have cost him twenty years pains and study,

Biogr. Brit.

CAMDEN (WILLIAM) one of the most illustrious men of his age, was born at London on the second of May, 1551. His father was a native of Litchfield in Staffordshire, but settling at London, became a member of the company of painter-stainers. His mother was descended from the ancient family of the Curwens of Wirkington in Cumberland. He received the first tincture of learning in Christ's hospital. He was afterwards sent to St. Paul's school, and at fifteen years of age was removed to Oxford, and entered as a servitor in Magdalen college: he perfected himself in grammar learning in the school adjoining, under dr. Thomas Cooper, afterwards bishop of Lincoln. Upon missing a demi's place, he went from thence to Broadgate-hall, now Pembroke college, in the same university; where he remained two years and a half, under the tuition of dr. Thomas Thornton, who being advanced to a canonry of Christ-church, carried Camden along with him, and entertained him in his own lodgings. At this time it was that his friendship commenced with the two Carews [A], Richard and George; the latter of whom was afterwards created earl of Totness. By the interest of the popish party, he lost a fellowship in the college of All Saints. In 1570 he was desirous of being admitted bachelor of arts; but in this also he miscarried. The year following he came up to London, to prosecute his studies; dr. Gabriel Goodman, dean of Westminster, and dr. Godfrey Goodman his brother,

Ibid.

[A] As they were both antiquaries, it has been supposed that their conversation might give Camden a turn that way. This is the more probable, because we learn from himself, that before he left Oxford he had a strong inclination to these studies, and that he could never hear any thing mentioned, relating to that subject, without

more than ordinary attention. After he quitted the university, and before he was settled at Westminster, he made frequent excursions, for the sake of informing himself in matters of this nature, and began very early to form those collections, out of which he afterwards drew his learned and laborious performance. Biogr. Brit.

supplying

supplying him both with money and books. In 1573 he returned to Oxford, where he supplicated again for the degree that had been refused him; and his request being now granted, he took, but did not complete, it by determination. In 1575 dr. Gabriel Goodman procured him to be chosen second master of Westminster school. While he discharged this laborious office with diligence and faithfulness, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, A history of the ancient inhabitants of Britain, their origin, manners, and laws, which appeared in 1586, in Latin. The author *Biogr. Brit.* himself tells us, that he spent ten years in compiling it, and that he was first put upon it by Abraham Ortelius, the most learned geographer of his age, who coming over to England, made an acquaintance with Camden, and corresponded with him constantly. He began to digest his collections the year after he came to Westminster, devoting to it his spare hours and holidays. It was reprinted in the year 1587, and a third edition appeared in 1590. In 1588, dr. John Piers, bishop of Salisbury, conferred on Camden the prebend of Iffarcomb, which he enjoyed during his life without residence, and without having been promoted to *Ibid.* holy orders. In the month of June, in the same year, he supplicated the university of Oxford for the degree of master of arts; which desire of his was granted, on condition that he should stand in the act following; but his admission occurs not in their register. In 1593, he succeeded dr. Edward Grant, as head master of Westminster school. The *Wood, F.O. vol. i. c. 135.* year following he published the fourth edition of his *Britannia*, corrected and very much enlarged. In 1597, he published a new Greek grammar, entitled, *Grammaticæ Græcæ institutio compendiaría, in usum regię scholæ Westmonasteriensis*; which was received in all the public schools in England. Dr. Smith, who published a life of Camden in Latin in the year 1691, says this grammar had at that time run through very near an hundred impressions. Its author was taken from the life of a pedagogue the same year, and promoted to be Clarenceux king at arms. In 1600 he sent abroad an account of all the monuments of the kings, queens, nobles, and others, in Westminster-abbey, with their inscriptions [B]. This year also came out the fifth edition of his *Britannia*, to which was annexed, an apology to the reader, in answer to what had been published by Rafe

[B] It was again published in 1603, and a third time in 1606,

Brooke

Brooke to the prejudice of his work [c]. In 1603, a collection of our ancient historians appeared at Francfort, by Camden's care, under the title of *Anglica, Normannica, Hibernica, Cambrica, a veteribus descripta; ex quibus Asser Menevensis, anonymus de vita Gulielmi Conquæstoris, Thomas Walsingham, Thomas de la More, Gulielmus Genuticensis, Giraldus Cambrensis; plerique nunc in lucem editi, ex bibliotheca Gulielmi Camdeni*. Having laid aside the design he once formed of writing a civil history of England, he thought himself obliged in justice, to add to the small stock of materials already prepared these original and valuable authors. This account he himself gives in his epistle to sir Fulke Grevile, to whom he dedicated this collection in acknowledgment of the good offices he had done him in procuring him to be made king at arms. In the year following he published his *Remaines of a greater work concerning Britain, the inhabitants thereof, their languages, names, surnames, empreses, wise speeches, poesies, and epitaphes*. **Biogr. Brit.** This was a collection of things which had been communicated to him whilst he was gathering materials for his *Britannia*. After the discovery of the gunpowder plot, king James, being desirous to put the reformed churches abroad upon their guard against the enemies of the protestant religion, and to satisfy foreign princes of the justice of his proceedings, made choice of mr. Camden as best qualified to draw up the whole case in Latin. In 1607, Camden published the complete edition of his *Britannia*, printed in folio, amended and enlarged, and adorned with maps and cuts. A faithful translation of this edition was published in 1695, by Edmund Gibson, of Queen's college in Oxford, afterwards Bishop of London. Dr. Holland, a physician of Coventry, who published a translation of Camden's *Britannia*, in 1611, had inserted therein several things of his own. These inter-

[c] Upon the publication of the fourth edition of this work, it was warmly attacked by Rafe Brookef-mouth, York-herald, who pretended to discover in it many errors, in relation to descents; on which article the author had enlarged very much in that edition. Camden, in his defence, shews, from various authorities, both of history, and records, that in many of the places objected to, himself was in the right, and his adversary, not-

withstanding the many years he had spent in the office of a herald, in the wrong. He acknowledges, that by following one of his predecessors, Robert Cook, Clarenceux king at arms, he had fallen into some mistakes, which he thinks were excusable, on account of the authority by which he was misled. He concludes this short discourse with some very quick and lively strokes of learned raillery upon his opponent. **Biogr. Brit.**

polations,

polations, which a great many readers could not distinguish, occasioned some writers to alledge the authority and testimony of Camden to prove facts which he never advanced. To prevent this mistake for the future, mr. Gibson resolved to give a new translation of Camden, purged from all foreign interpolations. But because dr. Holland's additions were sometimes good, and it was generally believed that he had consulted Camden himself, when he met with any obscurities, mr. Gibson preserved them, and placed them at the bottom of the page. He also added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had described, or a description of places omitted by him; with a list of the persons by whom he was furnished with his materials. In 1615, Camden published in Latin his annals of queen Elizabeth, under the following title, *Annales rerum Anglicarum et Hibernicarum, regnante Elisabetha, ad annum salutis MDLXXXIX*. The continuation of these annals was finished about the year 1617; but Camden never would consent to its being published in his life time.

Camden, not contented with having employed his pen in the service of the republick of letters, resolved also to bestow part of his estate in founding a lecture on history in the university of Oxford. By a deed executed in due form, Biogr. Brit. March 5, 1621-2, he made over all his right in the manor of Bexley in Kent, with all profits, &c. arising therefrom, to the chancellor, masters, and scholars, of the university of Oxford, and their successors, with this proviso, that the profits of the said manor, which were computed to be of the yearly value of four hundred pounds, should be enjoyed by mr. William Heather, his heirs and executors, for the space of ninety-nine years, from the death of the donor, during which time the said William Heather was to pay to the professor of history in Oxford one hundred and forty pounds per annum, by half-yearly payments; and after the expiration of that term, the whole estate to be vested in that university: for which ample donation he was unanimously declared and received into the number of benefactors to the university [D]. He appointed Degory Wheare, M. A. fellow of Exeter college, to be his first professor. Mr. Camden died the ninth of November, 1623, at his house at Chiffelhurst in Kent, where from 1609, he had passed all the time that he

[D] When Camden went to Oxford in 1611, on account of sir Thomas Bodley's funeral, he was offered the degree of master of arts; but declined it, as he did afterwards the title of knight.

could

could be absent from London, By his will, written by himself upon his last birth-day, May 2, 1623, (which day, it appears by his diary, was constantly spent by him in good works and pious meditations) he bequeathed eight pounds to the poor of the parish in which he should happen to die; a piece of plate of ten pounds value to sir Fulke Grevile, lord Brooke, who preferred him gratis to his office; sixteen pounds to the company of painter stainers of London, to buy them a piece of plate, upon which he directed this inscription, Gul. Camdenus clarenceux, filius Samsonis pictoris Londinensis, dono dedit; twelve pounds to the cordwainers company, to purchase them a piece of plate, on which the same inscription was to be engraved; several legacies to his relations, and some small memorials to his particular acquaintances. His books and papers he bequeathed to sir Robert Cotton of Conington [E]. He also directed by his will, that he should be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the south isle of Westminster abbey, near the learned Casaubon, and over-against the celebrated Chaucer [F]. He was not less illustrious for his virtues, than for his learning. In his writings he was candid and modest, in his conversation easy and innocent, and in his whole life even and exemplary. With these good qualities it is no wonder that he had so great a number of illustrious friends in England, and in foreign countries. To be particular in his acquaintance (says the learned bishop Gibson) would be to reckon up all the learned men of his time. When he

[E] His collections in support of his history, with respect to civil affairs, were before this time deposited in the Cotton library; for as to those that related to ecclesiastical matters, when asked for them by dr. Goodman, son to his great benefactor, he declared, he stood engaged to dr. Bancroft, archbishop of Canterbury; who upon his death, transferred his right to them to his successor, dr. Abbot, who actually had them, and intended to have published them. They came afterwards into the hands of archbishop Laud, and are supposed to have been destroyed, when his papers fell into the hands of mr. Prynne, mr. Scot, and Hugh Pe-

ters; for upon a diligent search made by dr. Sancroft, soon after his promotion to the see of Canterbury, there was not a line of them to be found. Biog. Brit.

[F] Near the place a handsome monument of white marble was erected, with his effigies, and in his hand a book with Britannia inscribed on the leaves. According to dr. Smith, a certain young gentleman, who thought the reputation of his mother hurt by something that Camden has delivered of her in history, could find no other way to be revenged, than by breaking off a piece from the nose of his statue in Westminster-abbey.



was young, learned men were his patrons ; when he grew up, the learned men were his intimates, and when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an useful and honourable correspondence he had settled both at home and abroad, doth best appear from his letters ; and with what candour and easiness he maintained it, the same letters may inform us. The work he was engaged in for the honour of his native country, gained him respect at home and admiration abroad, so that he was looked upon as a common oracle ; and for a foreigner to travel into England, and return without seeing Camden, was thought a very gross omission. He was visited by six German noblemen at one time, and at their request wrote his lemma in each of their books, as a testimony that they had seen him [G].

[G] Dr. Smith published some small pieces, written by Camden, and in the same volume with his life and letters. The most considerable is in Latin, and bears the title of *Gulielmi Camdeni annales ab anno 1603, ad ann. 1623* ; but the running title is, *Gulielmi Camdeni regni regis Jacobi I. annalium apparatus*. Mr. Wood (A. Oxon. vol. I. c. 481.) thought these were Mr. Camden's materials for writing the annals of king James's reign : but what they really were we learn from bishop Gibson. From the end of queen Elizabeth to his own

death, Camden kept a diary of all (rather of many of) the remarkable passages in the reign of king James. Not that he could so much as dream of living to make use of them himself at that age, and under those many infirmities which a laborious life had drawn upon him : but he was willing however to contribute all the assistance he could to any that should do the same honour to the reign of king James, which he had done to that of queen Elizabeth. Biogr. Brit.

CAMERARIUS (JOACHIMUS) an exceedingly learned German, was born at Pabeperg upon the 12th of April, in the year 1500, and was sent to a school at Leipzig, when he was thirteen years of age. Here he soon distinguished himself by his hard application to Greek and Latin authors, which he read without ceasing ; and there goes a story, that when Leipzig was in a tumult on some account or other, Camerarius shewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm ; and which indeed to a scholar at that time was of some consequence, when printing was but lately introduced, and Greek books were as yet not easy to be come at. In the year 1517, he studied philosophy under Mosellanus ; and this was the year, when the indulgences were preached, which gave oc-  
casione

Melchior.  
Adam. in  
vita Cam-  
sarii.

casion to the reformation. Camerarius was at St. Paul's church in Leipzig with Heltus, who was his master in Greek and Latin literature, when these notable wares were exposed from the pulpit ; but Heltus was so offended with the impudence of the Dominican, who obtruded them, that he went out of the church in the middle of the sermon, and ordered Camerarius to follow him. When he had staid at Leipzig five years, he went to Erford ; and three years after to Wittemberg, where Luther and Melancthon were maintaining and propagating the business of the reformation. He knew Melancthon before ; lived afterwards in the utmost intimacy with him ; and after Melancthon's death, wrote his life, as is well known, in a very copious and particular manner. He was also soon after introduced to Erasmus ; and in short, his uncommon abilities, but more uncommon application to letters, made him known to all the eminent men of his time.

In the year 1525, there was such an insurrection and tumult among the common people through all Germany, that Camerarius thought it proper to make an excursion into Prussia ; but he returned very soon, and was made professor of the belles lettres in an university, which the senate of Nuremberg had just founded under the direction and superintendency of Melancthon. In the year 1526, when the diet of Spires was held, Albert, earl of Mansfelt was appointed embassador to Charles V. of Spain, and Camerarius to attend him as his Latin interpreter : but this embassy dropping through, and Camerarius having no more views of travelling, he settled at home, and was married the year after to a gentlewoman of an ancient and noble family. He lived forty six years with this wife in a most happy manner, and had four daughters and five sons by her, who all grew up and did honour to their family. In the year 1534, he was offered the place of secretary to the senate of Nuremberg ; but, preferring the ease and freedom of a studious life to all advantage of a pecuniary nature, he refused it. Two years after, Ulric prince of Wittemberg sent him to Tubinge, to restore the discipline and credit of that university ; and when he had been above five years, Henry duke of Saxony, and afterwards Maurice his son, invited him to Leipzig, whither he went, to direct and assist in founding an university there.

When Luther was dead, and Germany all in war, Camerarius experienced very great hardships, which yet he is said to have borne like a philosopher. Leipzig was besieged by the elector of Saxony ; on which account he removed all his effects with his family to Nuremberg, not however without

out considerable loss, and did not return till the war was at an end. In the year 1556, he went with Melancthon to the diet of Nuremberg; and attended him the year after to that of Ratibon. After spending a life of letters and happiness, he died full of years and honour at Leipsic, upon the 17th of April, 1574, surviving his beloved wife not quite a year, for she died the 15th of July preceding, and Melchior Adam relates, that he was so deeply afflicted with her death, that he never was perfectly well after. Among his friends were Jerome Baumgartner, Carolowits, Melancthon, Petrus Victorius, Turnebus, Hieronymus Wolfius, and, in short, almost all the great men of his time. He is said to have been to Melancthon, what Atticus was to Cicero, an adviser, counsellor, assistant, and friend upon all occasions: and accordingly we find, that, when Melancthon's wife died during his absence at the diet of Worms, Camerarius quitted all his concerns at home, however necessary and requiring his presence, and immediately set off on purpose to comfort him.

His labours in the literary republic were prodigious. He wrote a vast number of books, and which, in those days, was no small service, translated as many. Greek was but little understood; so that, to facilitate the learning of that language, he translated several authors of antiquity: Herodotus, Demosthenes, Xenophon, Euclid, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicephorus, &c. Melchior Adam says, that "he studied evermore, within doors and without, up and in bed, on a journey and in hours even of recreation: that he learned French and Italian when he was old; that he had but a smattering of Hebrew; that he understood Greek well; and that in Latin he was inferior to none." Thuanus speaks of him in the highest terms, and Vossius calls him, "The phoenix of Germany." However, though we are very ready to allow abilities to Camerarius, yet we think Erasmus did him no wrong, when he said, "That he shewed more industry than genius in what he wrote." He was a man of great goodness of disposition, great humanity, candour, and sincerity in his searches after truth; and for these and such like qualities we suppose it was that he was ranked, with his friend Melancthon and others, amongst hereticks of the first class at Rome.

In vita, &c.  
Hist. sui.  
temporis, ad  
ann. 1574.  
De Math. p.  
177.  
Epist. 1188.  
edit. Leid.  
tom. iii.

CAMOENS (LEWIS) a celebrated Portuguese poet, called The Virgil of Portugal, from his much admired poem the *Lusiadas*, or conquest of the Indies by the Portuguese, was

was born of a good family at Lisbon, about the year 1527. He studied in the university of Coimbra, and gave proofs of his genius for poetry, while he was very young. However, not being born to fortunes, he was obliged to quit books, and have recourse to arms. He was sent to Ceuta in Africa, which the Portuguese were in possession of at that time, and acquitted himself like a good soldier upon many occasions, but at last had the misfortune to lose one of his eyes, in defence of that town against the Moors. From thence he returned to Portugal, but did not yet find himself in a condition to live as he would, and therefore went next in an expedition to the East Indies. In this absence he composed a great many poems, which gained him the good will and affection of the commanding officer and some others, who had a tincture of polite literature; but happening unluckily to be severe upon one, who did not understand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and from thence to Portugal. In his passage thither, he was shipwrecked by a storm, lost all his effects, and with great difficulty saved his life. He did not lose however, says monsieur Baillet, his senses in the midst of all this danger; but had the presence of mind to preserve his *Lusiadas*, which he held in his left hand, while he swam with his right. As soon as he was settled again in his own country, he put the finishing hand to his *Lusiadas*, and dedicated it in the year 1569, to don Sebastian, king of Portugal, in hopes of making his fortune by it. But that prince being then very young, and the courtiers no admirers of poetry, the unfortunate Camoens was entirely disappointed. He did not however travel again in search of farther adventures, but spent the remainder of his life at Lisbon; where, to the eternal reproach of his countrymen, he died miserably poor and unregarded, in the

Jugemens  
des Scavans,  
tom. iv. p.  
440.

Nichol. An- year 1579.

ton. Bibli-  
oth. Script.  
Hispan. tom.  
ii. p. 20, 21.

It is generally agreed, that Camoens had a most extraordinary genius for poetry; that he had an abundance of that *vivida vis animi*, which is necessary to constitute a poet; that he had a fertile invention, a sublime conception, and an ease and aptitude in his make, which could accommodate itself to any subject. Nicholas Antonio, from whom we collected the above circumstances of his life, says, that “he perfectly succeeded in all subjects of the heroick kind; that he had a peculiar talent in describing persons and places; that his comparisons were great and noble, his episodes

“ episodes very agreeable and versified, yet never leading his  
 “ reader from the principal object of his poem; and that he  
 “ had mixed a great deal of learning in it, without the least  
 “ appearance of affectation and pedantry.” Rapin has cri- Nichol. An-  
 ticised the *Lusiadas* somewhat severely, and tells us, that ton. Bibli-  
 “ as divine a poet as Camoens may pass for with the Portu- oth. Script.  
 “ gueze, yet he is exceptionable in many accounts. His Hispan. tom.  
 “ verses are so often obscure, that they may seem rather to ii. p. 20, 21.  
 “ be mysteries or oracles. The design is too vast, without  
 “ proportion or justness, and, in short, it is a very bad mo-  
 “ del for an epick poem. He adds, that Camoens has  
 “ shewn no judgment in composition; that he has mixed  
 “ indiscriminately Venus, Bacchus, and other heathen di-  
 “ vinities in a christian poem; and that he has conducted  
 “ it no better in many other respects.” Reflex. crit.  
sur la poë.

But notwithstanding Rapin's dislike of this poem, it has been often reprinted and translated into several languages. It has been translated once into French, twice into Italian, and four times into Spanish. Lastly, it was translated into Latin by Thomas de Faria, bishop of Targa in Africa, who, concealing his name, and saying nothing of its being a translation, made some believe, that the *Lusiadas* was originally written in Latin. Large commentaries have been written upon the *Lusiadas*; the most considerable of which are those of Emanuel Faria de Sousa, which were printed in two volumes folio at Madrid, in the year 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of observations, upon the Miscellaneous poems of Camoens, which this commentator left behind him in manuscript. We cannot conclude our account of Camoens, without lamenting, that his great merit was not known, or which is the same thing, or rather worse, not acknowledged till after his death.

**CAMPANELLA** (THOMAS) a celebrated Italian philosopher in the beginning of the XVIth century, was born at Stilo, a small village in Calabria, on the 5th of September, 1568. At the age of thirteen he understood the an- Morus  
 cient orators and poets, and wrote discourses and verses on various subjects. When he was fourteen years and a half old, his father purposed to send him to Naples to study law; but young Campanella having other views, entered himself into the order of the Dominicans. Whilst he was studying philosophy at San Giorgio, his professor was invited to dis-  
 VOL. III. pute

Moreti.

pute upon some theses which were to be maintained by the Franciscans ; but finding himself indisposed, he sent Campanella in his room, who argued with so much subtilty and force, that every body was charmed with him, and cried out, that the genius of Teleseus had transmigrated into Campanella : he had never before heard of that philosopher, but after this read him carefully, and even entered into his sentiments. When his course of philosophy was finished, he was sent to Cosenza to study divinity. But his inclination led him to philosophy. Having conceived a notion that the truth was not to be found in the peripatetic philosophy, he anxiously examined all the Greek, Latin, and Arabian commentators upon Aristotle, and began to hesitate more and more with regard to their doctrines. His doubts still remaining, he determined to peruse the writings of Plato, Pliny, Galen, the Stoicks, and the followers of Democritus, and especially those of Teleseus, and to compare them with the original book of the world. He found the doctrine of his masters to be false in so many points, that he began to doubt even of uncontroverted matters of fact. At the age of two and twenty he began to commit his new systems to writing, and in 1590, he went to Naples to get them printed. Passing by a convent of the Recollets in that city, and seeing a great number of people going in and out, he enquired the reason of it, and being told that they were disputing in philosophy, he went in with the others, and obtaining leave to speak, acquitted himself to so much advantage, that he received the applauses of the whole assembly, and the monks of his order carried him away in triumph to their convent. Some time after he was present at a disputation in divinity, and took occasion to commend what was spoken by an ancient professor of his order, as very judicious ; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner, be silent, since it did not belong to a young man, as he was, to interpose in questions of divinity. Campanella fired at this, and said, that as young as he was, he was able to teach him ; and immediately confuted what the professor had advanced, to the satisfaction of the audience. The professor conceived a mortal hatred to him on this account, and accused him to the inquisition, as if he had gained by magick that vast extent of learning which he had acquired without a master. His writings made a prodigious noise in the world, and the novelty of his opinions stirring up many enemies against him at Naples, he removed to Rome ; and not meeting with a better reception in that city,

city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome. This gave him little disturbance, and he continued his journey. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards to Rome, he met with a better reception than before, and was honoured with the friendship of several cardinals. In 1598 he went to Naples, where he staid but a short time; then visited his own country. Some expressions which he dropt, with regard to the government of the Spaniards and the project of an insurrection, being reported to the Spaniards, he was seized and carried to Naples in 1599, as a criminal against the state, and put seven times to the rack, and afterwards condemned to perpetual imprisonment. At first he was not permitted to see any person, and denied the use of pen, ink, and paper; but being afterwards indulged therewith, he wrote several of his pieces in prison; some of which Tobias Adamus of Saxony procured from him, and published in Germany. The disgrace of the duke of Ossuna, viceroy of Naples, who had a great esteem for Campanella, and often consulted him, was the occasion of his being afterwards more strictly confined. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626. Campanella went <sup>Moret.</sup> immediately to Rome, where he continued some years in the <sup>Gen. Dict.</sup> prisons of the inquisition; but he was a prisoner only in name. Divers reasons are given for this new imprisonment. Some say, that in order to rescue himself from the long and severe confinement which he suffered under the the Spaniards, he appealed from the inquisition in Spain, before which he had been accused, to that of Rome, where he expected to be treated with more lenity. Others report, that the pope, who wanted a pretence to bring him from Naples, acquainted the kings, that since Campanella was not convicted of any crime against the state, but was accused or advancing several errors in his writings, he ought to give an account of his faith before the inquisition at Rome. In this case it was necessary for Campanella to continue for some time under a kind of confinement, in order to give a colour to the pretext employed by the pope. In 1629 he was discharged, but the resentment of the Spaniards was not abated. The friendship shewn him by the pope, who settled a

considerable pension, and conferred many other favours on him, excited their jealousy; and his correspondence with some of the French nation, gave them new suspicions of him. Campanella being informed of their designs against him, went out of Rome, disguised like a mummy in the French ambassador's coach; and embarking for France, landed at Marseilles in October 1634. Mr. Peirsc being informed of his arrival, sent a letter to bring him to Aix; where he entertained him some months. The year following Campanella went to Paris, and was graciously received by Lewis XIII. and cardinal Richlieu; the latter procured him a pension of 2000 livres, and often consulted him on the affairs of Italy. Campanella passed the remainder of his days in a monastery of the Dominicans at Paris, and died on the 21st of March 1639, in the seventy-first year of his age. A list of his writings may be seen in Moreri.

**CAMP I A N (EDMUND)** a very ingenious and learned Englishman, was born at London upon the twenty-fifth of January 1540, and educated there in school learning among the blue-coat boys in Christ's hospital. Being a boy of great parts, he was pitched upon, while he was at school, to make an oration before queen Mary at her accession to the crown; and from thence elected scholar of St. John's college in Oxford by Thomas White, the founder of it, in the year 1553. He took his degrees of bachelor and master of arts regularly, and afterwards went into orders. In the year 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and also kept an act in St. Mary's church, with very great applause from that learned queen. In the year 1568, he went into Ireland, where he wrote a history of that country in two books; but being then discovered to have embraced the popish religion, and to labour for proselytes, he was seized and detained for some time. He escaped soon after into England; but in the year 1571, transported himself into the Low-countries, and settled himself in the English college of jesuits in Doway, where he openly renounced the protestant religion, and had the degree of bachelor of divinity conferred upon him. From thence he went to Rome, where he was admitted into the society of jesuits in the year 1573; and afterwards sent by the general of his order into Germany. He lived for some time at Bruns, and then at Vienna; where he composed a tragedy, called Nector and Ambrosia, which was acted before the emperor with great applause. Soon after he settled at Prague in Bohemia, and

Wood's A-  
then. Oxon.  
—Tanner's  
Bibliotheca  
Britannico-  
Hibernica.



and taught rhetoric and philosophy for about six years, in a college of jesuits, which had been newly erected there. At length being called to Rome, he was sent by the command of pope Gregory XIII. into England, whither he arrived upon the twenty fifth of June in the year 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of conversation and writing. He seems to have challenged the English clergy to a disputation by a piece, intituled *Rationes decem oblati certaminis in causa fidei, redditæ academicis Angliæ*, which was printed at a private press in the year 1581; and many copies of which, as Mr. Wood tells us, were dispersed that year in St. Mary's church at Oxford, during the time of an act. In short, Campian, though nobody knew where he was, was yet so active, as to fall under the cognizance of Walsingham secretary of state; and Walsingham employed a priest catcher, who was as useful a member of society in those days as a thief catcher is now, to find him out. He was at last discovered in disguise at the house of a private gentleman in Berks, from whence he was conveyed in great procession to the Tower of London, with a paper fastened to his hat, on which was written Edmund Campian a most pernicious jesuit. Afterwards, having been found guilty of high treason, in adhering to the bishop of Rome the queen's enemy, and in coming to England to disturb the peace and quiet of the realm, he was hanged and quartered, with other Romish priests, at Tyburn upon the first of December in the year 1581.

All parties allow him to have been a most extraordinary man: of admirable parts, an elegant orator, a subtle philosopher and skilful disputant, an exact preacher both in Latin and English, and withal a good natured and well behaved man: so that we are ready to lament his having been a papist, and having suffered so hard a fate. Besides the books already mentioned, he wrote, 1. *Chronologia universalis*: a very learned work. 2. Nine articles directed to the lords of the privy council, in 1581. 3. Various conferences concerning religion, had with protestant divines in the Tower of London, in 1581. 4. *Narratio de divorcio Henrici VIII. regis ab uxore Catherina*, &c. The manuscript of his History of Ireland was found in the Cotton library, and published at Dublin by sir James Ware in the year 1633.

**CANTACUZENUS** (JOHANNES) a celebrated Byzantine historian, was born at Constantinople of a very ancient

Fabricii Bibl.  
Græc. l. v.  
c. 5. §. 12.  
Cave's His-  
toria Lit.  
tom. ii. p.  
42. in ap-  
pend.

cient and noble family; his father being governor of Peloponnesus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards admitted to the highest offices of state; where he acquitted himself in such a manner, as to gain the favour of both court and city. He was made first lord of the bedchamber to the emperor Andronicus, but lost his favour about the year 1320, by addicting himself too much to the interest of his grandson Andronicus. However, when the grandson seized the empire, as he did in the year 1328, he loaded Cantacuzenus with wealth and honours; made him generalissimo of his forces; did nothing without consulting him; and would fain have had him to have joined him in the government, which Cantacuzenus refused. In the year 1341, Andronicus died, and left to Cantacuzenus the care of the empire, till his son John Paleologus, who was then but nine years of age, should be fit to take it upon himself: which trust he discharged very diligently and faithfully. But the empress dowager, the patriarch of Constantinople, and some of the nobles, soon growing jealous and envious of Cantacuzenus, formed a party against him, and declared him a traitor: upon which a great portion of the nobility and army, besought him to take the empire upon himself, and accordingly he was crowned at Hadrianopolis upon the twenty first of May in the year 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reasonable terms of peace with John Paleologus; viz. that himself should be crowned, and that John should be a partner with him in the empire, though not upon an equal footing, till he should arrive at years sufficient. He gave him also his daughter Helen, to whom he had formerly been engaged for a wife; and the nuptials were celebrated on the thirteenth of May in the year 1347. But suspicions and enmities soon arising between the new emperors, the war broke out again, and lasted, till John took Constantinople in the year 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his share of the empire, and retired to a monastery, where he took the habit of a monk, with the new name of Joasaphus, and spent the remainder of his life in reading and writing. His wife retired also at the same time to a nunnery, where she changed her own name Irene for the new one of Eugenia.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and supposed by some, that he did not die till the

the year 1411, when he was a hundred years of age, or upwards. Here he wrote a History of his own times in four books, or rather of the times in which he was engaged in worldly affairs; since the period it includes is only from the year 1320 to the year 1355. He was a very proper person to relate the transactions within this period, because he was not only an eye witness of all that was done, but himself the orderer and doer of a great part: upon which account Vossius has not scrupled to prefer him to all the Byzantine historians. De Græc. hist. p. 310. A Latin translation of this history, from the Greek manuscript in the duke of Bavaria's library, was published by Pontanus at Ingolstadt in the year 1603: and afterwards at Paris, in 1645, a splendid edition in three volumes folio of the Greek from the manuscript of mons. Legvrière chancellor of France, with Pontanus's Latin version, and with the notes of him and Gressler.

Besides this history he wrote also some theological works, particularly an Apology for the christian religion against that of Mahomet, in four books: this he did at the request of a monk and friend of his, who, it seems, had been solicited by a musselman of Persia, to desert christianity, and embrace Mahometanism: where he does not content himself with replying to the particular objection of the musselman to christianity, but writes a general defence of it against the Alcoran. He calls himself Christodulus as a writer.

CANTERUS (WILLIAM) an eminent linguist and philologer, was born at Utrecht of an ancient and reputable family upon the fourth of July in the year 1542; and educated in the belles lettres under the inspection of his parents, till he was twelve years of age. Then he was sent to Cornelius Valerius at Louvain, with whom he continued four years; and gave surprizing proofs of his progress in Greek and Latin literature, by writing letters in those languages, by translations, and by drawing up some dramatick pieces. Having a strong propensity to Greek authors, he removed in the year 1559 from Louvain to Paris, for the sake of learning the language more perfectly from John Auratus. Under this professor he studied till the year 1562, and then was obliged to leave France on account of the civil wars there. He travelled next into Germany and Italy, and visited the several universities of those countries; Bononia particularly, where he became known to the famous Carolus Ligonius, to whom he afterwards dedicated his eight books Novarum lectionum. Venice he had a great desire to see; not only for the beauty and

magnificence of the place, but for the opportunity he should have of purchasing manuscripts, which the Greeks brought in great abundance from their own country, and there exposed to sale: and from Venice he proposed to go to Rome. But, not being able to bear the heat of those regions, he dropt the pursuit of his journey any farther, and returned thro' Germany to Louvain, where in about eight years time he studied himself to death; for he died there of a lingering consumption upon the eighteenth of May 1595, when he was only in his thirty third year. Thuanus says, that he "deserved to be reckoned among the most learned men of his age; and that he would certainly have done great things, if he had not died so very immaturally." His writings are purely philological and critical: as, *Novarum lectionum libri octo* — *Synagma de ratione emendandi Græcos autores* — *Notæ, scholia, emendationes, & explicationes in Euripidem, Sophoclem, Æschylum, Ciceronem, Propertium, Antonium, Anthonium, &c.* besides a book of various readings in several manuscripts of the septuagint, and a great many translations of Greek authors. He understood six languages besides that of his native country: viz. the Latin, Greek, Hebrew, French, Italian, and German.

Hist. ad ann.  
1575.

It may justly seem a matter of wonder, how a man, within the compass of so short a life as Canterus's, could go thro' so many laborious tasks, as he must needs have done; and no less matter of curiosity to know, how he contrived to do it, Melchior Adam has given us some account of this: and according to him, Canterus was in the first place, very temperate and abstemious in point of diet; that is, he eat for the sake of living; and did not live, as the generality of mankind do, for the sake of eating. He always began his studies at seven o'clock in the morning, and not sooner, because early rising did not agree with him; and pursued them very intensely, till half an hour after eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his study, he slept an hour upon a couch, and after that resumed his studies, which he continued till almost sun-set in winter, and seven o'clock in summer. Then he took another hour's walk; and after returning again to his studies, continued them till midnight without interruption, for he never ate any supper, and had no wife to disturb him. These last hours of the day were not however devoted by him to severe study, but to writing letters to his friends, or any other business that required less labour and attention, which he might happen to have upon his

his hands. One would be ready to conclude upon a first reflection, that this was not sufficient to do what Canterus did: but men, who have not experienced it, do not easily conceive, what a vast deal of reading and writing, assiduity and constancy will run through. Canterus was both assiduous and constant; and his studies were conducted with as much form and method, as if he himself had been a machine. He had not only his particular hours for studying, as we have seen, but he divided those hours by an hour glass, some of which he set apart for reading, others for writing; and, as he tells us himself in a preface to his Latin translation of Stobæus, he never varied from his established method on any account whatever.

We must not forget to observe, that, as short a time as he lived, he collected a most excellent and curious library; not only full of the best authors in all the languages he understood, but abounding also with Greek manuscripts, which he had purchased in his travels; and which, if death had spared him, he intended to have published with Latin versions and notes. He could have said with Antonnius, that "nothing was dearer to him, than his books:" his inordinate love of which exposed him to a most severe trial, when a sudden inundation at Louvain greatly damaged, and had like to have destroyed his whole library. This happened upon the eighth of January in the year 1573, and was such an affliction to him, that, as Melchior Adam says, it would certainly have killed him, if his friends had not plied him with proper topicks of consolation, and assisted him in drying and bringing his books and manuscripts to themselves again,

CAPELLUS (LEWIS) an eminent French protestant and learned divine, was born at Sedan, a town in the province of Champagne, about the year 1579. He was professor of divinity and of the oriental languages in the university of Saumur; and so very deeply skilled in the Hebrew, that our learned bishop Hall calls him *magnum Hebraicantium oraculum* in Gallia, the great oracle of all that studied Hebrew in France. He was the author of some very learned works; but is now chiefly memorable for the controversy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the date and origin of these points; both of which have been very warmly espoused. The first is, that the points are coeval with the language, and were always in use among the Jews: the second, that the points were not known to the Jews before their

their dispersion from Jerusalem, but invented afterwards by modern rabbies to prevent the language, which was every day decaying, from being utterly lost; viz. that they were invented by the Masoreth Jews of Tiberias, about six hundred years after Christ. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatise, intitled, *Arcanum punctuationis revelatum*, &c. which work, being printed in Holland, caused a great clamour among the protestants, as if it had a tendency to hurt their cause. In the mean time it is certain, that Luther, Calvin, Zuinglius, and others had espoused the same notion, as well as the Scaligers, Causabons, Erpenius, Salmasius, Grotius, and the Heinsiuses: and therefore it could not be said, that Capellus introduced any novelty, but only better and more solidly established an opinion, which had been approved of by the most learned and judicious protestants. But the true reason why the German protestants in general so warmly opposed Capellus's opinion, was, because they had been accustomed to follow that of the two Buxtorfs, whom they considered as oracles in Hebrew learning. Buxtorf the father had written a little treatise in defence of the antiquity of the points: and as Buxtorf's credit was justly great among them, they chose rather to rely upon his authority, than to examine his arguments, in so abstruse an enquiry. Buxtorf the son wrote against Capellus, and maintained his father's opinion. Capellus however has been generally supposed to have put the matter beyond any farther dispute; on which account his scholars Bochart, Grotius, Spizheim, Vossius, Daille, and almost all the learned in Hebrew since, have come very readily into his opinion.

Capellus composed another work, intitled, *Critica sacra*, which so highly displeased the protestants, that they hindered the impression of it; till John Capellus, who was his son and afterwards turned papist, got leave of the king to print it at Paris in the year 1650. This work is nothing else but a collection of various readings and errors, which he thought were crept into the copies of the Bible, through the fault of the transcribers: it must have been however a work of prodigious labour, since the author acknowledges, that he had been six and thirty years about it. The younger Buxtorf wrote a learned answer to it, and some English protestants have also appeared against it: but Grotius on the other side very much commends this critique in an epistle to the author, where he tells him among other things, to be content with the judicious approbation of a few, rather than the blind applause

plause of many readers. *Contentus esto, says he, maghis potius quam multis laudatoribus.*

Capellus died at Saumur in the year 1658, aged almost eighty years; having made an abridgment of his life in his work *De gente Capellori.*

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL) celebrated painters of the Lombard School, all of Bologna in Italy. Lewis Carracci was born in the year 1555; *De Pile, &c.* and was cousin german to Augustine and Hannibal, who were brothers. He discovered but an indifferent genius for painting under his first master Prospero Fontana; who therefore dissuaded him from pursuing it any farther, and treated him so roughly, that Lewis left his school. However he was determined to supply the defects of nature by art; and henceforward had recourse to no other master, but the works of the great painters. He went to Venice, where the famous Tintoret, seeing something of his doing, encouraged him to proceed in his profession, and foretold, that he should some time be one of the first in it. This prophetic applause animated him in his resolutions to acquire a mastery in his art; and he travelled about to study the works of those who had excelled in it. He studied Titian's, Tintoret's, and Paulo Veronese's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him most sensibly, and he followed it ever after. He excelled in design and colouring, and had a peculiar gracefulness and candour.

Augustine Carracci was born in the year 1557, and Hannibal in the year 1560. Their father, though a taylor by trade, was yet very careful to give his sons a liberal education. Augustine was begun to be bred a scholar; but his genius leading him to arts, he was afterwards put to a goldsmith. He quitted this profession in a little time, and then gave himself up to every thing that pleased his fancy. He first put himself under the tuition of his cousin Lewis, and became a very good designer and painter. He gained some knowledge likewise of all the parts of the mathematicks, natural philosophy, rhetorick, musick, and most of the liberal arts and sciences. He was also a tolerable poet, and very accomplished in many other respects. Though painting was the profession he always stuck to, yet it was often interrupted by his pursuits in the art of engraving, which he learnt of Cornelius Cort, and in which he surpassed all the masters of his time.

H. n.

Hannibal Caracci in the mean time was a disciple of Lewis, as well as his brother Augustine; but never wandered from his art, though he wandered through all those places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had so prodigious a memory, that whatever he had once seen, he never failed to retain and make his own. Thus at Parma, he acquired the sweetness and purity of Correggio; at Venice, the strength and distribution of colours of Titian; at Rome, the correctness of design and beautiful forms of the antique; and by his wonderful performances in the Farnese palace, he soon made it appear, that all the several perfections of the most eminent masters, his predecessors, were united in himself alone.

• At length these three painters having made all the advantages they could by contemplating the works, and by close practice, formed a plan of association, and continued henceforward almost always together. Lewis communicated his discoveries freely to his cousins; and proposed to them that they should unite their sentiments and their manners, and act as it were in confederacy. The proposal was accepted: they performed several things in several places; and finding their credit to increase, they laid the foundation of that celebrated school, which ever since has gone by the name of the Caracci's academy. Hither all the young students, who had a view of becoming masters, resorted to be instructed in the rudiments of painting: and here the Carracci taught freely and without reserve to all that came. Lewis's charge was to make a collection of antique statues, and bas-reliefs. They had designs of the best masters, and a collection of curious books on all subjects relating to their art: and they had a skilful anatomist always ready to teach, what belonged to the knitting and motion of the muscles, &c. There were often disputations in the academy; and not only painters but men of learning proposed questions, which were always decided by Lewis. Every body was well received; and though stated hours were allotted to treat of different matters, yet improvements might be made at all hours by the antiquities and the designs, which were to be seen.

The same of the Caracci reaching Rome, the cardinal Farnese sent for Hannibal thither, to paint the gallery of his palace. Hannibal was the more willing to go, because he had a great desire to see Raphael's works, with the antique statues and bas-reliefs. The gusto, which he took there from the ancient sculpture, made him change his Bolognian manner



manner for one more learned, but less natural in the design and in the colouring. Augustine followed Hannibal, to assist him in his undertaking of the Farnese gallery; but the brothers not rightly agreeing, the cardinal sent Augustine to the court of the duke of Parma, in whose service he died in the year 1602; being only forty five years of age. His most celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "A piece, says a connoisseur, so complete in all its parts, that it was much to be lamented, the excellent author should withdraw himself from the practice of an art, in which his abilities were so very extraordinary, to follow the inferior profession of a graver." Augustine had a natural son, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himself with so much success to the study of all the capital pieces in Rome, that it is thought he would have surpassed even Hannibal himself, if he had lived: but he died at the age of thirty five, in the year 1618.

Fresco's art  
of painting.  
p. 352.  
Lond. 1716.

In the mean while, Hannibal continued working in the Farnese gallery at Rome; and after inconceivable pains and care, finished the paintings in the perfection; they are now to be seen in. He hoped, that the cardinal would have rewarded him in some proportion to the excellence of his work; and to the time it took him up, which was eight years; but he was disappointed. The cardinal, influenced by an ignorant Spaniard his domestick; gave him but a little above two hundred pounds, though it is certain he deserved more than twice as many thousands. When the money was brought him, he was so surprised at the injustice done him, that he could not speak a word to the person that brought it. This confirmed him in a melancholy, which his temper naturally inclined to, and made him resolve never more to touch his pencil; which resolution he had undoubtedly kept, if his necessities had not compelled him to break it. It is said, that his melancholy gained so much upon him, that at certain times it deprived him of the right use of his senses. It did not however put a stop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a distemper upon him, of which he died in the year 1609, when he was forty nine years of age. As in his life he had imitated Raphael in his works, so he seems to have copied that great master in the cause and manner of his death. His veneration for Raphael was indeed so great, that it was his death-bed request, to be buried in the same tomb with him; which was accordingly done in the pantheon or rotunda

at

at Rome. There are extant several prints of the blessed virgin, and of other subjects, etched by the hand of this incomparable artist. He is said to have been a friendly, plain, honest, and open hearted man; very communicative to his scholars, and so extremely kind to them, that he generally kept his money in the same box with his colours, where they might have recourse to either, as they had occasion.

While Hannibal Carracci worked at Rome, Lewis was courted from all parts of Lombardy, especially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midst of these employments, Hannibal solicited him to come and assist him in the Farnese gallery; and so earnestly that he could not avoid complying with his request. He went to Rome; corrected several things in that gallery; painted a figure or two himself; and then returned to Bologna; where he died in the year 1619, in the sixty fourth year of his age.

Had the Carracci had no reputation of their own, yet the merit of their disciples, in the academy which they founded, would have rendered their name illustrious in succeeding times: among whom were Guido Domenichino, Lanfranco, &c. &c.

CARACCIOLI (JOHN) an illustrious nobleman, and the grand seneschal of Naples at the beginning of the sixteenth century, was, on account of his misfortunes and poverty, obliged to make use of his pen, when he was very young. At length he had the good luck to please Joan II. queen of Naples, and was admitted not only to her friendship but to her embraces. He had a particular aversion to mice, as the author just referred to informs us; and from this singularity, as he relates, she contrived a method of discovering her passion to him. One day, as he was playing at chess in her wardrobe, she herself caused a mouse to be set before him; and he, scampering about for fear, first tumbling against one, then against another, ran in at the queen's chamber door, and fell just upon her. By this means the queen took an opportunity of communicating hints to him, which he afterwards improved to the utmost; and in a little time he was made her chief seneschal. He met however with the fate common to such minions: for, in the first place, by engaging in too many intrigues, he became odious to a lady, who had a great ascendancy over the queen. Some declare, that he was info-

Brantome,  
vie des  
dames illustres, p. 398.

lent

sent enough to use very opprobrious language to the queen; and that he even gave her a box on the ear, upon her refusing him the principality of Salerno. Then he gave occasion to his being suspected of several secret practices against the state; for Morana tells us, that it was he, who advised Alphonsus king of Arragon to return to Naples, which he had left for no other reason, but because he could not forcibly carry off queen Joan, who had adopted him for her son. As odious as this ungrateful son must be to Joan, yet Caraccioli undertook to make his party triumph in the very kingdom of Naples. His machinations were discovered; and, to frustrate them more effectually, confidence was seemingly reposed in him. Hence he was easily allured into the queen's presence; who, by the advice of her female favourite, caused him to be dispatched. The manner of it was, as Spondanus relates it, thus: A false and insidious message was sent him in the night, that the queen was seized with an apoplectick fit, and that he must wait upon her immediately. He, after the late confidence shewn to him, did not suspect her to be his enemy; and therefore started up and opened his chamber door, before he was half dressed: upon which the assassins rushed in, and killed him. This happened upon the twenty seventh of August 1432: on which day he had solemnized with great pomp the nuptials of his son. Bayle says, that this John Caraccioli, the chief seneschal of Naples, was the most considerable nobleman of his family; though it was very numerous, and had produced many great men.

Spondanus  
ad ann.  
1432.  
lib. xxi. c.  
5.

CARDAN (JEROM) one of the most extraordinary Bayle.  
geniuses of his age, was born at Pavia on the 24th of Moreti.  
September, 1501. As his mother was not married, she tried every method to procure an abortion, but without effect. She was three days in labour, and they were forced at last to cut the child from her. He was born with his head covered with black curled hair. When he was four years old he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to study at the university of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua, and the same year was admitted to the degree of master of arts; in the end of the following year, he took the degree of doctor of physick. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he

Bayle.

he was born. When he enumerates, as he doth in more places than one, the greatest misfortunes of his life, this ten years impotency is always one. At the age of thirty three he became professor of mathematics at Milan. Two years after he was offered the place of professor of medicine at Pavia, which he refused, not seeing a likelihood of having his salary regularly paid. In 1539 he was admitted a member of the college of physicians at Milan; in 1543 he read public lectures in medicine in that city, and at Pavia the year following, but discontinued them because he could not obtain payment of his salary, and returned to Milan. In 1547, his friend Andrew Vesalius, procured him from the king of Denmark an offer of a pension of eight hundred crowns and his table, which he tells us he refused on account of the coldness of the climate, and because to be well received in that kingdom, he must have renounced the Romish religion in which he had been bred. In 1552, he went into Scotland, having been sent for by the archbishop of St. Andrews, who had applied in vain to the French king's physicians, and afterwards to those of the emperor. This prelate, then forty years old, had been for ten years afflicted with a shortness of breath, which returned every eight days for the two last years. He began to recover from the moment that Cardan prescribed for him. Cardan took his leave of him at the end of six weeks and three days, leaving him prescriptions, which in two years wrought a complete cure.

De vita propria.  
Bayle.

Ibid.

Cardan's journey to Scotland gave him an opportunity of visiting several countries. He crossed France in going thither, and returned through the Low Countries and Germany along the banks of the Rhine. It was on this occasion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which coming back to Milan, he continued there till the beginning of October 1552, and then went to Pavia, from whence he was invited to Bologna in 1552. He taught in this last city till the year 1570, at which time he was thrown into prison; but some months after he was sent home to his own house. He was not restored to his full liberty, his house being assigned him for a prison; but he recovered it soon after. He left Bologna in September 1571, and went to Rome, where he lived without any publick employment. He was, however, admitted a member of the college of physicians, and received a pension from the pope. He died at Rome on the 21st of September 1575, according to Thuanus. This account

count might be sufficient to shew the reader that Cardan was of a very fickle temper; but he will have a much better idea of his singular and odd turn of mind, by examining what he himself tells us concerning his good and bad qualities. This ingenuousness is itself a proof that his mind was of a very particular cast. He informs us, that when he felt no pain naturally; he would excite that disagreeable sensation in himself, by biting his lips, and squeezing his fingers till he cried. He did this, he adds, to prevent a greater evil: for when he happened to be without pain, he felt such violent sallies of the imagination, and impressions on his brain, as were more insupportable than any bodily pain. He says elsewhere, that in his greatest tortures of soul, he used to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was sometimes tempted to lay violent hands on himself, which he calls heroick love; and imagines that several other persons have been possessed with it, though they did not own it: nothing gave him more pleasure than to talk of things which made the whole company uneasy; he spoke on all subjects, in season and out of season: he was so fond of games of chance, as to spend whole days in them; to the great prejudice of his family and reputation; for he even staked his furniture and his wife's jewels. He observes, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue, and that one of the methods he took to earn a subsistence, was the making of almanacks. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abstained from food [A], that his prediction might be fulfilled, and that his continuance to live might not discredit his art: Cardan wrote a great number of books, for the Lyons edition of his works, printed in 1663, contains ten volumes in folio. His poverty was one reason why he wrote so many treatises, the digressions and obscurity whereof puzzle the

[A] Thuanus (l. 62.) says this was generally believed: Cum tribus, &c. "When he was within three days of threescore and fifteen years of age, he died in the very same year, and on the very day (the eleventh of the kalends of October) which he himself had foretold: it was generally thought that he hastened his end, by re-

"fusing sustenance, purposely that "that he might not contradict his "prediction." Cardan's father, who was a doctor of medicine, and of civil and canon law, died in the same manner, in the year 1524; having abstained from all sustenance for nine days. His son tells us, that he had white eyes, and could see in the night time. Bayle.

reader, who often finds in them what he did not expect to meet with ; as for instance, in his arithmetick he introduces several discourses concerning the motion of the planets, the creation, and the tower of Babel ; and in his logick he has inserted a judgment of historians and letter-writers. He owns that he made these digressions to fill up ; his bargain with the booksellers being for so much a sheet : and he wrote as much for bread as for reputation. With regard to the obscurity of his writings, Naudæus alledges the following among other reasons for it : that Cardan imagined that many things being familiar to him, needed not to be expressed ; and besides, the heat of his imagination, and his extensive genius hurried him from one thing to another, without staying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof that he was not always in his senses ; that they can neither be imputed to a defect of memory, nor to artifice ; and that the little relation there is between his several variations, proceeded from the different fits of madness with which he was seized.

Wood's  
Athen.  
Oxon.

CAREW (GEORGE) an eminent English gentleman, was son of George Carew, sometime dean of Christ church in Oxford, and originally descended from the Carews of Carew castle in Pembrokehire. He was born in Devonshire in the year 1557, and became a gentleman commoner of Broadgate's hall in Oxford, in the year 1572. But taking more pleasure in military affairs, than in the solitary amusements of the study, he quitted the university without taking a degree ; and went into Ireland, where he had a command given him against the earl of Desmond. Afterwards queen Elizabeth made him one of her council, and master of the ordnance there : in which last employment he behaved himself very bravely upon several occasions, as he did some years after in the voyage to Cadiz in Spain. At length when Ireland was in a manner invaded with a domestick rebellion and a Spanish army, he was made president of Munster for three years ; when joining his forces with those of the earl of Thomond, he took several castles and strong holds in those parts, and brought the earl of Desmond to his trial. After king James came to the crown, he was called home ; and, in the first year of his reign, was constituted governor of the isle of Guernsey and Castle Cornet. In the third year of that king's reign, he was advanced to the dignity of a baron, for he was already knighted, by the title of lord Carew of Clopton ; having be-  
fore

## C A R E W.

67

first married Joyce the daughter of William Clopton of Clopton, esq; near Stratford upon Avon in Warwickshire. Afterwards he was made master of the ordnance throughout England, and one of the king's most honourable privy council: and at length, when Charles came to the crown, he was immediately made by him earl of Totness in Devonshire. He died in the Savoy, near London as it was then, in 1629, aged seventy three years and upwards; and his body was conveyed to Stratford upon Avon in Warwickshire to be interred.

It may truly be said of this gentleman, that he was a faithful subject, a valiant and prudent commander, an honest counsellor, a polite scholar, and a patron of learning. He wrote a work, intitled *Pacata Hibernia*, or the History of the late wars in Ireland; which was published in folio at London in the year 1633, with his picture before, and these verses under it.

Talis erat vultu, sed lingua, mente manūque  
Qualis erat, qui vult dicere, scripta legat.  
Consulat aut famam, qui lingua, mente manūque  
Vincere hunc, fama iudice, rarus erat.

This history contains three years transactions at Munster, of which his own actions make not the least part. It was reserved for his own private satisfaction, while he lived, as he was not willing to expose himself to the censure, which he would probably have incurred by publishing a piece, in which he himself was to make the principal figure. Nor was he determined about having it published at all, but only preserved by way of supplying materials for a general history of Ireland, when some writer, equal to the task, should undertake it. Besides this work, he collected several chronologies, charters, letters, monuments, and materials, belonging to Ireland in four large manuscript volumes, which are still extant in the Bodleian library at Oxford. He also made several collections for an history of Henry V's reign, which were afterwards digested into Speed's history of Great Britain.

C A R E W (T H O M A S) was descended of the family of the Carews in Gloucestershire. He was educated at Corpus Christi college Oxford. On his return from his travels <sup>Athen. Oz</sup> he was made gentleman of the privy chamber and sewer <sup>on. vol. I.</sup> in ordinary to king Charles I. who always esteemed him <sup>as col. 630.</sup> one of the most celebrated wits of his court. He was much

Biogr. Brit. respected by the poets of his time, particularly Ben Jonson and sir William Davenant. He died in the prime of his life, about the year 1639, leaving behind him several poems, and a masque called *Cœlum Britannicum*, performed at Whitehall on Shrove Tuesday night, the eighteenth of February, 1633, by the king's majesty, the duke of Lenox, the earls of Devonshire, Holland, Newport, &c. with several other young lords and noblemen's sons. Mr. Carew was assisted in the contrivance by mr. Inigo Jones, the famous architect; and all the songs were set to musick by the celebrated mr. Henry Lawes, gentleman of the king's chapel, and one of the private musick to king Charles I.

Langbain.  
Biogr. Brit.

Wood, Ath.  
O. vol. I.  
col. 517.

CARLETON (GEORGE) a learned bishop in the seventeenth century, was born at Norham in Northumberland. He was chiefly maintained during his studies, both at school and at Edmund hall in Oxford, by the very eminent Bernard Gilpin, styled the northern apostle. In February 1579-80, he took his degree of bachelor of arts. The same year he was elected probationer fellow of Merton college, in which society he remained about five years, esteemed both as an orator and poet. He was admitted to the degree of master of arts, and those of bachelor and doctor in divinity, and in December 1617, was elected bishop of Llandaff. The ensuing year he was sent by king James I. with three other English divines, and one from Scotland, to the synod of Dort, where he stood up in favour of episcopacy. At his return, he was translated to the see of Chichester in 1619. He died in May 1628, aged sixty nine. He was a bitter enemy to the papists, and in the point of predestination a rigid Calvinist. "I loved him, says mr. Camden, for his excellent proficiency in "divinity and other polite parts of learning [A]".

Ibid.

[A] He wrote, 1. *Heroici characteres*. 2. *Tithes examined*, and proved to be due to the clergy by a divine right. 3. *Jurisdiction regal, episcopal, papal*: wherein is declared how the pope had intruded upon the jurisdiction of temporal princes, and of the church, &c. 4. *Consensus ecclesiæ catholicæ contra tridentinos, de scripturis, ecclesiâ, fide, & gratia, &c.* 5. A thankful remembrance of God's mercy, in an historical collection of the

great and merciful deliverances of the church and state of England, since the gospel beganne here to flourish, from the beginning of queene Elizabeth. 6. *Short directions to know the true church*. 7. *Oration made at the Hague before the prince of Orange, and the assembly of the states general*. 8. *Astrologimania*: or, the madness of astrologers: or, an examination of sir Christopher Heydon's book, entitled, *A defence of judiciary astrology*. 9. *Examination*



nation of those things, wherein the author of the late appeal [Richard Montague, afterward bishop of Chichester] holdeth the doctrine of Pelagians and Arminians to be the doctrines of the church of England. 10. A joint attestation avowing that the discipline of the church of England was not impeached by the synod of Dort. 11. Vita Bernardi Gilpini, viri sanctissimi, fama que apud Anglos aquilonares celeberrima. It was also published in English, under this title, The life of Bernard Gilpin, a man most holy

and renowned among the northern English. 12. Testimony concerning the presbyterian discipline in the Low Countries, and episcopal government in England. 13. Latin letter to mr. Camden, containing some notes and observations on his Britannia. 14. Several sermons. He had also a hand in the Dutch annotations, and in the new translation of the Bible, undertaken by order of the synod of Dort, but not completed and published till 1637. Biogr. Brit.

CARNEADES, a celebrated Greek philosopher, was a native of Cyrene in Africa. He founded the third academy, which, properly speaking, differed not from the second; for, excepting some mitigations, which served only for a blind, he was as strenuous a defender of the uncertainty of human knowledge as Arcefilaus, the founder of the second, Bayle. He was so intent on study, that he neglected to cut his nails and let his hair grow. He was so unwilling to leave his studies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid servant Melissa, who was also his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of interrupting his meditation, and that of letting him starve: from whence we may infer, that this philosopher, was one who could ill bear to be disturbed in his meditations, not even when the occasion of it was to give him necessary sustenance. He was an antagonist of the stoicks, and pitched upon Chrysippus, one of the most celebrated philosophers of their sect, for his adversary, and was so solicitous to get the victory, that when he was preparing for the combat, he took a doze of hellebore, to clear his brain, *Ibid.* and increase the warmth of his imagination. The power of his eloquence was dreaded even by a Roman senate. The Athenians being condemned by the Romans to pay a fine of five hundred talents, for plundering the city of Oropus, sent ambassadors to Rome, who got the fine mitigated to one hundred talents. Carneades the academick, Diogenes the stoick, and Critolaus the peripatetick, were charged with this embassy. Before they had an audience of the senate, they harangued to great multitudes in different parts of the city. Carneades's eloquence was distinguished from that of the others, by its

In Cato,  
major.

strength and rapidity, Cato the elder made a motion in the senate, that these ambassadors should be immediately sent back, because it was very difficult to discern the truth through the arguments of Carneades. The Athenian ambassadors (said many of the senators) were sent rather to force us to comply with their demands, than to solicit them by persuasion; meaning, that it was impossible to resist the power of that eloquence with which Carneades addressed himself to them. According to Plutarch, the youths at Rome were so charmed by the fine orations of this philosopher, that they forsook their diversions and other exercises, and were carried with a kind of madness to philosophy; the humour of philosophising spreading like enthusiasm. This grieved Cato, who was afraid that for the future the Roman youth would prefer books to arms. He blamed the conduct of the senate, for having suffered the ambassadors to continue so long among them, without an answer, who were able to persuade them to any thing. Cato was particularly afraid of the subtlety of wit, and strength of argument with which Carneades maintained either side of a question. Carneades harangued in favour of justice one day, and the next day against it, to the admiration of all who heard him, among whom were Galba and Cato, the greatest orators of Rome. This was his element: he delighted in demolishing his own work; because all served in the end to confirm his grand principle, that there are only probabilities or resemblances of truth in the mind of man; so that of two things directly opposite, either may be chosen indifferently. Quintilian very judiciously remarks that though Carneades argued in favour of injustice, yet he acted himself according to the strict rules of justice. The following maxim of Carneades is truly admirable. "If a man privately knew that his enemy, or any other person, whose death might be of advantage to him, would come to sit down on grass in which there lurked an asp, he ought to give him notice of it, though it were in the power of no person whatsoever to blame him for being silent."

It is thought that Carneades would have left his school to his disciple Mentor, if they had not quarrelled. The philosopher found Mentor in bed with his concubine Melissa. He did not then dispute on probability and incomprehensibility; he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well, what his eyes told him, of the infidelity of his concubine and disciple, and broke with Mentor; whose crime was most infamous. He was the favourite scholar of Carneades, and had free access

to his house, as if he had been his son. Carneades, according to some, lived to be fourscore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and sixty second olympiad. Plutarch has preserved the following apophthegm of Carneades. Princes learn nothing well but riding: for their masters flatter them; those who wrestle with them suffer themselves to be thrown; but a horse considers not whether a private man or a prince, a poor man or a rich, be on his back; but if his rider cannot rule him, he throws him.

C A R O (HANNIBAL) a very celebrated Italian poet and orator, was born at Civita Nuova, in the year 1507; and afterwards removed to Rome, where he became secretary to some bishops. Soon distinguishing himself by his uncommon parts and learning, he was preferred to the same office, first, under the duke of Parma, and afterwards under the cardinal of Farnese. Then he was made a knight of the order of Malta, and began to acquire a vast reputation by his works. He translated Virgil's *Æneid* into his own language, very delicately and very faithfully: in short, with such purity of style, and propriety of expression, that the best judges did not suppose him to have fallen the least short of his original. He translated also Aristotle's rhetoric, which was published at Venice, in the year 1570, and two Orations of Gregory Nazianzen, with a Discourse of Cyprian. He wrote a comedy, which Balzac has spoke well of; and a miscellany of Lett. 17, l. his original poems was printed at Venice in the year 1584, 3. His sonnets have been deservedly admired; and so has a poem, which, by order of the cardinal of Farnese, he wrote in honour of the royal house of France. Castelvetro wrote a critique upon this, and took an occasion to decry Caro's abilities and taste; but several academies in Italy, particularly that of Banchi at Rome, stood up in his defence, and maintained the credit both of the author and his poem, against the ill-natured cavils of Castelvetro. Caro died at Rome in the year 1566, and was buried in the church of St. Laurence of Damascus, where his tomb is still to be seen.

C A R T E S (RENE' DES) an eminent philosopher and Life by Bail- mathematician of the seventeenth century, was descended of let. an ancient and noble family, in Touraine, in France, and younger son of Joachin des Cartes, counsellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poitiers. He was born at La Haye, in Ibid, Touraine,

## CARTES.

Ibid.

Life, p. 22.  
in 8vo.  
London  
1692.

Touraine, March 31, 1596. His father used to call him, when a child, the philosopher, on account of his curiosity to know the reasons of things. In 1604 he was sent to the Jesuits college at la Fleche, where he made great progress in the Latin and Greek tongues, being early sensible of their importance for the understanding of ancient authors. To poetry he discovered, when very young, a particular affection, and gave proofs of a true relish of its beauties. The fables of the ancients afforded him also a particular pleasure, by the agreeable turns of fancy in their texture. As a reward for his exact discharge of his duty, he was dispensed with attending so closely to the lectures as his companions, and this liberty he made use of, to read over all the rare and valuable books he could procure. He left the college in August 1612. His father designed him for the army, but being as yet too young and weak to bear the fatigues of war, he was sent to Paris in the spring following. Tho' he did not launch into great extravagance, or plunge into debauchery, yet, as he had no governor, he sometimes gamed very high, but had very great success. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to pursue his studies without interruption; which he did for two years. But in May 1616, at the repeated solicitation of his friends, he set out for Holland, and entered himself a volunteer under the prince of Orange. He turned soldier, according to mr. Baillet, that he might have a better opportunity to observe the different dispositions of men, and to fortify himself against all the accidents of life. That he might not be uneasy under the power of any superior, he refused upon his first entrance all command and all engagements, and supported himself at his own charge. But merely for form, and to keep up the custom, he once received his pay, and preserved that piece of money all his life, as a testimony of his having served in the army.

Whilst he lay in garrison at Breda, during the truce between the Spaniards and Dutch, an unknown person caused a problem in mathematicks in the Dutch language, to be fixed up in the streets: Des Cartes seeing a concourse of people stop to read it, desired one who stood near him to explain it to him in Latin or French. The man promised to satisfy him, upon condition that he would engage to solve the problem. Des Cartes agreed to the condition, with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him

him his address, and desired him to bring him the solution. Des Cartes returned to his lodging, and next day he visited Mr. Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beekman seemed surpris'd at his having solv'd it in such a short time, but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those sciences wherein he had employed his whole time for several years. Des Cartes during his stay at Breda, wrote in Latin a treatise of musick, and laid the foundation of several of his works. In October, 1619, he enter'd himself a volunteer in the army of the duke of Bavaria. In 1621, he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege in the month of July that year, determin'd him to quit the army. Soon after he began his travels into the north, and visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltick, the marquissate of Brandenburg, Holstein, East Friesland, and West Friesland, in his passage to which last place he was in danger of being murdered. The sailors imagin'd him to be a merchant, who had a large sum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolv'd to kill him, and throw his body into the sea. They discourst of their design before his face, not knowing that he understood any language, except French, in which he spok to his valet de chambre. Des Cartes started up of a sudden, and drawing his sword, spok to them in their own language, in such a tone as struck a terror into them. Upon this they behav'd very civilly. In the beginning of Lent the year following he went to Paris, where he cleared himself from the imputation of having been receiv'd among the Rosicrucians, whom he look'd upon as a company of imposters and visionaries.

Dropping the study of mathematicks, he now apply'd himself again to ethicks and natural philosophy. The same year he took a journey through Swisserland to Italy. Upon his return he settl'd at Paris, but his studies being interrupted by frequent visits, he went in 1628 to the siege of Rochelle. He came back to Paris in the beginning of November, and a few days after, being present at a meeting of men of learning, at the house of mons. Bagni, the pope's nuncio, he was prevail'd upon to explain his sentiments with regard to philosophy. The nuncio afterwards

*Suppl.*

urging him to publish them, he retired to Amsterdam in March 1629, and from thence to a place near Franeker in Friesland, where he began his metaphysical meditations, and spent some time in dioptricks. He also wrote, at this time, his thoughts of meteors. In about six months he left Franeker, and went to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind, than an happy union of natural philosophy with mathematicks. But before he should set himself to relieve mens labours, or multiply the conveniencies of life by mechanicks, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in which he employed all the winter, which he spent in Amsterdam; and to the study of anatomy he joyned that of chemistry. He took a short tour about this time to England, and made some observations near London, concerning the declinations of the magnet. In the spring of the year 1633, he removed to Deventer, where he completed several works left unfinished the year before, and resumed his studies in astronomy. In the summer he put the last hand to his treatise Of the world. The next year he came back to Amsterdam, and soon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Friesland, where he remained till the year 1637, and wrote his Treatise of mechanicks. In 1637, he published his four treatises concerning method, dioptricks, meteors, and geometry. About this time he received an invitation to settle in England, from sir Charles Cavendish, brother to the earl of Newcastle, with which he did not appear backward to comply, especially upon being assured that the king was a catholick in his heart. But the civil wars breaking out in England, prevented this journey. At the end of the year 1641, Lewis XIII. king of France, invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he published his meditations concerning the existence of God, and the immortality of the soul. In the year 1645, he applied with fresh vigour to anatomy, but was a little diverted from this study, by the question concerning the quadrature of the circle at that time agitated. During the winter of that year, he composed a small tract against Gassendus's Instances, and another of the nature of the passions. About this time he carried on an epistolary correspondence with the princess Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his scholar in Holland,

Holland. A dispute arising between Christina, queen of Sweden, and mons. Chanut the resident of France, concerning this question; When a man carries love or hatred to excess, which of these two irregularities is the worst? the resident sent the question to Des Cartes, who upon that occasion drew up the dissertation upon love, published in the first volume of his letters, which proved highly satisfactory to the queen. In June 1647, he took a journey to France, *Baillet*, where the king settled on him a pension of three thousand livres; and returned to Holland about the end of September. In November he received a letter from monsieur Chanut, desiring, in queen Christina's name, his opinion of the sovereign good, which he accordingly sent her with some letters upon the same subject formerly written to the princess Elizabeth, and his treatise of the passions. The queen was so highly pleased with them, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm, in the beginning of October, 1648. Her majesty engaged him to attend her every morning at five o'clock, to instruct her in his philosophy, and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed likewise to fix him in Sweden, by allowing him a revenue of three thousand crowns a year, with an estate which should descend to his heirs and assigns for ever, and to establish an academy, of which he was to be director. But these designs were broke off by his death, which happened February 11, 1650, in the fifty-fourth year of his age. His body was interred at Stockholm, and seven-*bid.* teen years afterwards removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow in his *Opuscula* tells us, that Des Cartes was undoubtedly a very good and ingenious man, and a real philosopher, and one who seems to have brought those assistances to that part of philosophy, which relates to matter and motion, which perhaps no other had done; that is, a great skill in mathematicks; a mind habituated, both by nature and custom, to profound meditation; a judgment exempt from all prejudices, and popular errors; and furnished with a considerable number of certain and select experiments; a great deal of leisure; entirely disengaged, by his own choice, from the reading of useless books, and the avocations of life; with an incomparable acuteness of wit, and an excellent talent of thinking clearly and distinctly, and expressing his thoughts with the utmost perspicuity. The great

great dr. Edmund Halley, in a paper concerning opticks, communicated to mr. Wotton, and published by the latter in his reflections upon ancient and modern learning, writes as follows: "As to dioptricks, though some of the ancients mention refraction, as a natural effect of transparent media; yet Des Cartes was the first, who in this age has discovered the laws of refraction, and brought dioptricks to a science." Mr. John Keil, in the Introduction to his Examination of dr. Burnet's Theory of the earth, tells us, that Des Cartes was so far from applying geometry and observations to natural philosophy, that his whole system is but one continued blunder upon the account of his negligence in that point; which he could easily prove, by shewing that his theory of the vortices, upon which Des Cartes's system is grounded, is absolutely false; and that sir Isaac Newton has shewn, that the periodical times of all bodies, which swim in vortex, must be directly as the squares of their distances from the center of the vortex: but it is evident from observations, that the planets, in turning round the sun, observe quite another law from this; for the squares of their periodical times are always as the cubes of their distances, and therefore since they do not observe that law, which of necessity they must, if they swim in a vortex, it is a demonstration, that there are no vortices, in which the planets are carried round the sun. "Nature, says mr. de Voltaire, had favoured Des Cartes with a shining and strong imagination, whence he became a very singular person, both in private life, and in his manner of reasoning. This imagination could not conceal itself, even in his philosophical works, which are every where adorned with very shining, ingenious metaphors. Nature had almost made him a poet; and indeed he wrote a piece of poetry for the entertainment of Christina queen of Sweden, which however was suppressed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as sir Isaac did after him; and first taught the method of expressing curves by equations. He applied this geometrical and inventive genius to dioptricks, which when treated by him became a new art; and if he was mistaken in some things, the reason is, that a man who discovers a new tract of land, cannot at once know all the properties of the soil. Those who come after him, and make these lands fruitful, are at least obliged to him for the discovery." Mr. de Voltaire acknowledges, that there are innumerable errors in the rest of Des Cartes works; but he adds, that geometry was a guide which

Letters concerning the English nation.



which he himself had in some measure formed, and which would have safely conducted him through the several paths of natural philosophy; nevertheless he at last abandoned this guide, and gave entirely into the humour of framing hypotheses, and then philosophy was no more than an ingenious romance, fit only to amuse the ignorant. "He pushed his metaphysical errors so far, as to declare that two and two make four, for no other reason, but because God would have it so. However, it will not be making him too great a compliment, if we affirm, that he was valuable even in his mistakes. He deceived himself, but then it was at least in a methodical way. He destroyed all the absurd chimeras, with which youth had been infatuated for two thousand years. He taught his contemporaries, how to reason, and enabled them to employ his own weapons against himself. If Des Cartes did not pay in good money, he however did great service in crying down that of a base alloy." Des Cartes is said to have borrowed his improvements in algebra and geometry from mr. Thomas Harriot's *Artis analyticae praxis*. He was never married, but had one natural daughter, who died when she was but five years old.

See Wallis's  
Algebra,  
Lond. 1685,  
fol.

Biogr. Brit.

CARTWRIGHT (WILLIAM) was born at Northway, near Tewksbury in Gloucestershire, in September, 1611. From the free-school of Cirencester, he was removed to Westminster school, being chosen a king's scholar. In 1628 he was elected a student of Christ church in Oxford. He took the degree of master of arts in 1635. Afterwards he went into holy orders, and became a celebrated preacher in the university. In 1642 bishop Duppa appointed him to be succentor in the church of Salisbury, and in 1643 he was chosen junior proctor of the university. He was also metaphysical reader to the university. He died on the 23d of December 1643, aged thirty-three. Ben Johnson said of him, "My son Cartwright writes all like a man." There are extant of this author's four plays, besides other poems, which were printed together in 1657, accompanied by above fifty copies of commendatory verses by the wits of the university. A. Wood tells us, mr. Cartwright wrote also, 1. *Poëmata græca et latina*. 2. An offspring of mercy issuing out of the womb of cruelty: a passion sermon, preached at Christ church in Oxford, on Acts ii. 23. 3. On the signal days in the month of November, in relation to the crown and royal family: a poem. 4. Poems and verses containing airs for several voices, set by mr. Henry Lawes.

CARY

Prince's  
Worthies of  
Devon.  
Biogr. Brit.

CARY (ROBERT) a learned chronologer, in the XVIIth century, was born at Cookinton in the county of Devon, about the year 1615. He took his degrees in arts at Oxford, and was created doctor of laws by virtue of mandatory letters from the chancellor, William marquis of Hertford, his kinsman, in November 1644. After his return from his travels, he was presented by the aforesaid nobleman to the rectory of Portlemouth, near Kingsbridge in Devonshire; but was not long after drawn over by the presbyterian ministers to their party, and chosen moderator of that part of the second division of the county of Devon, which was appointed to meet at Kingsbridge. Nevertheless, upon the restoration of king Charles II. he was one of the first that congratulated that prince upon his return, and was soon after preferred to the archdeaconry of Exeter: but in 1664, he was on some pretext, furnished by his infirmities or imprudence, ejected out of it by some great men then in power. The rest of his days he spent at his rectory at Portlemouth, and died, aged seventy-three, in September 1688. He published *Palæologia chronica*, a chronological account of ancient times, in three parts, 1. Didactical, 2. Apodeictical, 3. Canonical. Printed at London, in 1677 [A]. He also translated into Latin verse those hymns of our church, that are appointed to be read after the lessons, together with the creed. In his carriage and behaviour, he was as much a gentleman, as he was in his birth and extraction; free and generous, courteous and obliging, and very critical in all the arts of complaisance and address.

Phil.

Prince.  
Biogr. Brit.

[A] The design of it (as the author himself says) is "to determine the just interval of time, between the great epoch of the creation of the world, and another of the destruction of Jerusalem by Titus Vespasian, in order to the assignment of such particular time, wherein persons and affairs of old had their existence. The design of it was laid in the days of Cromwell's usurpation, and came in process of time, to

"be quickened by a survenient occasion from some learned gentlemen of his acquaintance, after the restoration; who agreeing together in some appointed meetings, to discourse of the abstruser parts of the holy scriptures, having charged themselves with the several subjects, it was recommended to him, as his province, to account for the chronology thereof."

Wood.  
Athen. O.  
vol. I. col.  
586.

CARY (LUCIUS) eldest son of Henry the first lord viscount of Falkland, was born, as is supposed, at Burford in Oxfordshire about the year 1610. He received his academical

cal learning in Trinity college in Dublin, and in St. John's college in Cambridge. Before he came to be twenty years of age, he was master of an ample fortune, which descended to him by the gift of a grandfather, without passing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a resolution of procuring a command, and to give himself up to it; but he was diverted from it by the complete inactivity of that summer. On his return to England, he entered upon a very strict course of study. We are informed by lord Clarendon, that his house being within a little more than ten miles of Oxford, he contracted familiarity and friendship with the most polite and accurate men of that university, who found such an immenseness of wit, and such a solidity of judgment in him, so infinite a fancy, bound in by most exact reasoning, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility, as if he had known nothing, that they frequently resorted, and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume, whither they came, not so much for repose, as study; and to examine and refute those grosser propositions which laziness and consent made current in vulgar conversation. Before he was twenty-three years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he caused to be transmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to king Charles I. In 1639, he was in the expedition against the Scots, and afterwards went a volunteer with the earl of Essex. He was chosen, in 1640, a member of the house of commons for Newport in the Isle of Wight, in the parliament which began at Westminster the 13th of April the same year. The debates being there managed with all imaginable gravity and sobriety, he contracted such a reverence for parliaments, that he thought it really impossible they could ever produce mischief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermission of them. From the unhappy and unseasonable dissolution of that parliament, he probably harboured some jealousy and prejudice to the court, towards which he was not before immoderately inclined. He was chosen again for the same place in the parliament, which began the third of November following; and in the beginning of it declared himself very sharply and severely against those exorbitances

Clarendon.

Ibid.

tances of the court, which had been most grievous to the state. He was so rigid an observer of established laws and rules, that he could not endure a breach or deviation from them; and thought no mischief so intolerable, as the presumption of ministers of state to break positive rules for reasons of state; or judges to transgress known laws upon the title of conveniency or necessity. This made him so severe against the earl of Strafford, and the lord Finch, contrary to his natural gentleness and temper. With respect to both those lords, he was misled by the authority of those who, he believed, understood the laws perfectly, of which himself was utterly ignorant. He had contracted a prejudice against archbishop Laud, and some others of the bishops; which biased his judgment so far, as to make him concur in the first bill to take away the votes of bishops in the house of lords [A]. This gave occasion to some to believe, and opportunity to others to conclude, that he was no friend to the church, and the established government of it: it also caused many in the house of commons to imagine and hope that he might be brought to a further compliance with their designs. Indeed the great opinion he had of the uprightness and integrity of those persons who appeared most active against the court; kept him longer from suspecting any design against the peace of the kingdom; and though he differed from them commonly in conclusions, he believed long their purposes were honest. When better informed what was law, and discerning in them a desire to controul that

[A] According to lord Clarendon, "The giving his consent to the first bill for the displacing of the bishops did proceed from two grounds: the first, his not understanding then the original of their right and suffrage there: the other, an opinion, that the combination against the whole government of the church by bishops, was so violent and furious, that a less composition, than the dispensing with their intermeddling in secular affairs, would not preserve the order. And he was persuaded to this by the profession of many persons of honour, who declared, They did desire the one, and would not then press the other;

which, in that particular, misled many men. But when his observation and experience made him discern more of their intentions, than he before suspected, with great frankness he opposed the second bill that was preferred for that purpose; and had the order itself in perfect reverence, and thought too great encouragement could not possibly be given to learning, nor too great rewards to learned men." However, what reasons and inducements soever he might be acted by; he made, on the 9th of February, 1640, as violent and bitter a speech against the bishops, as any of the most inveterate enemies of the church:

law

law by a vote of one or both houses, no man more opposed those attempts, and gave the adverse party more trouble, by reason and argumentation. About six months after passing the abovementioned bill for taking away the bishops votes, when the same argument came again into debate, he changed his opinion, and gave the house all the opposition he could ; inasmuch, that he was, by degrees looked upon as an advocate for the court ; to which he contributed so little, that he declined those addresses, and even those invitations which he was obliged almost by civility to entertain. He was so jealous of the least imagination of his inclining to preferment, that he affected even a moroseness to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deserving it. When the king sent for him once or twice to speak to him, and to give him thanks for his excellent comportment in those councils which his majesty termed, doing him service ; his answers were more negligent, and less satisfactory, than might be expected ; as if he cared only that his actions should be just, not that they should be acceptable ; and he took more pains, and more forced his nature to actions unagreeable and unpleasant to it, that he might not be thought to incline to the court, than most men have done to procure an office there : not that he was in truth averse from receiving publick employment, for he had a great devotion to the king's person, and had before used some small endeavour to be recommended to him for a foreign negotiation ; and had once a desire to be sent ambassador into France ; but he abhorred an imagination or doubt should sink into the thoughts of any man, that in the discharge of his trust and duty in parliament, he had any bias to the court, or that the king himself should apprehend that he looked for a reward for being honest. For this reason, when he heard it first whispered, that the king had a purpose to make him a privy-counsellor, for which there was in the beginning no other ground, but because he was known to be well qualified, he resolved to decline it, and at last suffered himself to be only over-ruled by the advice and persuasion of his friends to submit to it. Afterwards when he found that the king intended to make him secretary of state, he was positive to refuse it, declaring to his friends that he was most unfit for it, and that he must either do that which would be great disquiet to his own nature, or leave that undone which was most necessary to be done by one that was honoured with that place ; for the most just and honest men did, every day, that which he could not give

himself leave to do. He was so exact and strict an observer of justice and truth, that he believed those necessary concessions and applications to the weakness of other men, and those arts and insinuations which are necessary for discoveries, and prevention of ill, would be in him a declension from his own rules of life, though he acknowledged them fit, and absolutely necessary to be practised in those employments. However he was at last prevailed upon to submit to the king's command, and became his secretary : but, two things he could never bring himself to, whilst he continued in that office, (which was to his death) for which he was contented to be reproached, as for omissions in a most necessary part of his place. The one, employing of spies, or giving any countenance or entertainment to them ; not such emissaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that such an observation can comprehend ; but, those who, by communication of guilt, or dissimulation of manners, wind themselves into such trusts and secrets, as enable them to make discoveries. The other, the liberty of opening letters, upon a suspicion that they might contain matter of dangerous consequence. For the first, he would say such instruments must be void of all ingenuity and common honesty, before they could be of use ; and afterwards they could never be fit to be credited : and that no single preservation could be worth so general a wound, and corruption of human society, as the cherishing such persons would carry with it. The last he thought such a violation of the law of nature, that no qualification by office could justify him in the trespass ; and though he was convinced by the necessity and iniquity of the time, that those advantages of information were not to be declined, and were necessarily to be practised, he found means to put it off from himself ; whilst he confessed he needed excuse and pardon for the omission. In all other particulars he filled his place with great sufficiency, being well versed in languages, and with the utmost integrity, being above corruption of any kind.

He was one of the lords, who on the 15th of June, 1642, signed a declaration, wherein they professed they were fully persuaded that his majesty had no intention to raise war upon his parliament. About the same time he subscribed :  
 to levy twenty horse for his majesty's service. Upon which, and other accounts, he was excepted from the parliament's favour in the instructions given by the two houses to their general.

general the earl of Essex. Whilst he was with the king at Oxford, (we are told by Welwood in his Memoirs) his majesty went one day to see the publick library, where he was shewed among other books, a Virgil, nobly printed, and exquisitely bound. The lord Falkland, to divert the king, would have his majesty make a trial of his fortune by the *Sortes Virgilianæ*, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against *Aeneas*, IV. 615, &c. which is thus translated by Mr. Dryden.

Oppress'd with numbers in th' unequal field,  
His men discourag'd, and himself expell'd;  
Let him for succour sue from place to place,  
Torn from his subjects and his son's embrace, &c.

King Charles seeming concerned at this accident, the Biogr. Brit. lord Falkland, who observed it, would likewise try his own fortune in the same manner; hoping he might fall upon some passage, that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might make upon him: but the place lord Falkland stumbled upon was yet more suited to his destiny, than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, *Æn. XI. 152.*

O Pallas! thou hast fail'd thy plighted word,  
To fight with caution, not to tempt the sword:  
I warn'd thee, but in vain; for well I knew  
What perils youthful ardour would pursue;  
That boiling blood would carry thee too far;  
Young, as thou wert, in dangers, raw to war.  
O curst essay of arms, disastrous doom,  
Prelude of bloody fields, and fights to come.

From the beginning of the civil war his natural cheerful-Clarendon.  
ness and vivacity grew clouded, and a kind of sadness and  
dejection of spirit stole upon him, which he had never been  
used to: yet being one of those who believed that one bat-  
tle would end all differences, and that there would be so  
great a victory on one side, that the other would be com-  
pelled to submit to any conditions from the victor (which  
supposition and conclusion generally sunk into the minds of

Clarendon.

Ibid.

most men, and prevented the looking after many advantages that might then have been laid hold of,) he resisted those indispositions, et in luctu, bellum inter remedia erat. But after the resolution of the two houses, not to admit any treaty for peace, those indispositions, which had before touched him, grew into a perfect habit of uncheerfulness; and he, who had been so exactly easy and affable to all men, became on a sudden less communicable, and very sad, pale, and exceedingly affected with the spleen. In his cloaths and habit, which he had minded before always with more neatness and industry and expence, than is usual to so great a soul, he was now not only incurious, but too negligent; and in his reception of suitors, and the necessary or casual addresses to his place, so quick and sharp, and severe, that there wanted not some men (strangers to his nature and disposition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly solicitous to press any thing which he thought might promote it: and sitting among his friends, often, after a deep silence and frequent sighs, would, with a shrill and sad accent, repeat the word peace, peace, and would passionately profess, that the very agony of the war, and the view of the calamities and desolation the kingdom did, and must endure, took his sleep from him, and would shortly break his heart. This made some think, or pretend to think, that he was so much enamoured of peace, that he would have been glad the king should have bought it at any price; which was a most unreasonable calumny: yet it made some impression on him, or at least he used it for an excuse of the daringness of his spirit; for at the siege of Gloucester, when his friend passionately reprehended him for exposing his person unnecessarily to danger (for he delighted to visit the trenches, and nearest approaches, and to discover what the enemy did) as being so much beside the duty of his place, that it might be understood rather to be against it, he would say merrily, "That his office could not take away the privilege of his age; and that a secretary in war might be present at the greatest secret of danger:" but withal alledged seriously, "That it concerned him to be more active in enterprises of hazard, than other men, that all might see that his impatience for peace proceeded not from pusillanimity, or fear to adventure his own person." In the morning before



before the first battle of Newbury [B], as always upon action, he was very chearful; and putting himself into the first rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both sides with musqueteers; from whence he was shot with a musquet in the lower part of the belly, and in the instant falling from his horse, his body was not found till the next morning. Thus fell that incomparable young man, in the four and thirtieth year of his age, having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocence.

His contemporaries, particularly lord Clarendon, assure us, he was a man of prodigious parts, both natural and acquired, of a wit so sharp, and a nature so sincere, that nothing could be more lovely; of great ingenuity and honour, of the most exemplary manners, and singular good nature, and of the most unblemished integrity; of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, as was scarce ever equalled. His familiarity and friendship, for the most part, was with men of the most eminent and sublime parts, and of untouched reputation in point of integrity. He was a great cherisher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a most liberal and bountiful patron towards them, even above his fortune. As he was of a most incomparable gentleness, application, and even submission, to good and worthy, and entire men, so he was naturally (which could not but be more evident in his place of secretary of state, which objected him to another conversation and intermixture, than his own election would have done) adversus malos injucundus, unpleasant to bad men; and was so ill a dissembler of his dislike and disinclination to ill men, that it was not possible for such not to discern it. There was once in the house of commons such a declared acceptance of the good service an eminent member had done to them, and, as they said, to the whole kingdom, that it was moved, he being present; "That the speaker might, in the name of

[B] Whitelock says, that in the morning before the battle, he called for a clean shirt, and being asked the reason of it, answered, "That if he were slain in battle, they should not find his body in foul linen." Being dissuaded by his

friends to go into the fight, as having no call to it, and being no military officer, he said, "He was weary of the times, and fore-saw much misery to his own country, and did believe he should be out of it ere night."

“ the whole house, give him thanks ; and then, that every member might, as a testimony of his particular acknowledgment, stir or move his hat towards him : ” the which (though not ordered) when very many did, the lord Falkland, who believed the service itself not to be of that moment, and that an honourable and generous person could not have stooped to it for any recompense, instead of moving his hat, stretched both his arms out, and clasped his hands together upon the crown of his hat, and held it close down to his head, that all men might see how odious that flattery was to him, and the very approbation of the person, though at that time most popular. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any pains that were necessary to that end. And therefore having once resolved not to see London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own house in the country, and pursued it with that indefatigable industry, that it will not be believed in how short a time he was master of it, and accurately read all the Greek historians. He had a courage of the most clear and keen temper, and so far from fear, that he seemed not without some appetite of danger ; and therefore, upon any occasion of action, he always engaged his person in those troops, which he thought, by the forwardness of the commanders, to be most like to be farthest engaged ; and in all such encounters he had about him an extraordinary cheerfulness, without at all affecting the execution that usually attended them ; in which he took no delight, but took pains to prevent it, where it was not by resistance made necessary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interposing to save those who had thrown away their arms, and against whom, it may be, others were more fierce for their having thrown them away : so that a man might think he came into the field, chiefly out of curiosity to see the face of danger, and charity to prevent the shedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profession of a soldier. Many attempts were made upon him, by the instigation of his mother (who was a lady of another persuasion in religion, and of a most masculine understanding, allayed with the passion and infirmities of her own sex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome ; which they prosecuted with the more confidence, because he declined no opportunity or occasion of conference with those of that religion, whether priests or laicks ; diligently studied

studied the controversies, and, as was observed before, exactly read all, or the choicest of the Greek and Latin fathers, and having a memory so stupendous, that he remembered on all occasions, whatsoever he read. He was so great an enemy to that passion and uncharitableness which he saw produced by difference of opinion in matters of religion, that in all those disputations with priests, and others of the Roman church, he affected to manifest all possible civility to their persons and estimation of their parts: but this charity towards them was much lessened, and any correspondence with them quite declined, when, by sinister arts they had corrupted his two younger brothers, being both children, and stolen them from his house, and transported them beyond seas, and perverted his sisters: upon which occasion he wrote two large discourses against the principal positions of that religion, with that sharpness of wit and full weight of reason, that the church (says lord Clarendon) is deprived of great jewels in the concealment of them, and that they are not published to the world [c]. As to his person he was little, and of no great strength: his hair was blackish and somewhat flabby; and his eye black and lively. His body was buried in the church of Great Tew. His usual saying was, "I pity unlearned gentlemen in a rainy day."

[c] Bishop Barlow (Genuine remains, p. 329.) says, "That when mr. Chillingworth undertook the defence of dr. Potter's book against the jesuit, he was almost continually at Tew with my lord Falkland, examining the reasons of both parties, pro and con, and their invalidity or consequence; where mr. Chillingworth had the benefit of my lord's company and his good library. The benefit he had by my lord's company and rational discourse was very great, as mr. Chillingworth would modestly and truly confess. And so was also that which he received from his library, which was well furnished with choice books, such as mr. Chillingworth neither had, nor ever heard of many of them, till my lord shewed him the books and the passages in

"them, which were significant and pertinent to his purpose." Biogr. Brit.

His writings are, 1. Poems. 2. Speeches, viz. A speech of uniformity. A speech of evil counsellors, about the king, 1640. A speech concerning John lord Finch and the judges. A draught of a speech concerning episcopacy was found among his papers, and published at Oxford in 1644. A discourse concerning episcopacy, London, 1660. A discourse of the infallibility of the church of Rome, Oxford, 1645. A view of some exceptions made against the discourse of the infallibility of the church of Rome, Oxford, 1646. A letter to mr. F. M. anno 1636, printed at the end of mr. Charles Gataker's Answer to five captious questions, propounded by a factor for the papacy, &c. Wood. Biogr. Brit.

CASAUBON (ISAAC) a learned critic, was born at Geneva, February 18, 1559. The first part of his educa-

tion he received from his father, and at nine years of age could speak, and write Latin readily and correctly. But his father's engagements obliging him to be almost always absent from home for three years, he entirely forgot all that he had learned of him. In 1578, he was sent to prosecute his studies at Geneva, and quickly recovered the time he had lost. He learned Greek of Francis Portus the Cretan, and was chosen professor in Portus's room in 1582, when he was but twenty-three years of age. In 1583, he published his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the same time, "He should like better one note of his upon the holy scriptures; than all the pains he could bestow upon profane authors." The ensuing year he printed his lectures upon Theocritus, which he dedicated to Henry Stephens, the celebrated printer, whose daughter he married on the twenty-eighth of April, 1586. In the following year, his commentary on Strabo's geography was published at Geneva. His edition of the New Testament also appeared this year; and in 1588 were printed his notes upon Dionysius Halicarnassensis. In the following year, he published his notes on Polyænus's *Stratagemata* [A], and on Dicæarchus; and in 1590, his edition of Aristotle in Greek and Latin, was printed. The next year he published an edition of Pliny's letters with short notes, and the ancient Latin panegyrics [B]. He published his edition of Theophrastus's characters in 1592 [C], and Apuleius's apology in 1594, and his commentary on Suetonius in 1595. After continuing fourteen years professor of the Greek tongue at Geneva, he went, about the end of the year 1596, to be professor of Greek and Latin at Montpelier, with a more considerable salary than he had at Geneva. What was promised him here was not performed: the abatements made in his salary, which was also not regularly paid, with some other uneasinesses, almost determined him to return soon to Geneva. But going

[A] Casaubon was the first who published the Greek text of this author. The Latin version joined to it, was done by Justus Vukeius, and first published in 1550.

[B] In 1591, he complains bitterly of embarrassments, occasioned by being bound in a great sum for Mr. Wotton an Englishman, which he was forced to pay. This straitened him, till he was reimbursed

by the care of his friends, and particularly of Joseph Scaliger, about a year after.

[C] The third edition printed in 1612, is more correct than the former, being revised by the author. Casaubon's edition of Theophrastus is still highly esteemed, and was one of those works which procured him most reputation. Joseph Scaliger highly extols it. Gen. Dict.

1598,

to Lyons in 1598, M. de Vicq, a considerable man at Lyons, to whom Casaubon had been recommended, took him into his house, and carried him with him to Paris; where he was presented to king Henry IV. who offered him a professor's place at Paris. Casaubon remained for some time in suspense, which course to take, but at last went back to Montpelier. Not long after, he received a letter from the king, dated January 3, 1599, inviting him to Paris, in order to be professor of belles lettres. He set out for that city on the 26th of February following. When he arrived at Lyons in his way thither M. de Vicq advised him to stay with him, till the king's arrival, which was soon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but from the jealousy of some of the other professors, and his being a protestant, he received much trouble and vexation, and lost the professorship of which he had a promise. He was appointed one of the judges on the protestants' side, at the conference held at Fontainebleau, between du Perron, bishop of Evereux and Philip du Plessis Morvay. Having returned to Lyons on the 30th of May, 1600, to hasten the impression of his *Athenæus*, which was printing there, he unluckily incurred the displeasure of his great friend M. de Vicq, (who had all along entertained him and his whole family in his house when they were in that city) by refusing to accompany him into Switzerland. Casaubon was afraid of losing, in the mean time, the place of library keeper to the French king, of which he had a promise, and which from the librarian's illness was likely to become soon vacant. Returning to Paris with his wife and family, the September following, he was well received by the king and by many persons of distinction, and read private lectures. At the same time he published several of the ancients [D], and made such proficiency in learning Arabick, that he undertook to compile a dictionary of it, and translated some books of that language into Latin. The uneasiness he received at

[D] Viz. *Historiæ Augustæ scriptores cum commentariis* Isaac Casauboni, Paris, 1603, 1620. *Leiden* 1670. *Diatriba ad Dionis Chrysostomi orationes*, Paris 1604. *Persii satyræ ex recensione et cum commentariis* Isaac Casauboni, Paris 1605. These notes upon Persius, are the lectures he had formerly read at Geneva. They were enlarged in the edition of

1647. Joseph Scaliger used to say of them, that the sauce was better than the fish. *De satyrica Græcorum poeti et Romanorum satyra*, libri duo, Paris 1605. *Gregorii Nysseni epistola ad Eustathiam, Ambrosiam, et Basilissam, Græce et Latine, cum notis* Is. Casauboni, 1606. A complete list of his works may be seen in the *Biographia Britannica*.

Paris, made him desirous of leaving it; but Henry IV. augmented his pension with two hundred crowns; and in the end of 1603, Casaubon came into possession of the place of the king's library keeper, vacant by the death of Gosselin. He wrote in 1607, on occasion of the famous dispute between pope Paul V. and the republic of Venice, a treatise *De libertate ecclesiastica*, containing a vindication of the rights of sovereigns against the encroachments of the church of Rome. But those differences being adjusted while the book was printing, king Henry IV. caused it to be suppressed. However, Casaubon having sent the sheets as they were printed to some of his friends, a few copies were by that means preserved. By order of the king, who was desirous of gaining him over to the catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points; but it had no effect upon Casaubon, who died a protestant.

This year he published at Paris his edition of Polybius, under the following title *Polybii opera, Græce et Latine, ex versione Isaaci Casauboni. Accedit Æneas Tacticus de toleranda obsidione, Græce et Latine*. The Latin version of these two authors was done by Casaubon, who intended to write a commentary on them; but went no further than the first book of Polybius, being hindered by death. The great Thuanus and Fronto-Ducæus the jesuit, were so pleased with this Latin version, that they said it was not easy to determine, whether Casaubon had translated Polybius, or Polybius Casaubon. Prefixed to it is a dedication to his majesty, which passes for a master-piece of the kind: indeed Casaubon had a talent for such pieces, as well as for prefaces. In the former he praised without low servility, and in a manner very remote from flattery; in the latter he laid open the design and excellencies of the book he published, without ostentation, and with an air of modesty. So that he may serve as a model for such performances, which ought so much the less to be neglected, as they first offer themselves to the reader's view, and are designed to prejudice him in favour of the book itself. Casaubon expected a considerable present from the king for this dedication; but his religion, as he informs us himself, prevented him from receiving any thing: to which mr. Bernard adds, that Henry IV. being no great scholar, did not know the value of the present. In 1610 he received two very sensible blows, one by the murder of king Henry IV. which deprived him of all hopes of keeping his place of librarian, the other, the conversion

of

Gen. Diâ.

Ibid.

Nouvelles de  
Repub. des  
lettres.

of his eldest son to popery. The loss of the king his patron and protector, made him resolve to come over into England, whither he had often been invited by king James I. He arrived in this country in October 1610. The king took great pleasure in conversing with him, admitted him several times to eat at his own table, and made him a present of one hundred and fifty pounds to enable him to visit the universities of Oxford and Cambridge. On the third of January, 1611, Casaubon was made a denizon; and on the 19th of the same month the king granted him a pension of three hundred pounds, as also two prebends, one at Canterbury, and the other at Westminster. His majesty likewise wrote to the queen regent of France, desiring that he might be permitted to stay longer in England than she had at first allowed him. Casaubon did not long enjoy those great advantages. A powerful disorder, occasioned by his having a double bladder, cut him off on the first of July, 1614, in the 55th year of his age. He was buried in Westminster abbey, where there is a monument erected to his memory. He had twenty children by his wife.

CASAUBON (MERIC) son of the preceding, was born at Geneva, August 14, 1599. His first education he received at Sedan. Coming to England with his father, he was in 1649 sent to Christ church college, Oxford, and soon after elected a student of that house, and took both his degrees in arts. In 1621 he published a defence of his father, against the calumnies of certain Roman catholicks. This piece made him known to king James I. and procured him a considerable reputation abroad. Three years after he published another vindication of his father. About this time he was collated by dr. Lancelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and the 14th of June 1628, he took the degree of bachelor of divinity. He had now formed the design of continuing his father's Exercitations, against Baronius's Annals, but was diverted by some accidents. And when he resumed it afterwards, under the patronage of archbishop Laud, his great friend, the civil wars broke out, and he was so much involved in the distress common to multitudes at that time, that having no fixed habitation, he was forced to sell a good part of his books, and in the end, after about twenty years sufferings, being grown so old and infirm, that he could not expect to live many years, he was forced wholly to lay aside his undertaking,

Wood A-  
then. vol.  
xi. col. 485.

Gen. Dict.

Wood.

Gen. Dict.

Biogr. Brit.

dertaking. On the 19th of June 1628, he was made prebendary of Canterbury, through the interest of bishop Laud. In 1631, he published at London, *Optati libri vii. de schismate Donatistarum*, with notes and amendments; and in 1634, a translation into English of M. Aurelius Antoninus's meditations. The same year, bishop Laud who had been promoted to the archbishoprick of Canterbury, collated him on the 4th of October, to the vicarage of Minster, in the isle of Thanet, and on the 25th of the same month, he was inducted into the vicarage of Monckton in that island. The 31st of August, 1636, he was created doctor in divinity, by order of king Charles I. In 1638, he published *A treatise of use and custom*. This is the whole title; but as the author himself observes in another of his pieces, there might be added, in things natural, civil, and divine. The occasion of this treatise, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of custom, to him before little known. About the year 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and imprisoned. In 1649, his intimate acquaintance mr. Greaves, of Gray's Inn, brought him a message, that Oliver Cromwell, then lieutenant general of the parliament forces, desired to confer with him about matters of moment. But Casaubon's wife being lately dead, and not, as he said, buried, he desired to be excused. Greaves coming again, dr. Casaubon, uneasy lest some evil should follow, asked him the occasion of the message; Greaves refused to tell it, and went away a second time. However, he returned again, and told Casaubon that the lieutenant general purposed to promote him, and to employ his pen in writing a history of the late war, in which he desired that matters of fact might be impartially represented. Casaubon returned his thanks for the honour intended him, but declared, that he was unfit in several respects for such a task, and that, how impartial soever he might be, his subject would force him to make many reflections ungrateful to his lordship. Notwithstanding this answer, Cromwell, sensible of his worth, ordered three or four hundred pounds to be paid to him by a bookseller in London, whose name was Cromwell, on demand, without requiring from him any acknowledgment of his benefactor. But this offer he rejected, though his circumstances were then mean. At the same time it was proposed by mr. Greaves, who belonged to the library at St. James's, that if Casaubon would gratify Cromwell in the request above-mentioned,



tioned, all his father's books, which were then in the royal library, having been purchased by king James, should be restored to him; and a pension of three hundred a year paid to the family as long as the youngest son of dr. Casaubon should live; but this was likewise refused. Not long after, *Biogr. Brit.* an offer was made him, by the ambassador of Christina queen of Sweden, of the government of one, or the inspection of all the universities of that kingdom, with a considerable salary for himself, and a settlement of three hundred pounds a year upon his eldest son during life. But having resolved to spend the remainder of his life in England, he declined this proposal.

At the restoration of king Charles II. he recovered all his spiritual preferments, and continued writing books [A] till his death, which happened July 14, 1671, in the seventy-second year of his age. Mr. Wood tells us, that he was skilled in various parts of literature, though not very accurately, but that his chief talent lay in critical learning, in which he was probably assisted by his father's papers. He was eminent for his piety, his charity to the poor, his courteous and affable disposition. He ascribed to Des Cartes's philosophy, the little inclination which people had, in his time, for the study of polite literature. He had several children, but none of them made any figure in the learned world. *Hist. et ant. Oxon. lib. ii. p. 282.*

[A] See a list of them in the General Dictionary. Among other pieces he published A true and faithful relation, of what passed for many years, between dr. John Dee

and some spirits, &c. with a long preface to confirm the truth of the relation with regard to spirits. London, 1659.

CASIMIR (MATTHIAS SARBIEWSKI) a jesuit of Poland, and most excellent Latin poet, was born in the year 1597, and is, says monsieur Baillet, an exception to a general rule of Aristotle and others of the ancients, which teaches us to expect nothing ingenious and delicate from the climates of the north. The odes, epodes, and epigrams of this poet have not been thought inferior to some productions of the finest wits of ancient Greece and Rome; and Gro-tius, Daniel Heinsius, and many others, have not scrupled to affirm, that he is not only equal, but sometimes superior, even to Horace himself. Rapin has not gone so high in his praises of Casimir: he allows him to have a great deal of fire and sublimity in his compositions, but declares him wanting in point of purity. Others, who have owned his *Jugemens des Savans, tom. v. p. 169. Paris 1622.* *Reflex. sur la poetique.* vivida

Observ. sur  
le 2. livre  
des poësies  
de Malher-  
be, p. 116.  
Paris 1723.

vivida vis animi, his great force of genius, have criticised him as too extravagant and strained in his expressions; and all, I think, say, that his epigrams are much inferior to his odes. Menage, though he was not at all insensible of Casimir's high merit, has yet been a little severe upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the usual privilege of poets, boldly proclaimed the immortality of his productions; and says, that Horace shall not go to heaven alone, but that he also will attend him, and be a companion of his immortality.

Non solus olim præpes Horatius  
Ibit biformis per liquidum æthera  
Vates; olbrinifve late  
Cantibus, Æoliove terras  
Temnet volatu. Me quoque desides  
Tranare nimbos, me zephyris super  
Impune pendere, et sereno  
Calliope dedit ire cœlo; &c.

Ibid.

But, says Baillet, ought mr. Menage to have taken occasion from this, to say, that even those, who make a profession of humility, are as full of pride as ever they can hold; and to lay it down as a general character, which will suit all poets of the religious order?

In the mean time Casimir was not so attached to Horace, but that he had a very great regard for Virgil; and he had actually begun to imitate him also in an epick poem, called the Lesciade, which he had divided into twelve books. But before he had made any great progress in this work, he had the misfortune to die in the vigour of his age. His death happened at Warsaw, upon the second of April, in the year 1640; since which there have been many editions of his poems.

CASSINI (JOHANNES DOMINICUS) a most excellent astronomer, was born of noble parents, at a town in Piedmont in Italy, upon the eighth of June in the year 1635. After he had laid a proper foundation for his studies at home, he was sent to continue them in a college of jesuits at Genoa. He had an uncommon turn for Latin poetry, which he exercised so very early, that some poems of his were published when he was but eleven years old. At length he happened upon some books of astronomy, which he read, and observed upon with great eagerness; and felt in himself

a strong propensity to proceed farther in that science. He pursued the bent of his inclinations, and in a short time made so amazing a progress, that in the year 1650, the senate of Bologne invited him to be their publick mathematical professor. He was not more than fifteen years of age, when he went to Bologne, where he taught mathematicks, and made observations upon the heavens, with great assiduity and diligence. In the year 1652, a comet appeared at Bologne, which he observed with great accuracy; and discovered, that comets were not bodies accidentally generated in the heavenly regions, as had usually been supposed, but of the same nature, and probably governed by the same laws, as the planets. The same year he solved an astronomical problem, which Kepler and Bullialdus had given up as insolvable; it was, to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In the year 1653, when a church of Bologne was repaired and enlarged, he obtained leave of the senate to correct and settle a meridian line, which had been drawn by an astronomer in the year 1575. These were prodigious things for one, who had not yet attained his twentieth year. In the year 1657, he attended, as an assistant, a nobleman, who was sent to Rome to compose some differences, which had arisen between Bologne and Ferrara, from the inundations of the Po; and shewed so much skill and judgment in the management of that affair, that in the year 1663, Marius Chigi, brother of pope Alexander VII. appointed him inspector general of the fortifications of the castle of Urbino; and he had afterwards committed to him the care of all the rivers in the ecclesiastical state.

In the mean time he did not neglect his astronomical studies, but cultivated them with great care. He discovered many new things in Mars and Venus, especially the revolution of Mars round his own axis: but his principal point in view was to settle an accurate theory of Jupiter's satellites, which after much labour and watching he happily effected, and published it at Rome, among other astronomical pieces, in the year 1666. Picard, the French astronomer, getting Cassini's tables of Jupiter's satellites, found them so very exact, that he conceived the highest opinion of his skill; and from that time his fame increased so fast in France, that Lewis XIV. desired to have him a member of the academy. Cassini however could not leave his station, without leave of his superiors; and therefore Lewis requested of pope Clement IX. and of the senate of Bologne,

logne, that Cassini might be permitted to come into France. Leave was granted for six years; and Cassini came to Paris in the beginning of the year 1669, where he was immediately made the king's astronomer. When this term was near expiring, the pope and the senate of Bologna insisted upon Cassini's return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the minister Colbert prevailed on him to stay, and he was naturalized in the latter end of 1673, in which same year he also took a wife.

The royal observatory at Paris had been finished some time. The occasion of its being built was this. In the year 1638, the famous Minim Merlennus was the author and institutor of a society, where several ingenious and learned men met together to talk upon physical and astronomical subjects, among whom were Gassendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this society was kept up by a succession of such men for many years. At length Lewis XIV. considering, that a number of such men, acting in a body would succeed abundantly better in the promotion of science, than if they acted separately, each in his particular art or province, established under the direction of Colbert, in the year 1666, the royal academy of sciences: and for the advancement of astronomy in particular, erected the royal observatory at Paris, and furnished it with all kinds of instruments, that were necessary to make observations. The foundation of this noble pile was laid in the year 1667, and the building completed in the year 1670. Cassini was appointed to be the first inhabitant of the observatory; and he took possession of it in September 1671, when he set himself in good earnest to the business of his profession. In the year 1672, he endeavoured to determine the parallax of Mars and the sun, by comparing some observations which he made at Paris, with some which were made at the same time in America. In the year 1677, he demonstrated the diurnal revolution of Jupiter round his axis, to be performed in nine hours and fifty eight minutes, from the motion of a spot in one of his larger belts. In the year 1684, he discovered four satellites of Saturn, besides that, which Huygens had found out. In the year 1693, he published a new edition of his Tables of Jupiter's satellites, corrected by later observations. In the year 1695, he took a journey to Bologna, to examine the meridian line, which he had fixed there in the year 1655; and he shewed, in the presence of several eminent mathematicians, that it had not varied in the least,

least, during that forty years: In the year 1700, he continued the meridian line through France; which Picard had begun, to the extremest southern part of that country.

After Cassini had inhabited the royal observatory for more than forty years, and done great honour to himself and his royal master by many excellent and useful discoveries, which he published from time to time, but which it would be too tedious for us to enumerate here, he died upon the 14th of September 1712, and was succeeded by his only son John James Cassini.

**CASSIODORUS (MARCUS AURELIUS)** a man of great eminence in many respects, and called by way of distinction the senator, was born in Italy in the country of Lucania, something later than the year 463. He had as liberal an education, as the growing barbarism of his times afforded, and soon recommended himself by his eloquence, his learning, and his wisdom, to Theodorick king of the Goths in Italy. Theodorick first made him governor of Sicily; and when he had sufficiently proved his abilities and prudence in the administration of that province, admitted him afterwards, about the year 490, to his cabinet councils, and appointed him to be his secretary. From henceforward he had all the places and honours at his command, which Theodorick had to bestow; and, after running through all the employments of the government, was raised to the consulate, which he administered alone in the year 514. He was continued in the same degree of confidence and favour by Athalarick, who succeeded Theodorick about the year 524; but afterwards, in the year 537, being discarded from all his offices by king Vitiges, he renounced a secular life, and retired into a monastery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philosopher, and a christian. He entertained himself with forming and improving several curiosities in the mechanical way, such as sun dials, water hour-glasses, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by several books of his own composing. About the year 556 he wrote two books, *De divinis lectionibus*; and afterwards a book *De orthographia*, in the preface to which he tells us, that he was then in his ninety-third year. There are extant of his twelve books of letters; ten of which he wrote as secretary of state in the name of the kings Theodorick and Athalarick, and two in his own. He composed also twelve books *De rebus gestis Gothorum*, which

are only extant in the abridgment of Jörnandes; though it has been surmised, that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also

Cave, Hist. a commentary upon the psalms, and several other pieces the-  
liter. tom. i. ological and critical. Father Simon has spoken of him thus,  
p. 502. "There is no need, says he, of examining Cassiodorus's  
Oxon. 1740. "Commentaries on the psalms, which is almost but an a-

"bridgment of St. Austin's Commentaries, as he owns in  
"his preface. But besides these Commentaries, we have an  
"excellent treatise of this author's, intitled *De institutione*  
"ad divinas lectiones, which shews, that he understood the  
"criticism of the scriptures, and that he had marked out  
"what were the best things of this nature in the ancient  
"doctors of the church.—In the same book Cassiodorus  
"gives many useful rules for the criticism of the scriptures;  
"and he takes particular notice of those fathers, who have  
"made commentaries upon the Bible, &c."

Hist. Crit.  
du V. T.  
l. iii. c.  
10.

Upon the whole, Cassiodorus was in all views a very extraordinary man; and we think, that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died we cannot precisely determine; but there is great reason to think, that, whenever it was, he could not be less than an hundred years old. His works have been collected and printed several times, but the best edition is that of Rohan in the year 1679, in two volumes folio, with the notes and dissertations of John Garretus, a Benedictine monk.

Moreti.

CASTALIO (SEBASTIAN) was born at Chatillon, on the Rhone, in the year 1515. Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg, in 1540, 1541, that he lodged him some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in the year 1544, on account of some peculiar opinions which he held concerning Solomon's Song and Christ's descent into hell. He retired to Basil, where he was made Greek professor, and died in that place, aged forty-eight, on the 29th of December, 1563. He incurred the high displeasure of Calvin and Theodore Beza, who loaded him with foul language for differing from them concerning predestination, and the punishment of hereticks.

Boyle.

Writers

Writers are agreed as to his poverty: nobody denies but that he had a great deal of difficulty to get bread for himself and his children, which were not few, for he left behind him four sons and as many daughters. There are some Bayle, authors who say he was a minister, but there is reason to believe they were mistaken. If he had kept within the bounds of his profession, he would have done more considerable service to the commonwealth of learning, and would have secured himself from a thousand uneasinesses: but instead of that, he set up for a devotee and a casuist, and meddled with the most delicate and obscure questions in divinity. He should have left them to those they belonged to by virtue of their office; or, if he must needs thrust himself into such sort of business, he should have applied to himself Esop's advice, "You ought, said he to Solon, either not to approach kings, or else to say nothing to them but what they shall like." His works are very considerable, on account both of their quality and their number. He discovered great knowledge of the Latin, Greek, and Hebrew languages. In 1545, he printed at Basil four books of Dialogues, containing the principal histories of the Bible, in elegant Latin, so that youth might thereby make a proficiency in piety, and in the Latin tongue at the same time. He published, in 1546, a translation of the Sibylline verses into Latin heroick verse, and of the books of Moses into Latin prose, with notes. This was followed, in 1547, by his Latin version of the Psalms of David, and of all the other songs found in scripture. In 1548 he printed a Greek poem on the life of John the Baptist, and a Paraphrase of the prophecy of Jonas in Latin verse. He translated some passages of Homer, and some books of Xenophon and St. Cyril. He also turned into Latin several treatises of the famous Ochinus, particularly the Thirty dialogues, some of which seem to favour polygamy. He advanced some singular notions in his notes on the books of Moses; as for instance, that the bodies of malefactors ought not to be left on the gibbets; that they ought not to be punished with death but with slavery. His reason for these opinions was, that the political laws of Moses bind all nations. His notes on the Epistle to the Romans were condemned by the church of Basil, because they opposed the doctrine of predestination and efficacious grace. His principal work is a Latin and French translation of the scriptures, which is differently spoken of by writers. He began his Latin translation at Geneva in 1542, and finished it at Basil in 1550. It was printed at Basil in 1551, and dedicated by the author to Edward VI. king of England. He

Bayle.

published a second edition of it in 1554, and another in 1556. The edition of 1573 is most esteemed. The French version was dedicated to Henry II. of France, and printed at Basil in 1555. The fault which has been most generally condemned in his Latin translation, is the affectation of using only classical terms. He is accused, but without just ground, of having run into the other extreme in his French translation, that is, of having made use of low and vulgar terms. Some people are very unfortunate, they can never avoid censure; if any other than Castalio (says Mr. Bayle) had made this translation of the scriptures, scarce any fault would have been found with the style.

Did. hist.

Preface to  
his Reflex.  
sur l'art po-  
étique.

CASTELVETRO (LEWIS) an Italian critick, famous for his parts, but more famous for his spleen and ill-nature, was born at Modena in the year 1505. Being despised for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, says Moreri, he left his own country, and went into Germany, where he resided at the court of the emperor Maximilian II. After six years absence he returned to Modena, where he was admired for his wit and learning, but hated for his captious and contradictory humour. He distinguished himself chiefly by his commentary upon Aristotle's poeticks; where Rapin assures us, he always made it a rule to find something to except against in the text of Aristotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have observed under his article; and the quarrel did not end without many satyrical pieces written on both sides in verse and prose. Castelvetro however was assisted here by his friends; for though he knew how to lay down rules for writing poetry, yet he was not the least of a poet himself. This critic at length fell under the cognizance of the inquisition at Rome, by which he was accused of paying too much deference to the new opinions, and not enough to the old. This topick for cavilling he had probably picked up in his travels into Germany, where Lutheranism was established; and we suppose it had infected his conversation and writings. Castelvetro had a mind to be tried at a distance, as he then was, before a council; but the pope acquainted the cardinal of Mantua his legate, that since Castelvetro had been accused before the inquisition at Rome, it was necessary for him to appear there under the character of a person accused. Upon the pope's assuring him of high honours, if he was found innocent, and of clemency if guilty, Castelvetro appeared



peared before the inquisition, and was examined upon the 11th, 14th, and 17th of October 1560: but finding himself embarrassed by the questions put to him, and especially in regard to a book of Melancthon, which he had translated into Italian, he durst not trust the pope any longer, but fled. He went to Basil in Switzerland, where he pursued the study of the belles lettres, to the time of his death; and this happened upon the 20th of February 1571.

Thuanus, lib.  
ann. 1571.  
p. 8a. Dutch  
edit.

We learn from the Menagiana, that Castelvetro's house being on fire at Lyons, he cried out *al poetica*, save my poeticks: which shews, that he considered this work as the best of his performances. Indeed it ought to be so, if what is said be true, that it cost him half his life in composing. His other pieces are inferior to his poeticks; and his posthumous works want the greatest part of that perfection, which, if he had lived to correct them, he would probably have given them.

C A S T I G L I O N E (BALTHAZAR) an eminent Italian nobleman, was descended from an illustrious and ancient family, and born in his own villa at Casatico, in the duchy of Mantua, upon the 6th of December 1478. As soon as he was arrived to a proper age, he had masters appointed him, under whom he acquired a knowledge of the Greek and Latin tongues: in the latter of which he was instructed by the famous Demetrius Chalcondylas of Constantinople, who then resided at Milan. He likewise applied himself to the study of painting, sculpture, and architecture, as appears from the book he wrote in favour of those arts; and he made so great a progress in them, that Raphael Urbin, and Buonaroti, though incomparable artists, never thought their works perfect, unless they had the approbation of Castiglione. This is evident from a letter of the former preserved in the collection of Bernardino Pino; which, as it is curious and entertaining, and not long, we will here insert for the reader's amusement.

To the count Balthazar Castiglione.

" My good lord, I have made designs in several different  
" manners upon your lordship's invention, and I gave satisfaction to all, if all are not my flatterers; but I cannot  
" satisfy my own judgment, because I am fearful of not satisfying your's. I herewith send them to you: let your  
" lordship please to make choice of any of them, if any of

H 3

" them

“ them deserve the honour of your choice. His holiness, in  
 “ doing me honour, has laid an heavy burden upon my  
 “ shoulders: which is, the charge of building St. Peter’s,  
 “ I hope however not to sink under it: and the rather, be-  
 “ cause the model which I have made pleases his holiness,  
 “ and is commended by many of fine taste. But I raise  
 “ myself to a still higher ambition: I would fain find out  
 “ the fine forms of the antique buildings. I don’t know,  
 “ whether I am attempting to soar like Icarus: Vitruvius  
 “ gives me great light, but not what is sufficient. Concern-  
 “ ing my Galatea, I should account myself a great master  
 “ indeed, if it had half the beauties your letter mentions: but  
 “ I see in your expression the love your honour bears me;  
 “ and give me leave to say, that to paint a very beautiful  
 “ woman, I ought to have before me those that are the most  
 “ so: with this condition, that your lordship might assist me  
 “ in chusing out the greatest beauty. But as I am under a  
 “ double want both of good judgment and fine women, I  
 “ am forced to go by a certain idea, which I form in my  
 “ own mind. Whether this has any excellence of art in it,  
 “ I cannot determine; but ’tis what I labour at. I wait your  
 “ lordship’s commands.”

From Rome,

Raphael d’Urbino.

When Castiglione was eighteen years of age, he went in-  
 to military service under Lewis Sforza duke of Milan; but  
 his father dying soon after, and some disastrous circumstances  
 overtaking that state, he was obliged to quit the camp, and  
 return to Mantua. He engaged a second time in the service  
 of the duke, and distinguished himself greatly by his bravery  
 and conduct: but returning soon after, and being desirous to  
 see other courts, particularly that of Rome, he went thither  
 at the very time, that Julius II. obtained the popedom. The  
 fame of Castiglione was not unknown to this pope; and the  
 high opinion he had of his abilities and merit made him write  
 to Guido Ubaldo duke of Urbino his cousin, that if he  
 would send him to the court of Rome in his own name, with  
 the character of a public minister, he should take it as a  
 singular obligation. Castiglione was twenty six years of age;  
 and Guido Ubaldo sent him ambassador to pope Julius, to  
 accommodate affairs of the highest importance. He was sent  
 upon a second embassy to Lewis XII. of France, and upon  
 a third to Henry VII. of England; whither he went to be  
 invested with the noble order of the garter for the duke his  
 master. On his arrival in England, he was received with all  
 the

the marks of honour and esteem; being met at the port where he landed, by the lord Hastings earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had dispatched his business here, and was returned home, to gratify the importunities of Alfonso Ariosto his particular friend, he began his celebrated work, *The courtier*; which in a small space of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the Greek and Latin authors, having here gleaned together the first flowers of their wit, and treasured up, as it were, in a single cabinet, the richest jewels of antiquity. The book has been universally well received both in Italy and abroad, often reprinted, and translated into several languages. It is full of moral and political instructions; and, if we seek the Italian tongue in its perfection, it is said, that it can no where be found better than here.

Castiglione was highly esteemed and favoured by the duke Francisco Moria, who constituted him his first minister of state, as well in civil as military affairs; and, for his services particularly at the siege of Mirandola, at which pope Julius was present, made him a free gift of the castle of Nuvolara, in the county of Pesaro, with the most ample privileges to himself, and to his heirs and successors for ever. This was in the year 513. Not long after pope Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembo, and dated the 14th of March 1514, the other by Jacomus Sadolet, in May following. Castiglione, having now reached the 36th year of his age, married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a son and two daughters, and then died; having lived no more than four years with him. The epitaph he made on her, may serve for a specimen of his skill in this sort of composition.

Non ego nunc vivo, conjux dulcissima, vitam,  
Corpore namque tuo fata meam abstulerunt:  
Sed vivam, tumulto cum tecum condar in isto,  
Jungenturque tuis ossibus ossa mea,

Hippolitæ Tourellæ, quæ in ambiguo reliquit,  
Utrum pulchrior, castior, an doctior fuerit,  
Primos juventæ annos vix ingressæ,  
Balthassar Castilione insatiabiliter mœrens posuit.

Anno Dom. MDXX,

H 4

Thus

Thus Englished.

I live no more, since you, my dear, are dead,  
With your last breath my soul expiring fled :  
In death, where-e'er we meet, it shall return,  
And animate my ashes in your urn.

To Hippolite Tourella, who left it undetermined,  
Whether she was more beautiful, virtuous, or learned,  
Scarce entered the prime of her youth,  
Balthazar Castiglione inconsolably grieving erected this  
monument.

A. D. MDXX.

A little before this misfortune, the marquis of Mantua sent him to Leo X. as his ambassador; and after the death of Leo, he continued at Rome in that capacity under pope Hadrian VI. and Clement VII. Clement sent him to the emperor Charles V's court in quality of legate; where affairs were to be transacted of the highest importance, not only to the pontifical see, but to all Italy. He went into Spain in October 1524; and in his negotiations and transactions not only answered the pope's expectations, but also acquired the good will of the emperor, by whom he was soon received as a favourite counsellor and friend, as well as an ambassador. Among other marks of affection, which the emperor shewed Castiglione, this was a singular one; that being then at war with Francis I. of France, he always desired him to be present at the military councils of that war; and, when it was supposed that the war would be ended by a single combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Castiglione to be one of the number. He also made him a free denizen of Spain; and soon after nominated him to the bishoprick of Avila. And because this happened at the juncture of the sacking of Rome, some took occasion to reflect upon Castiglione, as if he had neglected the affairs of the court of Rome, for the sake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome: but Castiglione defended himself from the imputation in his letter to Clement VII. It is probable, that there was no real grounds for it, since Clement himself does not appear to have given the least credit to it. Paul Jovius says, that if Castiglione had lived, the pope intended to have made him

## CASTIGLIONE.

105

a cardinal: and after his death, in two of his holiness's briefs both of condolence to his mother, there are the strongest expressions of his unblemished fidelity and devotion to the see of Rome. However the very imputation affected Castiglione so sensibly, that it was supposed in some measure to have contributed to his death. His constitution was already impaired with the continual fatigues civil as well as military, in which he had always been engaged; and falling at length sick at Toledo, he died in a few days upon the 2d of February in the year 1529. The emperor, who was then at Toledo, was extremely grieved at his death, and commanded all the prelates and lords of his court to attend his corpse to the principal church there; and the funeral offices were celebrated by the archbishop, with such solemnity and pomp, as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and sumptuous monument was raised, and a Latin epitaph inscribed, which was written by cardinal Bembo. As the epitaph is merely historical, and therefore not admitting of any peculiar elegance, we shall content ourselves with giving it only in a translation.

To the memory of  
Balthazar Castiglione, of Mantua,  
A gentleman adorned with all the accomplishments of nature,  
With more of art,  
Well read in the Greek tongue,  
In Latin and Tuscan a poet:  
For his military virtues  
Presented with the town of Nuvoletta in Pesaro.  
Having discharged himself of two embassies, to Britain and  
Rome,  
And being in his third to Spain,  
Employed on the affairs of pope Clement VII.  
Having writ four books  
Of instructions for the education of a courtier,  
Lastly, having been nominated by the emperor Charles V.  
To the bishoprick of Avila,  
He died at Toledo,  
Leaving a name well known throughout the world.  
He lived fifty years, two months and a day.  
Aloysia Gonzaga, an unhappy survivor,  
Erected this to her deserving son,  
A. D. MDXXIX,

Besides

Besides his incomparable book, *The courtier*, Castiglione composed many Latin and Tuscan poems; which with some of his letters are placed at the end of the English version of *The courtier*, published at London in the year 1727. This version was made by A. P. Castiglione, a gentleman of the same family, who lived here in England, under the patronage of Edmund Gibson lord bishop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

CASTILE (ALPHONSUS X. of) who has commonly been called *The wise*, was born in the year 1203, and is now more famous for having been an astronomer, than a king. He succeeded his father Ferdinand III. to the crown in the year 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The first source of his troubles proceeded from his having no children by Tolante, daughter of the king of Aragon, whom he married in the year 1246: and whom therefore he resolved to divorce, under a pretence of barrenness, and to look for another in the court of Denmark. Accordingly the princess of Denmark arrived in the year 1254; but the queen proved at last with child, and continued to breed, till she had brought him nine children; upon which the affairs of the divorce was at an end. Though this prince had not the art of making himself beloved by his subjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politicks made a noise there; which induced some of the electors, in the year 1258, to confer the imperial crown on him. But as he neglected to support his party by his presence, the empire was given to Rodolphus, in spite of all the opposition of his ambassadors. In the mean time his great qualities, and reputation abroad, could not secure him from plots and disturbances at home: and at last his own son Sanchez appeared at the head of a rebellion against him, and involved the kingdom in a civil war, which did not end till the death of Alphonsus. May not this instance among many others help to cure the impatience of those, who happen to labour under a want of issue; and who, amidst their discontent, are ever and anon ready to cry out, "Give me children, or I die!" if Sanchez had not been born, Alphonsus might have continued, for ought we know, in the quiet possession

possession of his kingdom, and have gone peaceably to his grave.

But let us consider Alphonfus in that part of his character, for the sake of which chiefly we have given him a place in these memoirs; we mean, as an astronomer and man of letters. He understood astronomy, philosophy, and history, as if he had been only a man of letters; and composed books on the motions of the heavens, and on the history of Spain, which are highly commended. "What can be more surprising," says Mariana, "than that a prince, educated in a camp, and handling arms from his childhood, should have such a knowledge of the stars, of philosophy, and the transactions of the world, as men of leisure can scarce acquire in their retirements? there are extant some books of Alphonfus on the motions of the stars, and the history of Spain, written with great skill and incredible care." In *His. of his astronomical pursuits* he discovered, that the tables of *Spain, b. xiii. c. 9.* Ptolemy were extremely full of errors; and conceived thereupon a resolution to correct them. For this purpose he assembled a great number of astronomers at Toledo, where a plan was projected for the forming new tables. These tables were drawn up chiefly by the skill and pains of Rabbi Isaac Hazan, a learned Jew; and they were called Alphonfine tables, in honour of Alphonfus, who was at vast expences about them. But their dearness did not consist altogether in the great sums of money, he laid out upon them, but in their being the cause of his losing the empire of Germany; for it is doubtless to this, that Mariana alludes in the following passage. Alphonfus, says that historian, "had a sublime genius, but was careless and negligent; had proud ears, a petulant tongue, and was better skilled in literary than civil affairs: and thus, while he was contemplating the heavens and observing the stars, lost the earth." He *Ibid. b. xiii. fixed the epoch of those tables to the 30th of May 1252; c. 20.* which was the day of his accession to the throne. We must not forget a memorable saying of Alphonfus, which has been recorded for its boldness and impiety; it is, "that if he had been of God's privy council, when he made the world, he could have advised him better." Mariana however says only in general, that Alphonfus was so bold as to blame the works of providence, and the construction of our bodies; and he tells us, that this story of him rested only upon a vulgar tradition. Observe the jesuit's words, for they are curious: Emanuel, the uncle of Sanchez, in his own name,

Hist. of  
Spain, b.  
xiv. c. 5.

“ name, and in the name of other nobles, deprived Alphon-  
“ sus of his kingdom by a publick sentence: which that  
“ prince merited, for daring severely and boldly to censure  
“ the works of divine providence, and the construction of  
“ the human body, as tradition says he did. Heaven most  
“ justly punished the folly of his tongue.” Though the si-  
lence of such an historian as Mariana, in regard to Ptole-  
my’s system, ought to be of some weight, yet we cannot  
think it improbable, that if Alphonfus did pass so bold a  
censure on any part of the universe, it was on the celestial  
sphere. For, besides that he studied nothing more, it is cer-  
tain, that at that time astronomers explained the motions of  
the heavens by intricate and confused hypotheses, which did  
no honour to God, nor answered in any wise the idea of an  
able workman. So that if, from considering that multitude of  
spheres, of which Ptolemy’s system was composed, and those  
many eccentric circles and epicycles, with which it is em-  
barassed, we suppose Alphonfus to have said, “ That if God  
“ had asked his advice when he made the world, he would  
“ have given him better council,” the boldness and impiety  
of the censure will be greatly diminished.

Alphonfus died in the year 1284. Mariana tells us, that  
he was the first king of Castile, who permitted all the pub-  
lick acts to be drawn up in the vulgar tongue; and who  
caused the scriptures to be translated into it. A code, or  
body of laws, begun in his father’s reign, was finished by  
his care. No regard was paid to his will in the disposal of  
his kingdom. Sanchez kept possession of the throne, while  
his nephews, the sons of his elder brother Ferdinand who  
was deceased, could scarce enjoy their liberty. Isolante their  
grandmother, was fled with them to the court of the king of  
Arragon, lest Sanchez should form any design against their  
lives. “ It were to be wished, says Bayle, for the honour  
“ of learning, that a prince, who was so adorned with it,  
“ had governed his people more fortunately, and more  
“ wisely.”

Dict. art.  
Alphonfus.

CASTLE (EDMUND) was educated in Cambridge,  
where he was doctor in divinity, master of Catharine hall,  
and Arabic professor towards the latter end of the seventeenth  
century. He was a great Orientalist, and had a considerable  
share in preparing the Polyglot Bible for the press. He wrote  
a very learned and celebrated work, called *Lexicon Hepta-*  
*glotton, pro septem linguis Orientalibus, &c.* Lond. 1699.  
Bishop



Bishop Walton, the editor of the Polyglot, calls him in his preface to that great and noble work, *Virum in quo eruditio summa magnaue animi modestia convenere, &c.*

CASTRUCCIO (CASTRACANI) a famous Italian general, was born, no body knows how, at Lucca in Florence, in the year 1284; for he was taken up one morning by surprise in a vineyard, where he had been laid and covered with leaves. He was found by Dianora a widow lady, and sister of Antonio, a canon of St. Michael in Lucca, who was descended from the illustrious family of the Castracani. Antonio being a priest, and Dianora having no children, they determined to bring him up, christened him Castruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio designed him for a priest, and accordingly trained him to letters; but Castruccio was scarcely fourteen years old, when he began to neglect his books, and to devote himself to military sports, to wrestling, running, and other violent exercise, which very well suited his great strength of body. At that time the two great factions, the Guelfs and Ghibilins, shared all Italy between them, divided the popes and the emperors, and engaged in their different interests, not only the members of the same town, but even the members of the same family. Francisco, a considerable man on the side of the Ghibilins, observing one day in the market-place the uncommon spirit and qualities of Castruccio, prevailed with Antonio to let him turn soldier. This was entirely to the inclination and taste of Castruccio, who presently became accomplished in every thing, which could adorn his profession. He was eighteen years old, when the faction of the Guelfs drove the Ghibilins out of Paria, and was then made a lieutenant of a company of foot by Francisco Guinigi, of whom the prince of Milan had solicited succours. The first campaign this new lieutenant made, he gave such proofs of his courage and conduct, as spread his fame all over Lombardy; and Guinigi conceived such an opinion of, and had so much confidence in him, that, dying soon after, he committed the care of his son, and the management of his estate to him. So great a trust and administration made Castruccio more considerable than before; but then they created him many enemies, and lost him some friends: for, knowing him to be of an high and enterprising spirit, many began to fancy his views were to empire, and to oppress the liberty of his country.

country. He went on still to distinguish himself by military exploits, and at last raised so much jealousy and envy in his chief commander, that he was imprisoned by stratagem, with a view of being put to death. But the people of Lucca soon released him from the inconveniencies of a prison; and, in a short time after, solemnly chose him their sovereign prince. There was not then either in Lombardy or Tuscany, any of the Ghibilins, but looked upon Castruccio as the true head of their faction. Those who were banished their country upon that account, fled to him for protection, and promised unanimously, that if he could restore them to their estates, they would serve him so effectually, that the sovereignty of their country should be his reward. Flattered by these promises, and encouraged by the strength of his forces, he entertained a design of making himself master of Tuscany; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army constantly on foot, and employed it as suited best with his own designs. For the services he did the pope, he was made senator of Rome, with more than ordinary ceremony. The day of his promotion, he came forth in a habit suitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in these words, "He is as  
" it pleases God;" the latter, "And shall be what God will  
" have him." While Castruccio was at Rome, news was brought him, which obliged him to return in all haste to Lucca. The Florentines were making war upon him, and had already done him some damage; and conspiracies were forming against him, as an usurper, at Pisa and in several places. But Castruccio fought his way through them all; and the supreme authority of Tuscany was just falling into his hands, when fortune, jealous as it were of his glory, put a period to his progress and his life. An army of thirty thousand foot and ten thousand horse appeared against him in May 1328. He destroyed two and twenty thousand of them, with the loss of not quite sixteen hundred of his own men. He was returning from the field of battle, but happened to halt a little, for the sake of thanking and caressing his soldiers as they passed. Fired with an action, as fatiguing as glorious, and covered with sweat, a north wind blew upon him, and affected him so, that he fell immediately into a fit of an ague. At first he neglected it, believing himself sufficiently hardened against such sort of attacks; but the fit increasing, and with it the fever, his physicians gave him  
over,

over, and he died in a few days. He was in his forty-fourth year; and from the time he came to appear first in the world, he always, as well in his good as bad fortune, expressed the same steadiness and equality of spirit. As he left several monuments of his good fortune behind him, so he was not ashamed to leave some memorials of his adversity. Thus, when he was delivered from the imprisonment above-mentioned, he caused the irons with which he was loaded, to be hung in the most publick room of his palace, where they were to be seen many years after.

Machiavel, who has written the life of Castruccio, from whom we have extracted this account of him, says, that he was not only an extraordinary man in his own age, but would have been so in any other. He was tall and well-made, of a noble aspect, and so winning an address, that all men went away from him satisfied. His hair was inclining to red; and he wore it above his ears. Where-ever he went, snow, hail, or rain, his head was always uncovered. He had all the qualities, that make a man great: was grateful to his friends, terrible to his enemies, just with his subjects, crafty with strangers: and where fraud would do the business, he never had recourse to force. No man was more forward to encounter dangers, no man more careful to escape them. He had a strange preference of mind, and often made repartees with great smartness. Some of them are recorded, which discover a singular turn of humour; and for a specimen we will mention three or four of them.

Passing one day through a street, where there was a house of bad fame, he surprised a young man, who was just coming out, and who upon seeing him was all over blushes and confusion. "Friend, says Castruccio, you should not be ashamed when you come out, but when you go in."

One asking a favour of him, with a thousand impertinent and superfluous words, "Hark you friend, says he, when you would have any thing with me for the future, send another man to ask it."

Another great talker, having tired him with a tedious discourse, excused him at last, by saying, that he was afraid he had been troublesome: "No indeed, replied he, for I did not mind one word you said."

He was forced to put a citizen of Lucca to death, who had formerly been a great instrument of his advancement; and being reproached by somebody for dealing so severely with an old friend: "No, says he, you are mistaken, it was with a new foe."

One

One of his courtiers, having an ambition to regale him, made a ball, and invited him to it. Castruccio came, entertained himself among the ladies, danced, and did other things, which did not seem to comport with the dignity of his rank. One of his friends intimating, that such freedoms might diminish from the reverence that should be paid him : " I thank you, sir, says he, for your caution ; but he, who " is reckoned wise all the day, will never be reckoned a fool " at night."

CATHARINE, a female saint of the church of Rome, was born at Sienné in Tuscany, in the year 1347 ; and, when she was turned seven years old, became a nun of the third order of St. Dominick. She was of such an heavenly make, and made so prodigious an advancement in piety and devotion, that she is reported to have seen a multitude of visions, and to have wrought as many miracles, when she was not near grown up a woman. The monks have said even higher things still of her ; as, that she conversed face to face with Christ, nay, that she was actually married to him in form. It is no wonder therefore that so heaven-born a maid should be able to bring about such puny events, as the reconciliation of Gregory XI. to the Florentines at Avignon, in the year 1376, even though he had gone so far as to excommunicate them ; or that she should gain so much upon this pope in 1377, as to make him pass immediately to Rome, and re-establish the pontifical seat there, seventy years after pope Clement V. had removed it to France. But the miracles this lady wrought, and the visions she saw, would not have intitled her to a place in these memoirs, if she had not been the author of some literary productions. Dialogues upon the providence of God, written by her in Latin, were printed at Ingolstadt, in the year 1583, as was the same year at the same place, An oration upon the annunciation of the Blessed Virgin. But this was written in Italian, as were also three hundred and sixty-four letters to popes, cardinals, kings, and princes, published at Venice in the year 1506. Besides these, there came out at Cologne, in the year 1553, a book of her Revelations ; for we find in the bull of her canonization, as well as in the Roman breviary, that she had the gift of prophecy, and an abundance of revelations vouchsafed unto her, as a testimony to the church of her transcendent piety and goodness. She died upon the 30th of April, in the year 1380, aged

aged only thirty-three, and was canonized by pope Pius II. in the year 1461.

There is also another Catherine, who was sainted by pope Clement VII. and has edified the world by a book of her Revelations; which, it seems, were committed to writing in the year 1438, but not published till at Bologna in the year 1511. She was born at that place upon the 8th of September in the year 1413; and at the age of fourteen, admitted into a convent at Ferrara, where she made her profession in the year 1432. The inhabitants of Bologna afterwards besought her to come and preside over a nunnery, just founded among them, and there she died upon the 9th of March, in the year 1463. Besides her book of Revelations, she wrote some pieces in Latin and Italian.

CATHERINE DE MEDICIS, queen of France; and only daughter of the duke of Urbin, was not near so great a saint, as the two Cathelines just mentioned; nor had she, like them, revelations, and the gift of foretelling things to come. She was however fond of those who could: we mean, she was particularly attached to astrology, or the art of divining by the stars, and to those who professed it. She was born at Florence in 1509, married to Henry II. of France in 1535, and died in 1589. This is all we shall say of her, as it is not our intention, in this work, to concern ourselves with those, who have only been eminent for their birth and high rank. Yet there is one singularity in the history of this princess, which may just be mentioned: it is, that after continuing in a state of bartenness ten years with her husband, to make him as it were amends, she bore him ten children.

CATO (MARCUS PORTIUS) commonly called the Censor, was one of the greatest men among the ancients, and born at Tusculum in the year of Rome 519; that is, about the year 232 before Christ. He began to bear arms at seventeen years of age, and shewed not only much courage, but also a great contempt of the pleasures, and even of the conveniences of life. He had but one horse for himself and his baggage; and he looked after and dressed him himself. "What an honour was it to that age, says Seneca, to see a man, who had triumphed as a general, and enjoyed the dignity of a censor, and, what is more than both these, to see Cato contented with one horse, and even not requiring a whole one to himself? for his baggage hanging  
Vol. III. I "down

“down on each side took up part of him. Who would not  
 “prefer that honest gelding, rubbed down by Cato himself,  
 “to all the sleek nags, fine genets, and smooth ambling  
 Epist. 87. “horses in the world?” He was a man of extraordinary sobriety, and no bodily exercise seemed unworthy of him. At his return from his campaigns, he betook himself to plough his ground: not that he had not slaves enough to do it, but it was his inclination. He dressed also like his slaves, and then sat down at table with them, eating of the same bread, and drinking of the same wine. He did not in the mean while neglect to cultivate his mind, especially in regard to speaking well; a talent very necessary to him, since he pleaded many causes in the neighbouring towns, which he always did gratis.

Plutarch. in  
 it. Catois. Valerius Flaccus, who had a country seat near Cato, was very desirous to see a young man, of whom he had heard so many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and transplanted into better ground, he persuaded him to come to Rome. Cato soon made himself esteemed in that city; and having so powerful and officious a patron as Valerius Flaccus, quickly raised himself. He was first of all elected military tribune; afterwards they made him questor; in the year of Rome 558, he was advanced to be consul, and in the year 569 chosen censor. No man was ever better qualified than he for the office of censor, nor did better discharge the duties of it. He made use of his severity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occasion to say, that he was not less serviceable to the republic of Rome, by making war against immorality, than Scipio by his victories over his enemies. It was well known, that he would exercise the censorship with the utmost rigour, which was one reason, why the patricians opposed him, when he stood for that office; but the same reason induced the people to prefer him to all his competitors. The inscription of the statue erected for him was a glorious testimony of his behaviour in that office. “The people, says Plutarch, did like his censorship wondrous well; for setting up a statue for him, in the temple of the goddess of health, they put an inscription under it, not of his warlike feats and triumphs, but such a one as signified, that this was Cato the censor, who by his good discipline and ordinances reclaimed the Roman commonwealth, when it was declining and tumbling into vice.”

In vit.

Cato lived a very long life, and preserved a great strength of body and mind to the last. Being a man of a vigorous constitution, he wanted women in his old age; and, because he could not conceal his keeping a concubine as much as he desired, he married again. "Having lost his wife," says Plutarch, he married his son to the daughter of Paulus Emilius, who was sister to the second Scipio Africanus; so that now being a widower himself, he made use of a young servant maid, who came privately to him. But the house being very little, and a daughter-in-law also in it, the intrigue was quickly discovered: for the young wench one day passing by a little too boldly to Cato's bed-chamber, the youth, his son, though he said nothing, seemed to look a little grim upon her. The old man soon perceived it troublesome, yet said also nothing; but without finding the least fault went, as his custom was, with his usual company to the market. Among the rest was one Saloni-<sup>us</sup>, a clerk of his, to whom he called aloud, and asked him, whether he had married his daughter? the conclusion of which was, that Cato desired to have that maid, and the match was quickly made up." In vit.

Cato had a son by this second venter, to whom, from his mother, he gave the surname of Saloni-<sup>us</sup>. This Cato Saloni-<sup>us</sup> was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandson of Cato the censor. The severity however of the censor could not secure him from the ill effects of this new wife's pride and turbulent spirit, though she was a woman of mean extraction; and St. Jerome, designing to prove, that those who marry a poor wife to be quiet at home, do not obtain their end, alledges the example of Cato the censor.

Advers. Jo-  
vinian. l. i.

He wrote several works: A Roman history, and a book concerning the art of war, which are not extant. He composed a book upon agriculture, and was very particular in the description of that art. It is extant, and written in good old Latin. He wrote also something concerning rhetoric, and was probably the first of the Romans who wrote upon that subject. He is memorable for having had at first an aversion to the Greeks, and to the studies that were most in vogue among them. Plutarch, after having said that Cato was displeased to see the three philosophers, deputed by the Athenians, so well received and approved at Rome, and that he advised the senate to send them home immediately; says, "That he did not do this out of any anger to Carneades, but because he wholly despised philosophy, and out of a

"kind of pride, scoffed at the Greek muses and literature &  
 "for indeed he would frequently say, that Socrates was a  
 "prating seditious fellow. And to fright his son from any  
 "thing that was Greek, he used a much harsher tone than  
 "was usual towards one of his age; pronouncing, as it  
 "were, with the voice of an oracle, that the Romans  
 "would presently be destroyed, when they once came to be  
 "infected with Greek." Nevertheless it is certain, that  
 Advers. Jo- "Cato himself afterwards studied it.  
 vician, l. i.

We should entertain a very wrong notion of Cato, should we imagine, as from what has been said, we might, that austerity was the only ingredient in his speeches and conversations: for he knew how to intermix them with agreeable strokes of raillery, and had many humorous sayings. Take one of them with Balzac's paraphrase and prologue. "The very censors, says that writer, though sadness seemed to be one of the functions of their office, did not altogether lay aside raillery. They were not always bent upon severity; and the first Cato, that troublesome and intolerable honest man, ceased sometimes to be troublesome and intolerable. He had some glimpses of mirth, and some intervals of good humour. He dropped now and then some words that were not unpleasant; and you may, madam, judge of the rest by this. He had married a very handsome wife; and history tells us, that she was extremely afraid of the thunder, and loved her husband well. Those two passions prompting her to the same thing, she always pitched upon her husband as a sanctuary against thunder; and threw herself into his arms at the first noise she fancied she heard in the sky. Cato, who was well pleased with the storm, and very willing to be caressed, could not conceal his joy. He revealed that domestic secret to his friends, and told them one day, speaking of his wife, that she had found out a way to make him love bad weather; and that he never was so happy, as when Jupiter was angry." It is worth observing, that Cato made this speech, during his censorship; when he degraded the senator Manlius, who would probably have been consul the year after, only for giving a kiss to his wife in the day-time, in the presence of his daughter: a piece of severity, for which he has been condemned by both ancients and moderns.

Balsac, discours à madame la marquise de Rambouillet, p. 49. of his Oeuvres diverses.

Cato's was in the main a very fine character, yet there appears to have been some blemishes in it. Plutarch charges him with possessing an extravagant desire of gain; and it



is certain, that his eagerness to improve his estate, and increase his revenues, made him guilty of usury in no small degree. A saying of his to a nobleman, whom he saw coming out of a bawdy house, which Horace has preserved, seems to favour of a loose morality: "Go there, brave youth, and quench the generous flame;" meaning, that it was better to have recourse to the stews, than to debauch the citizens wives. However, some perhaps may excuse him here, by saying, that of two evils he did right to recommend the least. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honest worthy man. He died in the year of Rome 604, at eighty-five years of age.

CATULLUS (CAIUS VALERIUS) a Roman poet, was born at Verona about eighty-six years before Christ. He was descended from a good family, and his father was familiarly acquainted with Julius Cæsar, who lodged at his house. The beauty and elegance of his verses easily procured him the friendship and consideration of the learned, and of the fine wits, who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, and one of his best patrons, to whom he has inscribed several of his poems. Here he soon discovered the vivacity of his genius, and so distinguished himself by his pleasantries and wit, that he became universally esteemed, and gained even Cicero for his patron. It is believed, that he gave the name of Lesbia to the most famous of his mistresses, in honour to Sappho, who was of the island of Lesbos, and whose verses pleased him wonderfully. The true name of that mistress was supposed to be Clodia, sister of Clodius, the great enemy of Cicero. He is very far from imitating our modern poets, who usually complain of the coyness and insensibility of the fair ones: as for him, he speaks of his Lesbia as a woman, who asked him, how many kisses would satisfy him? to which he answered, that he desired as many, as there are grains of sand in the deserts of Lybia, and stars in the heavens. As fine a genius as this poet was, he was, as many fine geniuses have since been, poor. His merit, it is true, recommended him to the greatest men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bythinia with Memmius, who had obtained the government of that province after his prætorship: but it is plain from some of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about

bout thirty years old; at which time Virgil was sent to pursue his studies at Cremona.

Though the great talent of this poet lay in the epigrammatick way, yet some have pretended, that he equally excelled in all other kinds of poetry. Martial's veneration for him was such, that he has not scrupled to put him on a level with Virgil :

Tantum magna suo debet Verona Catullo,  
Quantum parva suo Mantua Virgilio.

And in this he has been followed by Paul Jovius, and Barthius among the moderns. What remains of his works, is not sufficient to support this high opinion of him. At the same time it must be considered in his behalf, that Lucretius was the only poet, whose verse had any tolerable elegance or harmony in it, at the time when he wrote : and his poem probably was not seen by our author, or at least but a little before his death, since it was not published till some time after Lucretius's decease. Catullus's writings got him the name of the learned amongst the ancients ; for we have the authority of Aulus Gellius, Apuleius, and both the Plinys, who say, that he was peculiarly surnamed the learned : but we have no compositions of his remaining, nor any lights from antiquity, which enable us to explain the reason of it. Among many others that Catullus inveighed against, and lashed in his Iambicks, for he was uncommonly satirical, none suffered more severely than Julius Cæsar, under the name of Mamurra. This however, only furnished Cæsar with an opportunity of shewing his moderation and humanity. For after Catullus, by repeated invectives, had given sufficient occasion to Cæsar to resent it, especially from one, whose father had been his familiar friend ; Cæsar, instead of expressing any uneasiness at this usage, generously invited the poet to supper with him, and there treated him with so much affability and good-nature, that Catullus was perfectly ashamed at what he had done, and resolved to make him amends for the future. Sextus Quintus, as one observes upon this story, " was not of so generous and forgiving a temper. " Upon his being made pope, the statue of Pasquin was one " night dressed in a very dirty shirt, with an excuse written " under it, that he was forced to wear foul linen, because " his laundress was made a princess. This was a reflection " upon the pope's sister, who, before the promotion of her " brother, was in those mean circumstances that Pasquin repre-

“represented her. As this Pasquinade made a great noise in Rome, the pope offered a considerable sum of money to any person who should discover the author of it. The author relying upon his holiness’s generosity, as also on some private overtures which he had received from him, made the discovery himself: upon which the pope gave him the reward he had promised, but at the same time, to disable the satyrist for the future, ordered his tongue to be cut out, and both his hands to be chopped off.”

I must not leave Catullus, without taking notice, that he has been very much censured for the wantonness and obscenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amorous temper, may easily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence, that he was an abandoned profligate, is not only absurd, but what he himself has in a manner cautioned us not to do.

Nam castum esse decet pium portam  
Ipsum: versiculos nihil necesse est:  
Qui tum denique habent salem et leporem,  
Si sint molliculi et parum judicii.

Lyric. xvii.

And we learn from Pliny the younger, that they were the sentiments of the times: for speaking of some hendecasyllables, which he sent to his friend Paternus, he says, “*Ex Lib. iv. ep. quibus tamen si nonnulla tibi Paulo petulantiora videbuntur, erit eruditionis tuæ cogitare, summos illos et gravissimos viros, qui talia scripserunt, non modo lascivia rerum, sed ne nudis quidem verbis abstinuisse: quæ nos refugimus, non quia severiores, sed quia timidiore sumus. Scimus alioqui hujus opusculi illam esse verissimam legem, quam Catullus expressit:*” and then he subjoins the foregoing verses. Monsieur Bayle, who was under a necessity of defending himself from a charge of a similar nature, expresses himself thus: “He would be laughed at who should go about to prove, that Boccace was not a man of probity, because he wrote the Decameron: or conclude, that the queen of Navarre, sister to Francis the first, was not a princess of admirable virtue, whose praises resounded every where, because she wrote some novels of gallantry.—In such books, adds he, wise men know how to distinguish between the person of the author and his writings.”

Bayle’s critical and hist. dict. vol. v. p. 838.

C A V E (Dr. WILLIAM) a very learned divine, was born in the year 1637 upon the 30th of December, and educated in St. John's college at Cambridge. He was successively minister of Haseley in Oxfordshire, great Allhallows, and of Islington near London. He became chaplain to king Charles II. and in the year 1684 was installed canon of Windsor. He was the author of some large and learned works, relating to ecclesiastical antiquity. He composed a very useful work, intitled, The history of the lives, acts, deaths, and martyrdoms of those, who were contemporary with the apostles, and of the principal fathers within the three first centuries of the church, which went in a short time through three or four editions. Here the English reader had an opportunity of acquainting himself with some of the principal and most important circumstances, which attended the christian religion, while it was making its way to an establishment under Constantine the great. In 1688, he published a work of a more extensive nature, called, *Historia literaria*, &c. in which he gives an exact account of all, who had written upon christianity either for, or against it, from Christ to the 14th century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and also enumerates the councils that were called in every age of the church. This and the former work, gave occasion to a controversy which ensued, and was very warmly agitated, between dr. Cave, and mr. Le Clerc, who was then writing his *Bibliothèque universelle* in Holland. Le Clerc charged Cave with two unfair proceedings, 1. That instead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Eusebius, who was as he imagined, plainly enough an arian, over to the side of the orthodox, and made a trinitarian of him. These were the points debated, and a great deal of good learning, as well as good sense, relating to ecclesiastical antiquity, and the authority of the fathers, was produced on both sides: but which of the two had the better in the dispute, is not a point to be determined here; unless we may just be permitted to say, but without any intention to diminish from the just and great value of dr. Cave's work, that the doctor did not entirely clear himself of the charge. Dr. Cave died upon the 4th of August in the year 1713, and was buried at Islington, where we find this inscription over him:

Juxta heic  
 Ad imum pulpiti gradum  
 Conditur quod claudi potuit  
 Gulielmi Cave S. Th. Pr.  
 Canonici Windeforiensis,  
 Carolo II. a sacris domesticis,  
 Hujus ecclesiæ per xxviii annos vicarij.  
 Natus est Decemb: xxx ann: MDCXXXVII.  
 Obijt Aug: IV. ann: MDCCXIII.

CAVENDISH (THOMAS) of Frimly in the county of Suffolk, esq; was descended from a noble family in Devonshire, and possessed of a plentiful estate, which he, being a man of more wit than prudence, contrived to waste a good part of. Upon this he took it into his head to repair his shattered fortunes, if happily he could, at the expence of the Spaniards. With which view he built two ships from <sup>Cambden's</sup> the stocks, one of a hundred and twenty, the other of sixty <sup>annals, p.</sup> tons; and with these and a bark of forty tons, he sailed from <sup>552</sup> Plymouth on the 21<sup>st</sup> of July 1586. He first made the coast of Barbary, then steered for Brazil, and entered the Straights of Magellan the 5<sup>th</sup> of January 1585, and passed them very happily. Then coasting along Chili and Peru, they took abundance of rich prizes; continuing their course as high as California, they there took the St. Anne, which Mr. Cavendish, in a letter to lord Hunsdon, rightly calls an Acapulco ship, though in most relations of his voyage, she is stiled the admiral of the South seas. Her cargo was of immense value, which, his ships being too small to carry, he was forced to burn, taking out of her, however, as much gold, as was worth sixty thousand pounds. He then steered for the Philippine islands, where he safely arrived, and proceeded from them to Java Major, which he reached the first of March 1588. He doubled the cape of Good Hope the first of June, and so without any remarkable incident returned safe to Plymouth on the ninth of September; having sailed completely round the globe, and brought home an immense fortune. This however he quickly wasted, and in the year 1591, was compelled to think of another voyage, which was far from being so successful as the former. He left Plymouth the 26<sup>th</sup> of August 1591, with three stout ships and two barks. On the eighth of April 1592, he fell in with the Straights of Magellan, and continued in them to the 15<sup>th</sup> of May, when, on account of the badness of the weather,

he determined to return; which accordingly he did to the coast of Brazil, and there, it is said, died of grief.

*Biogr. Brit.*

*Kennet's  
Memoirs of  
the family of  
Cavendish.*

*Ibid.*

*Ibid.*

CAVENDISH (Sir WILLIAM) was the second son of Thomas Cavendish of Cavendish in the county of Suffolk, clerk of the pipe in the reign of Henry VIII. and was born about the year 1505. He received a liberal education, and had settled upon him, by his father, certain lands in Suffolk. Cardinal Wolsey, who was born in Suffolk, took him into his splendid family, which consisted of one earl, nine barons, and about one thousand knights, gentlemen, and inferior officers. Mr. Cavendish served him as gentleman usher, and was admitted into more intimacy with him, than any other servant, and therefore would not desert him in his fall; but was one of the few servants that stuck close to him when he had neither office nor salary to bestow. This singular fidelity, joined to his abilities, recommended mr. Cavendish to his sovereign, who received him into his own family and service. In 1540 mr. Cavendish was appointed one of the auditors of the court of augmentation, and soon after obtained a grant of several lordships in the county of Hertford. In 1546 he was made treasurer of the chamber to his majesty, and had the honour of knighthood conferred on him, and was soon after sworn of the privy council. He continued to enjoy both these honours for the space of eleven years; in which time his estate was much increased by grants from king Edward VI. in seven different counties; nor does it appear that he was in less credit or favour with queen Mary, under whose reign he died in the year 1557. He married three wives. His third and last wife, who survived him, was the widow of Robert Barley, esq; and was very justly considered as one of the most famous women of her time. She was the daughter of John Hardwick of Hardwick, in the county of Derby, by Elizabeth the daughter of Thomas Leeke, of Loaf-land in the same county, esq; and in process of time became coheirefs of his fortune, by the death of her brother without children. When she was scarce fourteen, she was married to Robert Barley of Barley, in the county of Derby, esq; a young gentleman of a large estate, all which he settled absolutely upon her on their marriage; and by his death without issue she came into possession of it on the second of February, 1532. After remaining a widow about twelve years she married mr. Cavendish, by whom she had Henry Cavendish, esq; who was possessed of considerable estates in  
Der-

Derbyshire, but settled at Tutbury in Staffordshire; William Cavendish the first earl of Devonshire; and Charles Cavendish settled at Walbeck in Nottinghamshire, father of William baron Ogle and duke of Newcastle; and three daughters, Frances, who married sir Henry Pierpoint of Holm Pierpoint in the county of Nottingham, from whom the dukes of Kingston are descended; Elizabeth, who espoused Charles Stuart earl of Lenox (younger brother to the father of king James I.) and Mary. After the death of sir William Cavendish, this wise lady consenting to become a third time a wife, married sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large estate in Gloucestershire; which in articles of marriage she took care should be settled on her and her own heirs, in default of issue; and accordingly, having no child by him, she lived to enjoy his whole estate, excluding as well his brothers who were heirs male, as his own female issue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greatest subject of the realm, George Talbot, <sup>Kennet.</sup> earl of Shrewsbury, whom she brought to terms of the greatest honour and advantage to herself and children; for he not only yielded to a considerable jointure, but to an union of families, by taking Mary her youngest daughter to be the wife of Gilbert his second son, and afterwards his heir; and giving the lady Grace, his youngest daughter, to Henry her eldest son. On November 18, 1590, she was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one woman, to be four times a creditable and happy wife; to rise by every husband into greater wealth and higher honours, to have an unanimous issue by one husband only, to have all those children live, and all by her advice be creditably disposed of in her <sup>Ibid.</sup> life-time, and after all to live seventeen years a widow in absolute power and plenty [A].

Sir

[A] This countess's dowager of Shrewsbury built three of the most elegant seats that were ever raised by one hand within the same county, Chatsworth, Hardwick, and Oldcotes. At Hardwick she left the ancient seat of her family standing, and at a small distance, still adjoining to her new fabric, as if she had a mind to preserve her cradle and set it by her bed of state. That old house has one room in it of such exact proportion, and such convenient lights, that it was thought fit for a pattern of measure and contrivance to the most noble at Blenheim. It must not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed prisoner to George earl of Shrewsbury for seventeen years. Her chamber

Sir William Cavendish wrote the life of his old master cardinal Wolsey, and therein gives him a very high character, affirming, that, in his judgment, he never saw the kingdom in better obedience and quiet, than during the time of his authority, or justice better administered. After it remained long in manuscript, it was printed in 1667, and reprinted in 1706, with some variation in the title, The original manuscript was a few years ago in the hands of the duke of Kingston, supposed to be given by the author to his daughter, who married into that family.

Biogr. Brit.

ber and rooms of state with her arms and other ensigns are still remaining at Hardwick: her bed was taken away for plunder in the civil wars. At Chatsworth, the new lodgings that answer the old are called the queen of Scots apartment, and an island plat on the top of a square tower built in a large pool, is still called the queen of Scots garden, and some of her own royal work is still preserved among the treasures of this family: a carpet embroidered with her needle, and particularly a suit of hangings, now remaining in a chamber at Hardwick, wherein all the virtues are represented in symbolical figures, and allusive mottos, an ornament and a lecture. The earl's epitaph betrays that he was sus-

pected of familiarity with his royal prisoner, *Quod a malevolis propter suspectam cum captiva regina familiaritatem sepius male audivit*, which is not to be imagined true: however, the rumour of it was no doubt an exercise of temper and virtue to the countess, who carried herself to the queen and the earl her husband, with all becoming respect and duty. Full of years and all worldly comforts, she died February the 13th, 1607, and was buried in the south isle of Allhallows church in Derby, (where she had founded an hospital for twelve poor people) under a fair tomb, which she took care to erect in her own life-time, and whereon a remarkable epitaph was afterward inscribed. Kennet's Memoirs.

CAVENDISH (WILLIAM) baron Ogle, viscount Mansfield, earl, marquis, and duke of Newcastle, was son of sir Charles Cavendish (youngest son of sir William Cavendish, and younger brother of the first earl of Devonshire) by Catherine daughter of Cuthbert lord Ogle. He was born in the year 1592. His father cultivated with so much care the extraordinary abilities he early discovered, that at an age when other young gentlemen are beginning to learn, he had gained an extensive knowledge of the languages and sciences. He appeared at the court of king James I. with the advantages of a graceful person and great elegance of manners; and was quickly distinguished by the king's favour. In 1610 he was made knight of the Bath, at the creation of Henry prince of Wales; and in 1620, three years after his accession to a very large estate by the death of his father, was created baron Ogle, and viscount Mansfield, In the third year of king Charles



Charles I. he was created baron Cavendish of Bolesover, and earl of Newcastle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not supplant him; but the services expected of him were so expensive as to plunge him very deeply in debt; though the produce of his estate exceeded three and twenty thousand pounds per annum. In 1638, the king made choice of him to be governor to the prince of Wales afterwards Charles II. In 1639, when the king set out to command the army which the troubles of the north had forced him to assemble, he was entertained by the earl of Newcastle at Walbeck with a magnificence and profusion which none at that time attempted to imitate. The earl also contributed ten thousand pounds towards defraying the expence of the expedition, and raised a troop of horse consisting of about two hundred knights and gentlemen, who served at their own charge, and were honoured with the title of the prince's troop. He commanded it in person, and when he came near Berwick, he sent to the earl of Holland, then general of the horse, to know where his troop should march. Lord Holland answered, "Next after the "troops of the general officers." Newcastle sent again to represent that having the honour to march with the prince's colours, he thought he ought not to march under any officer of the field. The general repeated his order; and the earl, as the only remaining expedient, took off the prince's colours, and marched with the naked staff. But the earl, though he thought it convenient then to desist from farther altercation, yet, as soon as the service was over, he sent a challenge to the general, who appointed time and place; but though he had never before been suspected to want courage, he found means to disclose the matter to the king, who interposed his authority, and when the earl came to the place, he found not his adversary, but his second, who acquainted him, that the general was absent by the king's command.

Life written  
by his du-  
chess, p. 6.

Life, p. 7.

Ibid.

As the general misunderstanding between the king and the parliament increased, his majesty's appointment of the earl to the tuition of his son was, among other things, called in question. But the earl, to prevent any trouble which the king might suffer upon his account, resigned his office; and immediately retired to his country seat, where he continued in great privacy till the king sent him express orders to repair to Hull. He did not receive the message till midnight, and was distant from Hull more than 40 miles, yet he set out the same hour, and with only three servants entered the place early the next morning. He informed his majesty of his arrival.

Life, p. 10.

Ibid.

rival by a letter, and offered to secure for him that important fortress, with all the magazines which it contained; but his majesty, instead of accepting this offer, commanded him to obey whatever orders he should receive from the parliament.

*Ibid.* p. 11. By the parliament he was soon ordered to attend the house, Clarendon, and he immediately obeyed. It is said that a design was formed to impeach him, but his general character was so good that this design was not executed.

From his service in parliament he again retired to his seat in the country. But he was soon afterwards sent for by his majesty to York, where he was ordered to take upon him the command of Newcastle, and the four adjacent counties, Northumberland, Cumberland, Westmoreland, and Durham. He immediately set about to execute this commission, though he had neither men, arms, ammunition, nor money: it was indeed no less important than difficult, for the king had not then a port open in the kingdom; and in three days more, to secure one, would have been impossible. He set out almost alone, and by his own personal interest secured Newcastle, raised a troop of 120 horse, and a good regiment of foot, which defended him from any sudden attempt. Mean while the parliament in a proclamation of immunity to those who would forsake the king's interest, excepted the earl by name. This animated him to pursue his purpose with greater vigour and activity. He knew his own interest to be still great. He applied to the king for authority to raise an army in the north. The king immediately appointed the earl commander in chief of the forces to be raised in Lincoln, Nottingham, Derbyshire, Lancashire, Cheshire, Leicester, Rutland, Cambridge, Huntingdon, Norfolk, Suffolk, Essex, and north of Trent, with power to confer knighthood, coin money, and issue such declarations as he should think fit. In less than three months, the earl had an army of eight thousand horse, foot, and dragoons. With this force he marched into Yorkshire, and having defeated the enemy who opposed him at Pierce bridge, he advanced to York; where the governor presented him with the keys, and whither many of the nobility resorted to compliment and assist him. Having placed a good garrison in York, he proceeded to Tadcaster; and the parliament's forces, either retreating as he advanced, or being subdued in battle, left him in possession of all the northern counties, whence he furnished the king with arms and ammunition, escorted by choice troops, sometimes to the number of seven thousand, which the king never suffered to return. For these im-

important services, performed by an army raised by his personal interest, and principally maintained at his private expence, the king created him marquis of Newcastle. In the preamble to the patent, all his services were particularly enumerated, with suitable encomiums.

In the winter of 1643, the earl marched into Derbyshire, and from thence once more to Walbeck, his seat in Nottinghamshire; but in a very short time news was sent him, that the Scots were about to enter England; upon which he marched into Yorkshire with all possible expedition. It was now become expedient to divide his force; he therefore sent sir Thomas Glenham to Newcastle, left lord Bellafize at Selby, and went himself into the bishoprick of Durham. But while he was successfully opposing the Scots *Ibid. p. 42.* in Durham, lord Bellafize was totally routed at Selby, so that he hastened once more back into Yorkshire, that he might, if possible, preserve the city. In York he was soon besieged by three armies, and several attempts to take the city by storm having been made without success, the siege was turned into a blockade. At the end of three months, the garrison was brought into great distress for want of provisions; but such was the influence of the marquis over his people, that it surmounted even the force of hunger, and they submitted to a regular but scanty allowance, which being dealt out to them every day, preserved them from the extremity of famine, and enabled them still to wait for the succours which were every day expected from the king. These succours, after a tedious but unavoidable delay, at length arrived under the command of prince Rupert; but Rupert not content with driving an army, much superior to his own, before him, took it into his head, that he would *Ibid. p. 45.* beat it. This resolution brought on the battle of Marston moor, in which the royal party was totally defeated on the second of July, 1644. The marquis had the mournful consolation of reflecting, that the battle was fought without his consent, and in spite of his remonstrances. He saw the king's affairs totally desperate, and having now no service in his power, all his money being exhausted, and all his men cut off, he made the best of his way to Scarborough, and there, with a few of his principal officers, whose affairs were equally desperate, he took shipping for Hamburg, where he arrived July 8, 1644. After staying about six months at Hamburg, he went by sea to Amsterdam, and from thence to Paris, where he took for his second wife a sister of sir Charles Lucas, maid of honour to the queen of England. They

They were so distressed, as even to pawn their cloaths for a dinner: From Paris he removed to Antwerp, that he might be somewhat nearer his country, where he resided many years in extreme penury, with this aggravation, that his enemies were not only possessing, but ruining his estate. Besides receiving the annual rent, which was more than 20,000*l.* they cut down wood to the value of 45,000*l.* more. They plundered and ruined all his houses, sold his furniture, corn, cattle, horses, and deer; and having stripped his estate of every thing, even to the fences, they sold it for five years purchase. But during all these hardships, which continued eighteen years, in which time he did not receive one shilling of the produce of all his estates, his spirit was yet unbroken, and his foresight preserved him from despair. He had predicted the civil war before it began, and he predicted the restoration as an infallible event, even when Cromwell was in the height of his success, in a book which he then wrote, and addressed to Charles II. called A treatise on government and the interest of Great Britain with respect to the other powers of Europe. The marquis, however, was one of the few, who from themselves derive dignity and honour, and whom fortune cannot make cheap, by making poor. When he was without property, and without friends, a fugitive in a foreign country, and deemed a rebel by those who governed his own, he was treated by the princes, in whose territories he lived, with the utmost distinction and respect. When he entered the Spanish dominions, he was complimented with the keys of the cities he passed through, that he might command the gates at his pleasure. He was visited by don John of Austria, by many of the German princes, and more frequently by his royal master, who, in the midst of his sufferings, invested him with the order of the garter.

He returned with the king at the restoration. He was soon after constituted chief justice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcastle. From this time his life was retired, and he indulged his natural disposition in pleasures of the literary kind. Some part of his time he employed in repairing his estate; some part in breaking and managing horses, and the rest in study and composition. He wrote the celebrated treatise on horsemanship, of which a most excellent edition was a few years ago printed in this kingdom. Many poems, except those preserved among the poetry of his dutchess, are lost, and four comedies; The country captain; Variety; The humorous lovers;

vers; and The triumphant widow, or medley of humours. The humourous lovers was acted with great applause, in 1677, and Shadwell transcribed great part of the triumphant widow into his Bury fair. As he himself was a scholar and a genius, he was the patron of learning and wit. Ben Johnson was one of his first favourites; a poet, sir William Davenant, was his lieutenant general; parson Hudson, an able divine, was his scout-master; and Chillingworth his engineer. He died on Christmas day, 1676, in the 84th year of his age. His grace was twice married, but had issue only by his first wife Elizabeth, daughter and sole heiress of William Basset, of Blore in Staffordshire, esq; widow of the hon. mr. Henry Howard, younger son to Thomas earl of Suffolk; by whom he had three sons, and as many daughters; viz. William who died young; Charles viscount Mansfield, who served under his father in the civil war, in quality of master of the ordnance, and died in his father's life-time, without issue; Henry, earl of Ogle, who survived his father. His second wife was Margaret, daughter of Thomas Lucas, of Colchester, esq; and sister to John lord Lucas, and to the famous sir Charles Lucas, as was mentioned before. She was the constant companion of his exile abroad, and of his retirement at home. She was a woman of great wit, and some learning; for besides the life of the duke, and her own, she wrote a great number of folio volumes, and published six and twenty plays, in several of which, there are scenes and songs written by the duke. She lies buried with him in Westminster abbey. The duke's titles descended to his son Henry, earl of Ogle, who dying July 26, 1691, the title of Newcastle in the line of Cavendish became extinct, he being the last heir male of this family.

CAVENDISH (CHARLES) son of the second, and brother to the third earl of Devonshire, was born at London, May 20, 1620. At eighteen he was sent to travel with a <sup>Kentish</sup> governour. He went first to Paris. The French army was then before Luxembourg. Curiosity drew him to the camp without the knowledge of his governour, who followed him in great pain, and brought him back to his studies at Paris. The following year he spent in Italy, making Naples, Rome, and Venice, the chief places of his residence. In the spring of 1640 he embarked for Constantinople, leaving his governour and English servants behind him, because a traveller generally learns most from foreigners. He made a long circuit by land through Natolia, then went by sea to Alexandria,

and after visiting Grand Cairo, returned to England about the end of May 1641, by the way of Malta, Spain, and France. His inclination leading him to arms, his mother intended to purchase for him colonel Goring's regiment of foot in Holland; and on this account he made one campaign in the prince of Orange's army. He returned to England about the end of November 1641. The king being soon after forced to retire to York, mr. Cavendish repaired thither to offer him his service. He rode in the king's own troop, commanded by lord Barnard Stuart, at the battle of Edgehill, October 23, 1642, and so distinguished himself by his personal bravery, that lord Aubigny, who commanded the duke of York's troop, being slain, he was preferred to that charge before many others of eminent birth and merit. This troop was soon after incorporated into the prince of Wales's regiment, and the superior officer putting something upon captain Cavendish which he thought an indignity, he asked his majesty to assign him a thousand pounds which his brother the earl of Devonshire had presented to his majesty, promising that if he would be pleased to let him have the duke of York's troop out of the prince of Wales's regiment, he would go into the north and raise a complete regiment of horse, before the army could take the field. The king consented. Mr. Cavendish took his head quarters at Newark, and kept under many of the rebel garrisons in Nottingham and other neighbouring parts, so that the king's commissioners of Lincolnshire and Nottinghamshire desired his leave to petition the king that he might have the command of all the forces in those two counties, in quality of colonel general; which he complied with, and the king granted. In this command he beat the enemy from Brantham, and performed many other glorious actions. He was killed, in an action with a large body of the enemy's forces under Cromwell, at Gainfborough, July 30, 1643, having refused quarter. "He was a gentleman, (it is justly observed) so furnished with all the interior and politer parts of learning, obtained at home and abroad, both by reading men and books, as well as courage, that he was prepared to defend his prince with his head and hand, by the strongest reason and most generous valour." He was well skilled in mathematicks, as appears from some of his papers in the library of dr. John Moor, bishop of Ely, given by king George I. to the university of Cambridge.

Life of  
Christiane  
countess  
dowager of  
Devonshire.

Gen. Dict.

CAVEN-

CAVENDISH (WILLIAM) the first duke of Devonshire, was born on the 25th of January 1640. He made the tour of Europe, under the care of dr. Killegrew, afterwards master of the Savoy. In 1661 he was chosen to represent the county of Derby, and continued a member of the long parliament till its dissolution. September 21, 1663, he was created master of arts, by the special command of the chancellor. In 1665, went a volunteer on board the fleet under the duke of York. In the spring of the year 1669, he accompanied mr. Montague in his embassy to France; and being accidentally at the opera at Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them coming up to him with a very insulting question, his lordship gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He got his back against one of the scenes, and made a stout defence, receiving several wounds, till a sturdy Swiss, belonging to the lord ambassador Montague, caught him up in his arms, and threw him over the stage into the pit. In his fall, one of his arms caught upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his lordship's intercession. In 1677 he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following, he assiduously promoted an enquiry into the murder of sir Edmund-bury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the lord high treasurer Danby. In the parliament which met in the spring of the year 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he in conjunction with lord Russel, and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament, which met October 21, 1680. The articles of impeachment against the lord chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's-bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and

from his majesty's councils and presence for ever. He showed the same steddiness and zeal in the next parliament, in which also he represented Derbyshire. When parliaments were laid aside, tho' he was as obnoxious to the court as any, he was not afraid of meeting and conversing with his noble friends; but he condemned a bold overture which was made at one of those meetings, and declared, with great earnestness, that he would never more go among them.

**Kennet.** At the lord Russel's trial, when it was almost as criminal to be a witness for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards sent him a message by sir James Forbes, that he would come and change clothes with him in the prison, and stay there to represent him, if he thought he could make his escape. Lord Russel was too generous to accept of this proposal. He prosecuted the immediate murderers of his friend mr. Thynne, to condign punishment, and brought the great abettor of it, count Koningsmark, to his trial, who happened to be acquitted by a jury possessed, or rather prepared, in favour of him. Lord Cavendish had great indignation at the discharge of the count, which he thought owing to corruption; and knowing that an appeal to single combat was antiently the last resort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningsmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it seems that

**Ibid.** was a method of trial the count thought fit to decline. In November 1684 he became, by the decease of his father, earl of Devonshire. In the reign of king James, he was the same man in greater honour, and in greater concern for his country. He had been very rudely affronted within the verge of court, by colonel Culpepper; but restrained his resentment at the time, and pardoned him upon condition, he should never more appear at Whitehall. But immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publickly to court, and was rising into some degree of favour. The earl of Devonshire meeting him in the king's presence-chamber, and receiving from him, as he thought, an insulting look, he took him by the nose, led him out of the room, and gave him some disdainful blows with the head of his cane. For this bold act the earl was prosecuted in the king's-bench upon an information, and had an exorbitant fine of thirty thousand pounds imposed upon him, and, though a peer, was committed to the king's-bench prison, till he should make payment of it. He was never able



to bear any confinement he could break from; and therefore he escaped only to go home to his seat at Chatworth. Upon the news of his being there, the sheriff of Derbyshire had a precept to apprehend him, and bring him with his posse to town. But he invited the sheriff, and kept him a prisoner of honour, till he had compounded for his own liberty, by giving bond to pay the full sum of thirty thousand pounds [A].

He was one of the earliest in inviting over the prince of Orange; and king James II. upon the first alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the highest marks of affection and esteem. In the debates of the house of lords concerning the throne, he was very zealous for declaring the prince and princess of Orange, king and queen of England. February 14, 1688-9, he was admitted one of the privy council, and not long after, named lord steward of their majesties household; and on the third of April 1689, chosen a knight of the garter. At their majesties coronation he acted as lord high steward of England; and, in the first session of parliament afterwards, procured a resolution of the house of lords, as to the illegality of the judgment given against him in the former reign, and a vote, that no peer ought to be committed for nonpayment of a fine to the crown. In January 1691, he attended king William to the congress at the Hague, where he lived in the utmost state and magnificence, and had the honour to entertain several sovereign princes at his table, the king himself being also present incognito. May 12, 1694, he was created marquis of Hartington and duke of Devonshire; which, with his

[A] The bond had this providential discharge, that it was found among the papers of king James, and given up by king William. We are told that the countess dowager his mother, being uneasy to see him under so great a hardship, waited on the king, to beg her son's pardon; and, for discharge of the fine, humbly desired that his majesty would accept of her delivering up bonds and other acknowledgments for above sixty thousand pounds lent by her husband and his mother to his majesty's father and brother in their greatest extremi-

ties. But it seems the popish party then thought that the earl had forfeited all title to gratitude and equity. It was under this load of difficulties that he first projected the glorious pile at Chatworth, as if his mind rose upon the depression of his fortunes; for he now contracted with workmen to pull down the south side of that good old seat, and to rebuild it in a plan he gave to them for a front to his gardens, so fair and angust, that it looked like a model only of what might be done in after-ages.

garter and white staff, the place of lieutenant and custos rotulorum of the county of Derby, and justiceship in eyre, was as much honour as an English subject could enjoy. After the queen's death, when the king's absence made the appointment of regents necessary, he was one of the lords justices for seven successive years; an honour, which no other temporal peer enjoyed.

In the case of sir John Fenwick; though he had a conviction of guilt, yet he was so averse to any extraordinary judicial proceedings, that he opposed the bill, as he did likewise another bill for the resumption of the forfeited estates in Ireland. At the accession of queen Anne, he was confirmed in all his offices. In April, 1705, he attended her majesty to Cambridge, and was there created doctor in law. In 1706, himself, and his son the marquis of Hartington were in the number of English peers appointed commissioners for concluding an union with Scotland; this was the last of his publick employments. He died August 18, 1707. He seemed to be made for a patriot: his mien and aspect were engaging and commanding: his address and conversation were civil and courteous in the highest degree. He judged right in the supreme court; and on any important affair his speeches were smooth and weighty. As a statesman, his whole deportment came up to his noble birth and his eminent functions: nor did he want any of what the world call accomplishments. He had a great skill in languages, and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of history, a critic in poetry: and had a fine hand in musick. He had an elegant taste in painting, and all politer arts; and in architecture in particular a genius, skill, and experience beyond any one person of his age, his house at Chatworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry shewed itself particularly in two pieces that are published, and are allowed by the critics to be written with equal spirit, dignity, and delicacy. 1. An ode on the death of queen Mary. 2. An allusion to the bishop of Cambray's supplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three sons and a daughter.

A'egambe  
biblioth.  
script. societ.  
f. 361.

CAUSSIN (NICHOLAS) a French jesuit, and confessor to Lewis XIII. was born at Troyes in Champagne in the year 1580; and entered into the order of jesuits, when he was twenty six years of age. He taught rhetorick in several

of their colleges; and afterwards began to preach, by which he gained very great reputation. He increased this reputation by publishing books; and in time was preferred to be confessor to the king. But he did not discharge this office to the satisfaction of cardinal Richelieu, though he discharged it to the satisfaction of every honest man; and therefore it is not to be wondered, that he came at length to be removed. A little before Caussin's death, he is said to have delivered into the hands of a friend some original letters; from short extracts of which, since published, it appears, that he fell into disgrace, because he would not reveal some things, which he knew by the king's confession; nor even take advice of his superiors, how he was to behave himself in the direction of the king's conscience, when he could not do it without breaking through the laws of confession. There are also some hints in the same extracts, which shew, that he did not approve Lewis XIII's conduct towards the queen his mother; and there is a probability, that he caballed to get cardinal Richelieu removed. If we may believe the abbé Siri in his Memoirs, this jesuit, in his private conversations with the king, insisted upon the cardinal's removal for the four following reasons: First, because Mary de Medicis the queen mother was banished; Secondly, because his eminence left Lewis XIII. only the empty name of king; Thirdly, because this minister oppressed the nation; Fourthly, because he powerfully assisted the protestants to the great prejudice of the catholick church. Father Caussin, according to this author, even engaged to maintain these four articles against the cardinal in the king's presence; and he offered the cardinal's place to the duke of Angoulime. The duke having acquainted the prime minister with this plot, was the occasion of father Caussin's disgrace, according to the abbé Siri. Others again have asserted, that the queen mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had displeased; and that his disgrace was occasioned by his Latin piece concerning the kingdom and house of God, published in the year 1650, in which he had freely spoken of the qualities with which princes ought to be adorned. But be all this as it will, it is certain, that he was deprived of his employment, and banished to a city of Lower Brittany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jesuits upon the second of July 1651, aged seventy-one.

None of his works did him more honour than that which he intitled, *La cour sainte*. It has been printed a great

many times, and translated into Latin, Italian, Spanish, Portuguese, German, and English. He published several other books both in Latin and French; and his book *De sacra et profana eloquentia* is well known by the use, that has been made of it here in England. There is a strange singularity related of father Caussin by one of his elogists, which we must not omit to mention. He had, it is said, a very extraordinary sympathy with the heavens, especially with the sun, which he called his star, and which had very remarkable effects both upon his body and mind, according as it was more or less distant, or as it shined bright or was covered with clouds. The effects of the sun upon him were not transient, but appeared constantly by the sparkling of his eyes, and the lively colour of his face, in which there was something that made a very strong impression upon Henry IV. of France. Caussin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king observed him very attentively. He had never seen him before, nor heard of him; but as soon as he perceived him, he went to him, took him by the hand, and treated him with so much kindness, that Caussin was as much ashamed, as the by-standers were astonished. But the king said, that he had distinguished this youth among the croud, and expected, that he would serve him and his family very faithfully. Then, turning to father Gonteri, he spoke with a loud voice, "Father, you have here an attendant, who, if I am not mistaken, will become in time one of the greatest ornaments of your society."

Bayle's Dict.  
Caussin.

**CAXTON (WILLIAM)** the first who introduced the art of printing into England, was born about the latter end of the reign of king Henry IV. (who died in the year 1412) in the Weald, or woody part of Kent. He was instructed at home in reading and writing, in which, considering the times, he arrived to considerable proficiency. He afterwards attained some knowledge of both Latin and French. Being about fifteen or sixteen, he was put apprentice to mr. Robert Large a mercer, who, after having been sheriff and lord mayor of London, died in 1441, leaving by will thirty four marks to his apprentice William Caxton; a considerable legacy in those days, and an early testimony of Caxton's good behaviour and integrity. Caxton went abroad to settle, the same year that his master died, and was entrusted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders; &c. In 1464 a commission was granted to him, and

Biogr. Brit.

and Richard Whetehill, esq; by king Edward IV. to continue and confirm the treaty of trade and commerce, between his majesty and Philip duke of Burgundy; or, if they found it necessary, to make a new one. They are styled, in the commission, ambassadors and special deputies. A marriage was concluded in July 1468, between the king's sister, lady Margaret of York, and the duke's son Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, mr. Caxton appears to have been of her retinue. He was either now one of her household, or held some constant post or office under her; because, as he says, *Biogr. Brit.* he received of her a yearly fee or salary, besides many other good and great benefits. Being more expert than most others in penmanship and languages, it is highly probable, that he was employed by the duchess in some literary way. As soon as he had acquired the mystery of the new invention of printing, which he did not accomplish, he says himself, without great expence, he was employed by her, in translating out of French, a large volume, and afterwards in printing it. It appeared under the title of the Recuyell of the history of Troy; and is the first book we now know of, that was printed in the English tongue. In the title page we read as follows: "The Recuyell of the historys of Troye: composed and drawn out of dyverse bookes of Latyn, into Frenshe, by the right venerable persone, and worshipfull man Raoul le Feure, preest, and chapelayn unto the right noble glorious and myghty prynce in his tyme, Philip duc of Bourgoyne, of Braband, &c. in the yeare of the incarnation of our Lord God a thousand four hundred sixty and foure, and translated and drawn out of the Frenshe into English, by Willyam Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuose princeesse his redoubtyd lady Margarete, by the grace of God duchesse of Burgoyne, &c. which sayd translation and worke was begonne in Brugis in the countere of Flaunders, the fyrst day of Marche, the year of the incarnation of our said Lord God, a thousand foure hondred sixty and eight, and ended and fynyshe in the holy cyte of Colen, the xix day of Septembre the year of our sayd Lord God, a thousand foure hondred sixty and eleven." Caxton, then, finished this work in 1471, but it doth not now appear, that the art of printing was practised by him in England, till about three years after. *Dissertation of the origin of printing in England.* Dr. Middleton observes, that all our writers before the reformation, who mention the introduction of the art amongst us,

us, give him the credit of it, without any contradiction, or variation. The doctor has also taken notice of a passage in the end of the third book of Caxton's Recuyell, or gadrying together of the histories of Troy, printed without a date in fol. which amounts in a manner to a direct testimony of it. " Thus end I this boke, &c. and for as moche as in wry-  
 " ting of the same, my penne is worn, myn hande wery,  
 " and myn eyen demmed with overmoch lokyng on the white  
 " paper—and that age creepeth on me dayly—and also be-  
 " cause I have promysid to dyverce gentilmen and to many  
 " frends to addresse to hem as hastily as I might this sayd  
 " boke, therefor I have practysed and lerned at my grete  
 " charge and dispense to ordeyne this sayd boke in prynte af-  
 " ter the maner and forme as ye may here see, and is not  
 " wretton with penne and ynke as other bokes ben, to thende  
 " that every man may have them attones, for all the bokes  
 " of this storye, named the Recuyell of the histories of  
 " Troyes, thus empynted as ye here see, were begoone in  
 " oon day and also finished in oon day, &c." By the editi-  
 on of the Game of ches, dated in 1474, Caxton appears to  
 have been then settled in England; and this book is allowed  
 by all the typographical antiquaries, to have been the first  
 specimen of the art among us, and as such, it has been so  
 valued, that it is said the earl of Pembroke, for a fair copy  
 thereof, which was given him by mr. Granger, presented  
 him with a purse of forty guineas. The title is as follows.  
 The game and play of the chesse; in which thauſtorities, dictes,  
 and storyes of auncient doctours, philosophers, poetes, and of  
 other wyse men ben recounted and applied unto the moralitie  
 of the publike welc, as well of the nobles as of the comyn  
 people. Translated out of Frensh and empynted by William  
 Caxton, fynyshid of the last day of Marche the yere of our  
 Lord God a thousand foure hondred and LXXIII. The next  
 performance of Caxton, of which the date is ascertained, is  
 The dictes and sayengis of the philosophres, translated out of  
 Frensh by Antone erle Ryvvers lord Scerles, empynted by  
 William Caxton at Westmestre 1477. It consists of seventy  
 five leaves, and contains the sayings of Sedechias, Homer,  
 Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato,  
 Aristotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen,  
 and some others. At the end of the translation, there is a  
 remarkable chapter added, of three leaves (which concludes  
 the whole volume) written by William Caxton, or the earl  
 in his name; containing a translation from the French, of  
 those sarcasms of Socrates, against the fair sex, which the noble

ble translator of the rest, had purposely passed over, in the proper places, under the chapter of that philosopher. Caxton printed several other pieces, either of his own composition, or translated by him. His last work was a translation from the French, of the Holy lives of the fathers hermits living in the deserts; and we are informed by Wynkin de Worde, that he finished his life and translation together, on the same day in the year 1497. Dr. Middleton observes, that whoever turns over his printed works, must contract a respect for him, and be convinced that he preserved the same character through life, of an honest, modest man, greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books, as he thought useful to religion and good manners; which were chiefly translated from the French.

CEDRENUS (GEORGE) a Grecian monk, lived in the eleventh age, and wrote annals, or an abridged history, from the beginning of the world to the reign of Isaac Comnenus emperor of Constantinople, who succeeded Michael IV. in the year 1057. This work is no more than an extract from several historians, and chiefly from Georgius Syn- Vossius de Latin hist. cellus, whose chronology he has followed from the creation to the reign of Dioclesian. Theophanes is another historian he has made use of from Dioclesian to Michael Curopalates. The next he borrows from is Thracesius Scylitzes from Curopalates to his own time. In short, Cedrenus's history is patched up from several authors, and that too without any great judgment; so that we shall not pass an improper censure upon it, if we may say, that it is read for the same reason that men use a bad light, rather than none at all. There is an edition of Cedrenus's Annals, printed at Paris in the year 1647, with the Latin version of Xylander, and the notes of father James Goar a dominican.

CELSUS (AURELIUS CORNELIUS) a philosopher and physician, who flourished under the reign of Augustus and Tiberius, about twenty years after Christ. We know but little of him. That he lived at Rome, and spent the greatest part of his days there, we have some reasons to think; but whether he was born in that city, or ever made free of it, must remain, as it is, uncertain. He wrote upon several subjects, as we learn from Quintilian: upon rhetoric, for which he is often quoted and commended by this great master; upon the art military; upon agriculture; and  
we

we have still extant of his eight books *De medicina*, which  
*Inst. orat. l.* are written in very fine Latin. There is a passage in one of  
*xii. cap. xi.* these books, which deserves to be quoted, because it shews  
 a generous and enlarged way of thinking in the man: be-  
 cause too it is applicable to more professions than one, and  
 may help to cure that obstinacy and bigotry, which is so na-  
 tural to the pride of the human heart. The famous Hippo-  
 crates, as knowing and as skilful a physician as he was, yet  
 once took a fracture of the skull for the natural suture, and  
 was afterwards so ingenious as to confess his mistake, and  
 even to leave it upon record. "This, says Celsus, was  
 "acting like a truly great man. Little geniuses, conscious  
 "to themselves that they have nothing to spare, cannot  
 "bear the least diminution of their prerogative, nor suffer  
 "themselves to depart from any opinion, which they have  
 "once embraced, how false and pernicious soever that opi-  
 "nion may be; while the man of real abilities is always  
 "ready to make a frank acknowledgement of his errors,  
 "and especially in a profession, where it is of importance to  
 "posterity to record the truth." Read his own words:  
 "More scilicet magnorum virorum, & fiduciam magnarum  
 "rerum habentium. Nam levia ingenia, quia nihil habent,  
 "nihil sibi detrahunt: magno ingenio, multaque nihilomi-  
 "nus habituro, convenit etiam simplex veri erroris confes-  
 "sio; præcipueque in eo ministerio, quod utilitatis causa  
 "posteris traditur." The great Boerhaave tells us, that Cel-  
 sus is one of the best authors of antiquity, for letting us into  
 the true meaning and opinions of Hippocrates; and that  
 without him the writings of this father in physick would be  
 often unintelligible, often misunderstood by us. This author  
 shews us also, how the ancients cured distempers by friction,  
 bathing, &c. and upon this account deserves to be universally  
 read; for by informations of this sort, men may be enabled  
 in some measure to be their own physicians; may prevent  
 and remedy many disorders by natural means, without hav-  
 ing recourse to that unnatural gallimawfry of medicine,  
 which, however it may contribute to the flourishing of trade,  
 is, it is to be feared, productive of more calamities than it  
 removes, and often leaves the patient worse than it found  
 him. The eight books *De medicina* have been printed sever-  
 al times. The Elzevir edition in the year 1650 by Vander  
 Linden is the best, as being intirely corrected from his manu-  
 scripts. Other editions have been printed since; as that of  
 Amsterdam in 1687, in duodecimo, and that of Leyden in  
 1730 in two volumes octavo.

CELSUS,



**CELSUS**, a celebrated philosopher of the Epicurean sect, flourished in the second century under Adrian and Antoninus Pius, and is the same with him, to whom Lucian has dedicated his *Pseudomantis*. He wrote a famous work against the christian religion under the title of *A true discourse*; which was answered by Origen in as famous a work, consisting of eight books. He promised another work, wherein he undertook to teach how men should live, who would follow the rules of philosophy; and when Origen sent his answer to St. Ambrose, Ambrose desired him to send him that other work, if there was any such to be found. But it is not known, whether Celsus made good his promise, or ever set about that work at all. His *True discourse* is lost; but his objections against christianity may be known from the extracts, which are preserved of it in Origen's answer. It is agreed on all hands, that he was a most subtle adversary, perfectly versed in all the arts of controversy, and as learned as he was ingenious: so that it is no wonder, if the primitive christians thought nothing less than such a champion as Origen, a match for him.

**CENSORINUS**, a celebrated critick, chronologer, antiquarian, and grammarian, for such Priscian calls him in his book upon grammar, flourished at Rome in the time of Alexander Severus. This part of his character must however arise from his book *Concerning accents*, frequently cited by Sidonius Apollinaris, and other things, which are lost; and not from his *De die natali*, which is the only piece remaining of him. This treatise was written about the year 238, and dedicated to Quintus Cerellius, a man of Equestrian order, of whom he speaks very highly in his fifteenth chapter. Gerard Vossius, in one place, calls this "a little book of gold;" and, in another declares it to be "a most learned work, and of the highest use and importance to chronologers, since it connects and determines with great exactness some principal æras in pagan history." It is however a work of a miscellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrogius at Cambridge, in the year 1695; there may have been editions of it since that time, though at present we do not recollect them.

Vossius De  
Scient. Math.  
c. 34. and  
De hist. Lat.  
l. 11. c. 3.

**CENTLIVRE (SUSANNAH)** a celebrated comick writer, was the daughter of one Mr. Freeman of Holbeach  
in

in Lincolnshire. Several gay adventures are related of this lady in her youth; one of which was, that she spent several months in Cambridge, at the chambers of a gentleman of fortune, disguised under a man's habit. If this little story be true, she certainly had a benefit, which the generality of her sex have not; that, I mean, of an university education. Afterwards she went to London, where she took care to improve the charms of her person and her genius. She learnt French, and read a great deal of poetry; for which she was so particularly turned, that as one of her biographers tells us, she composed a song before she was seven years old. She is the author of fifteen plays, and several little poems, for some of which she is said to have received considerable presents from very great personages: from prince Eugene, a very handsome and weighty gold snuff box for a poem, inscribed to him at the end of her comedy, called the Perplexed lovers; and from the duke d'Aumont the French ambassador, another for a Masquerade, which she addressed to him. This duke is said to have asked her, "whether she had a snuff box: she told him, "yes, one that prince Eugene had given her." "Oh," said he, "that was a Whig box, now I will give a Tory snuff box." Her talent was comedy: particularly the contrivance of plots and incidents. Sir Richard Steele in one of the Tatlers, speaking of her Busy body, recommends it in these terms. "The plot and incidents of the play are laid with that subtilty and spirit, which is peculiar to females of wit; and is seldom well performed by those of the other sex, in whom craft in love is an act of invention, and not as with women, the effect of nature and instinct." She died December 1, 1723, after being thrice married; and has since been mentioned by mr. Pope in the Dunciad, for having written, as his commentator says, a ballad against his Homer, before he began it. She kept for many years a constant correspondence with many gentlemen of eminence and wit; particularly with sir Richard Steele, mr. Rowe, mr. Budgell, dr. Sewell, mr. Amhurst, &c. It is said, she lived in a decent clean manner, and could shew a great many jewels and pieces of plate, which were the produce of her own labour; either purchased by the money brought in by her copies, her benefit plays, or were presents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to shew the like, who have chiefly relied on their pen for support. She died in Spring-garden at the house of her husband mr. Joseph Centliure, who had been one of queen Anne's cooks, and

and had fallen in love with her at Windsor, about the year 1706, where she acted the part of Alexander the great; and was buried at the church of St. Martin in the fields.

CERDA (JOHN LEWIS) a Spanish jesuit, and native of Toledo, was a man of great learning, and as his brethren have represented him, of as great simplicity and candor. He distinguished himself by several productions; and the fame of his parts and learning was so great, that Urban VIII. is said to have had his picture in his cabinet; and, when that pope sent his nephew cardinal Barberini ambassador into Spain, it was part of his business to pay Cerda a visit, and to assure him of the pope's esteem. This Moreri tells us, and also that he entered into the society of jesuits in the year 1574; but he does not mention the time of his birth. Cerda's Commentaries upon Virgil have been much esteemed, and usually read by criticks and persons of taste in the belles lettres. Baillet says, there are some good things in them, and some very moderate; or rather, he quotes a man who says so, though it appears to have been his own opinion. His Commentaries upon the works of Tertullian have not been so much esteemed, even by papists. Dupin says, they are long and tedious, full of digressions and explications of passages, which are too clear to need any explaining. There is also of Cerda's a volume of *Adversa sacra*, which was printed in folio at Lyons, in the year 1626. He died in the year 1643, upwards of eighty years of age.

*Alegamb. biblioth. societ. jes. p. 471.*

*Jugemens des Savans, t. xi. p. 416.*

*Biblioth. des aut. eccles. t. i. p. 106.*

CERVANTES. See SAAVEDRA.

CHAISE (FATHER DE LA) a jesuit of uncommon abilities, and confessor to Lewis XIV. of France, was born at Forez in the province of Lyons, about the year 1626, of ancient but reduced family. He gave early indications of an excellent wit when he was at school, and performed his philosophical exercises under father de Vaux, who was afterwards advanced to the highest employments in his order. When he was arrived at a proper age, he was ordained a priest; and became afterwards professor of divinity in the province of Lyons, and rector and provincial of a college there. He spent at several seasons a good deal of time in Paris, where his great address, his wit, and love of letters, made him almost universally known; and in the year 1663, the bishop of Bayeux introduced him to cardinal Mazarine, who shewed him many marks of favour, and told him, he would

would be his friend. And indeed the cardinal was, what ministers of state sometimes are not, as good as his word : for in the year 1665, he presented La Chaise to the king, as a person, of whose great abilities and merit he was well convinced. He afterwards got him admitted into the council of conscience, which indeed was no less than to make him coadjutor to the confessor. Nor did La Chaise belye the testimony, which the cardinal had given of him ; for he governed himself in this post, with all the dexterity of a man, grown old in business ; and apprehended the management of the king's humour so well, that when the cardinal died, he found himself able to stand upon his own legs. In 1675, he was made confessor to the king ; and about ten years after, was the principal adviser and director of his marriage with madam de Maintenon. The king was then arrived at an age, when confessors have more than an ordinary influence : and La Chaise found himself a minister of state, without expecting, and almost before he perceived it. He did business regularly with the king, and immediately saw all the lords and all the prelates at his feet. He had made himself a master in the affairs of the church ; which, by the disputes that often arose between the courts of France and the court of Rome, were become affairs of state.

Yet, in spite of all his address, and the influence which by it he had gained over the king, he was sometimes out of favour with his master, and in danger of being disgraced. Provoked at the ill success of the affair, concerning the electorate of Cologne, in the year 1689, the king shewed his displeasure to the confessor, by whose councils he had been influenced. La Chaise excused himself, by laying the blame upon the marquis de Louvois ; but the king told him with some indignation, " that an enterprise, suggested by jesuits, " had never succeeded ; and that it would be better, if they " would confine themselves to teaching their scholars, and " never presume to meddle in affairs of state." La Chaise was very solicitous to establish an interest with madam de Maintenon ; but does not appear to have done it effectually, till that favourite found herself unable, by all her intrigues and contrivances, to remove him from the place of confessor. The jesuit, it seems, had not religion enough for this devout lady. He loved pleasures, had a taste for magnificence, and was thought too lukewarm in the care of his master's conscience. He had however virtues, which a person, less pious and devout than madam de Maintenon, would have perceived and acknowledged ; and, if he did not possess

As the qualities, which were necessary for a confessor of the very religious, he had all those which were necessary for the confessor of a king. He died in January, 1709, and possessed to the very last so great a share of favour and esteem with the king, that his majesty consulted him upon his death-bed about the choice of his successor.

This jesuit and confessor was a lover of wit and learning, and, by the confession of his enemies, always patronized it among whomsoever he found it. He possessed also a very great share of both himself; and though we do not find, that he gave a specimen of either in any literary productions, yet this was a character universally allowed him. In the year 1690, the learned Huetius, bishop of Auranches, dedicated to him his *Quæstiones alnetanæ de concordia rationis et fidei*; and in the dedication, calls him "virum doctissime omnis, ac philosophiæ imprimis et theologiæ, interioribus studiis supra fidem excultum;" that is, "a man incredibly well versed in all parts of learning, of philosophy and divinity in particular." A great elogium, and yet probably a true one! since it came from a man, who had no ambitious purposes to serve by flattery and lying; and who, though he had lived ten years in a court, was deemed at that time a very honest man.

CHALCONDYLES (DEMETRIUS) a native of Athens, and scholar of Theodore Gaza, was one of those Greeks, who about the time of the taking of Constantinople went into the west. At the invitation of Laurence de Medicis, he professed to teach the Greek language at Florence in the year 1479; where he had for his rival the famous Angelus Politianus, to whom Laurence had committed the tuition of one of his sons. After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sfortia, which invitation he accepted; either because he was tired with contending with Politian, or because he was hurt with Politian's acknowledged superiority in Latin learning; or perhaps on both these accounts. Here he taught Greek a long time with great reputation; and did not die before the year 1510, when there is reason to think he was above eighty years of age. Among the learned Greeks, whom pope Nicolas V. sent to Rome to translate the Greek authors into Latin, Chalcondyles was one; from which we may collect, that he probably travelled into the west before the taking of Constantinople in 1453, since Nicolas died in 1455. He published a grammar, and some other little things; and

Hody de  
Græcis illu-  
stribus, &c.  
p. 211.

De arte  
grammat.  
l. i.

under his inspection and care was first published at Florence, in the year 1499, the Greek lexicon of Suidas. Plerius Valerianus, in his book *De infelicitate literatorum*, says, that Chalcondyles, though a deserving man in his moral as well as literary character, led nevertheless a very unhappy life; and reckons perpetual banishment from his country among the chief of his misfortunes. Others have mentioned domestick evils that attended him. His wife, says Gerard Vossius, though she governed her family well, did not preserve her character for chastity altogether untainted; yet, as he says, his children were exactly like him, and had the same Grecian cast in their countenances. His eldest son Theophilus, though of great abilities and likely to equal his father in learning, yet being of a turbulent disposition, contrived to get himself run through the body very early in life. His second son Basilus, superior to either of them, was no sooner settled in Rome, whither he was invited by pope Leo X. but he fell into a consumption, and died in a few months, not exceeding his twenty-fourth year. And his youngest son Saleucus died, before he arrived at maturity. He had indeed better luck with a daughter, whom he married to Janus Farrhasius, who was ordered by Leo X. to come and live at Rome. Among the many eminent men that Chalcondyles had instructed in the Greek language, Benedict Jovius, the brother of Paul Jovius the historian was one; and Paul tells us, that Benedict never travelled from his own country, but only to Milan, to hear this professor pronounce the Greek language, which he had before learned without the help of a master.

Hale de scrip.  
Britan. P.  
108.  
Biogr. Brit.

Cambden's  
ann. p. 121.  
Dale, Script.  
Britan. P.  
108.  
Biogr. Brit.

CHALONER (Sir THOMAS) was descended from a good family in Wales, and born at London, about the year 1515. He was sent very young to the university of Cambridge; and from college he came up to court. He was soon after sent abroad into Germany with sir Henry Knevet, ambassador to the emperor Charles V. whose noble and generous spirit pleased him so much, that he attended him in his journeys and wars, particularly in the fatal expedition against Algier in 1541; where, being shipwrecked, after he had swam till his strength and his arms failed him, at length he caught hold of a cable with his teeth and escaped, but not without the loss of some teeth. He returned soon after into England, and was appointed first clerk of the council. In the reign of Edward VI. he attended the duke of Somerset to Scotland, and distinguished himself so remarkably

bly at the battle of Musselburgh, that the duke knighted him. In queen Mary's reign his warm endeavours to serve <sup>Camden.</sup> sir John Cheke had like to have brought him into trouble, if the gratitude of some persons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the accession of Elizabeth he was sent ambassador to Ferdinand I. emperor of Germany. After his return he was appointed ambassador in ordinary to the court of Spain, and embarked for that kingdom in 1561. But immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with <sup>Ibid;</sup> the utmost respect, he pressed by his letters to be called home again, for that his coffers had been searched, which, however, was agreeable to the custom of the country. But the queen his mistress contented herself with letting him know, that it is the duty of an ambassador to take all things in good part, provided his prince's honour be not directly violated. <sup>The Biogr. Brit.</sup> The important business of the trade between England and the Low Countries had remained suspended for some time, no method having been found to engage the governors of the Low Countries to recall the prohibition of English commodities. Sir Thomas Chaloner, observing that the catholick king's favourite Roderick Gomez was at the head of a faction in direct opposition to that of the duke d'Alva, procured some of the correspondents of the latter in Spain, to represent to him that the enmity expressed by Gomez towards the English did not at all arise, as he gave out, from their being hereticks, and having views different from those of his master, but from an apprehension that if the intercourse between England and the Low Countries were revived, it would produce a brisk circulation of money in all the cities in those provinces, and thereby facilitate d'Alva's motions, which he desired to obstruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendship between the house of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade provisionally, till contrary orders should be received from Spain.

It was in this country, at a time when, as himself says in the preface, he spent the winter in a stove, and the summer in a barn, that sir Thomas Chaloner composed his great work of *The right ordering of the English republick*; thus endeavouring to dispel his chagrin by the company of the muses. Nevertheless, being seized with a grievous fit of <sup>Miscellaneous</sup> sickness, which endangered his life, he addressed his <sup>Chaloner. p. 291.</sup> sovereign <sup>The Biogr. Brit.</sup>

reign in an elegy after Ovid's manner, beseeching her to permit his return to his native country, before care and sickness forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of the year 1564. He died October 7, 1565, and was buried in the cathedral church of St. Paul, sir William Cecil, then principal secretary of state, being chief mourner. He was author of several tracts [A].

[A] All that can now be discovered of his writings are these, viz.

I. A little dictionary for children, mentioned by Bayle, *De scriptor.* p. 168.

II. *The office of servants.* Translated from the Latin of Gilbert Cognatus, London, 1543, 8vo. to sir Henry Knevet.

III. *Morizæ encomium.* Translated from Erasmus, and printed at London, 1549, in 4to.

IV. *In laudem Henrici octavi, regis Angliæ præstantissimi, carmen panegyricum.*

V. *De republica Anglorum instauranda, libri decem,* Londini, 1579, 4to. There is prefixed to this book a copy of Latin verses by sir William Cecil, in which he observes, that the most lively imagination, the most solid judgment, the quickest parts, and the most unblemished probity, which are

commonly the lot of different men, and when so dispersed, frequently create great characters, were, which very rarely happens, all united in sir Thomas Chaloner, justly therefore reputed one of the greatest men of his time.

VI. *De illustrium quorundam encomiis miscellanea, cum epigrammatis ac epitaphiis nonnullis.* This collection of panegyrics, epigrams, and epitaphs, is printed with the book before-mentioned. By the encouragement of lord Burleigh, mr. William Malim, formerly fellow of king's college in Cambridge, and then master of St. Paul's school, collected and published a correct edition of our author's poetical works, and addressed it in an epistle from St. Paul's school, dated 1 August 1519, to that noble person, then lord high treasurer. *Biogr. Brit.*

*Biogr. Brit.*

CHALONER (Sir THOMAS) the younger son of the preceding, was born in the year 1559. Being very young at the time of his father's decease, and his mother soon after marrying a second husband, lord treasurer Burleigh placed him first at St. Paul's school, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580 he visited several parts of Europe. In Italy he got acquainted with some ingenious men, whom a similarity of manners induced to communicate to him their most important discoveries in natural philosophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of sir William Fleetwood, recorder of London, by whom he had several children. In 1591 he had the honour of knighthood conferred upon him. A few years after this, he discovered, near his estate at Gisborough in Yorkshire, the first alum mines that were ever known to be

*Ibid.*



in this kingdom. In the latter end of queen Elizabeth's reign, he soon grew into such credit with king James, that to him the most considerable persons in England addressed themselves to be recommended to Elizabeth's successor; August 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a visit to Oxford, sir Thomas was honoured with the degree of master of arts: he was likewise employed by queen Anne in her private affairs. He died November 17, 1615. Some years before his death, he married his second wife Judith, daughter to William Blount of London, and by this lady also he had children, to whom, according to Wood, he left a considerable estate, at Steeple Claydon in Bucks. The posterity of some of his younger sons is still remaining in Yorkshire, and is possessed of the family estate at Gisborough.

Biogr. Brit.

Ath. O.  
vol. i. col.

398.

CHAMBERLAYNE (EDWARD) was descended from an ancient family, and born at Odington in Gloucestershire December 13, 1616. He was educated at Gloucester; became a commoner of St. Edmund hall in Oxford in Michaelmas term 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the distractions of the civil war in England, he made the tour of Europe. In 1658, he married the only daughter of Richard Clifford esq; by whom he had nine children. After the restoration he was chosen fellow of the royal society, and in 1669, attended Charles earl of Carlisle, sent to Stockholm with the order of the garter, to the king of Sweden, as his secretary. In January 1670, the degree of doctor of the civil law was conferred on him at Cambridge, and two years after he was incorporated in the same at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural sons of king Charles II. about the year 1679; and was afterwards pitched upon to instruct prince George of Denmark in the English tongue. He died at Chelsea near London in 1703. He was buried in a vault in the church yard of that parish, where a monument was soon after erected to his memory by Walter Harris M. D. with a Latin inscription which informs us, among other things that dr. Chamberlayne was so desirous of doing service to all, and even to posterity, that he ordered some of the books he had written to be covered with wax, and buried with him; which may possibly be of use to future ages.

The six books which his monumental inscription says that he wrote, are these. 1. The present war paralleled; or a brief relation of the five years civil wars of Henry III. king

of England, with the event and issue of that unnatural war, and by what course the kingdom was then settled again; extracted out of the most authentick historians, and records; in five sheets 4to. London 1647. It was reprinted in the year 1660 under this title, *The late war paralleled, or a brief relation &c.* 8vo. 2. *England's wants; or several proposals probably beneficial for England; offered to the consideration of both houses of parliament.* London 1667 4to. 3. *The converted presbyterian: or the church of England justified in some practices, &c.* London 1668. 4. *Angliæ notitia: or the present state of England: with divers reflections upon the ancient state thereof.* London 1668. 8vo. The second part was published at London 1671, &c. 8vo. 5. *An academy or college; wherein young ladies or gentlewomen may; at a very moderate expence, be educated in the true protestant religion, and in all virtuous qualities that may adorn that sex, &c.* London 1671, 4to. two sheets. 6. *A dialogue between an Englishman and a Dutchman, concerning the last Dutch war.* London 1672. 4to. He translated out of Italian, Spanish, and Portuguese; into English. 1. *The rise and fall of count Olivarez the favourite of Spain.* 2. *The unparalleled imposture of Mich. de Molina executed at Madrid, 1641.* 3. *The right and title of the present king of Portugal; don John the fourth.* These three translations were printed at London 1653: 4to.

CHAMBERS (EPHRAIM) an eminent philosopher, and fellow of the royal society, is chiefly memorable on account of a large work, which for its use hath undergone several editions. It was published in the year 1727, in 2 volumes folio, under the following title: "*Cyclopædia; or, An Universal Dictionary of Arts and Sciences, containing an explication of the terms, and an account of the things signified thereby, in the several arts, both liberal and mechanical, and the several sciences human and divine: the figures, kinds, properties, productions, preparations, and uses of things natural and artificial: the rise, progress, and state of things, ecclesiastical, civil, military, and commercial: with the several systems, sects, opinions, &c. among philosophers, divines, mathematicians, physicians, antiquaries, critics, &c.* The whole intended as a course of ancient and modern learning, extracted from the best authors, dictionaries, journals, memoirs, transactions; ephemerides, &c. in several languages." A paragraph or two out of the preface will give the reader a clear idea of the

the plan of this work. After pointing to the sources, from whence the materials of it were derived, which he confesses to have been more than sufficiently ample, he says, that, "the difficulty lay chiefly in the form and œconomy of it; so to dispose such a multitude of materials, as not to make a confused heap of incoherent parts, but one consistent whole. And here, it must be confessed, there was little assistance to be had. Former lexicographers have scarce attempted any thing like structure in their works; nor seem to have been aware, that a dictionary was, in some measure, capable of the advantages of a continued discourse. Hence it is, that we see nothing like a whole in what they have done: and for this reason, such materials as they did afford for the present work, generally needed farther preparation, ere they became fit for our purpose, which was as different from most of theirs, as a system from a cento. Our view was, to consider the several matters, not only in themselves, but relatively, as they respect each other: both to treat them as so many wholes, and as so many parts of some greater whole; their connexion with which to be pointed out by a reference. So that by a course of references, from generals to particulars; from premises to conclusions; from cause to effect, and vice versa, i. e. from more to less complex, and from less to more; a communication might be opened between the several parts of the work; and the several articles be in some measure replaced in their natural order of science, out of which the alphabetical order had removed them. For instance: the article ANATOMY is not only to be considered as a whole, i. e. as a particular system or branch of knowledge; and accordingly divided into its parts, human and comparative; and human again subdivided into the analysis of solids and fluids, to be referred to in their several places in the book, where they themselves being treated to refer to others still lower, and so on; but also as a part of MEDECINE, which accordingly it refers to; and which itself refers to another higher, &c. By such means a chain may be carried on from one end of an art to the other, i. e. from the first or simplest complication of ideas, appropriated to the art, which we call the elements or principals thereof, to the most complex or general one, the name or term that represents the whole." An advertisement was prefixed to the second edition of this dictionary, setting forth the advantages

vantages it had above the first: and a supplement of 2 v<sup>ols</sup> lumes in folio has lately been compiled by other hands.

Though this work has made the name of mr: Chambers deservedly famous; yet we are able to give our reader little or no information concerning his person. He served an apprenticeship to mr: Senex; the celebrated globe and map maker; but finding himself under no necessity of following business, he took chambers in Grays-inn, and devoted himself to study. He died about the year 1740. Besides the large work above-mentioned; he translated "The Jesuit's Perspective" from the French: which was printed in quarto; and has undergone several editions;

Bayle.  
Moreri.

CHAMIER (DANIEL) a very eminent protestant divine; was born in Dauphiny. He was long minister at Montelimart in that province, from whence he removed, in 1612, to Montaubon, to be professor of divinity. He was killed at the siege of that place by a cannon ball in 1621. He was no less distinguished among his party as a statesman than as a divine. No man opposed the artifices employed by the court to distress the protestants, with more steadiness, and inflexibility. Varillas says it was he who drew up the edict of Nantz. Tho' politicks took up a great part of his time; he acquired a large fund of extensive learning, as appears from his writings. His treatise De oecumenico pontifice, and his Epistolæ jesuiticæ are commended by Scaliger. His principal work is his Païstratie catholique; in which the controversy between the protestants and Roman catholics is learnedly handled. It was written at the desire of the synod of the reformed churches in France, to confute Bellarmine. The synod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impression of the first three volumes. Though this work makes four large folio volumes it is not complete; for it wants the controversy concerning the church. This would have made a fifth volume; which the author's death prevented him from finishing. This body of controversy was printed at Geneva in 1626, under the care of Turretin professor of divinity. An abridgement of it was published in the same city in 1643; in one volume in folio, by Frederick Spanheim the father. His Corpus theologicum, and his Epistolæ jesuiticæ were printed in a small folio volume in 1693.

De Piles Sec.  
his of the  
Painters.

CHAMPAGNE (PHILIP de) a celebrated painter; was born at Brussels in the year 1602. He discovered an inclination to painting from his youth; and owed but little to masters.

masters for the perfection he attained in it, excepting that he learned landscape from Fouquier. In all other branches of his art nature was his master, and he is said to have followed her very faithfully. At nineteen years of age, he set off for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Poussin also dwelt; and these two painters became very good friends. Du Chesne, painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxemburg, and set Poussin and De Champagne at work under him. Poussin did a few small pieces in the ceiling, and Champagne drew some small pictures in the queen's apartment. Her majesty liked them so well; that Du Chesne grew jealous of him; upon which Champagne, who loved peace, returned to Brussels, with an intent to go through Germany into Italy. He was scarcely got there, when a letter came to him from the abbot of St. Ambrose, who was surveyor of the buildings, to advertise him of Du Chesne's death, and to invite him back to France. He accordingly returned thither; and was presently made director of the queen's painting; who settled on him an annual pension of 1200 livres, and allowed him lodgings in the palace of Luxemburg. Being a lover of his business, he went thro' a great deal of it. There are a vast number of his pieces at Paris, and other parts of the kingdom: and among other places some of his pictures are to be seen in the Chapter-house of Notre-dame at Paris, and in several churches in that city; without reckoning an infinity of portraits, which are noted for their likeness, as well as for being finished to a very high degree. The queen also ordered him to paint the vault of the Carmelites church in the suburbs of St. James, where his crucifix is much esteemed: but the best of his works is thought to be his platform or ceiling in the king's apartment at Vincennes, made on the subject of the peace in the year 1659. After this he was made rector of the royal academy of painting, which office he exercised many years.

He had been a long while famous in his profession, when Le Brun arrived at Paris from Italy; and, though Le Brun was soon at the head of the art, and made principal painter to the king, he shewed no disgust at the preference, that was given to his detriment and loss. There is another instance upon record of Champagne's goodness of disposition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen mother's service: but Champagne refused. The cardinal's chief valet de chambre assured him farther,

farther, that whatever he would ask, his eminency would grant him; to which Champagne replied, "if the cardinal could make me a better painter, the only thing I am ambitious of, it would be something; but since that was impossible, the only honour he begged of his eminency was the continuance of his good graces." It is said, the cardinal was highly affected with the integrity of the painter; who, though he refused to enter into his service, did not however refuse to work for him. Among other things he drew his picture for him, and it is supposed to be one of the best pieces he ever painted in his life.

Champagne died in the year 1674, and was much beloved by all that knew him, both as a good painter and a good man. He had a son and two daughters by his wife, Du Chesne's daughter, whom he married after her father's death: but two of these children dying before him, and the third retiring to a nunnery, for she was a daughter, he left his substance to John Baptist de Champagne, his nephew. John Baptist was also born at Brussels, and bred up in the profession of painting under his uncle; whose manner and gusto he always followed, tho' he spent fifteen months in Italy. He lived in the most friendly and affectionate manner with his uncle, and died professor of the academy of painting at Paris, in 1688, aged 42 years.

**CHANDLER** (MRS. MARY) an English lady, who distinguished herself by her talent for poetry, was born at Malmesbury in Wiltshire, in the year 1687. Her father was a dissenting minister at Bath, whose circumstances made it necessary, that she should be brought up to business; and accordingly she became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almost be collected from the following lines upon solitude, which are to be found among the poems she published: for they seem to have been written from the heart, and breathe a true spirit of piety and philosophy. We give them as a specimen both of her poetry and virtue.

Sweet solitude, the muses dear delight,  
 Serene thy day, and peaceful is thy night.  
 Thou nurse of innocence, fair virtue's friend!  
 Silent, tho' rapturous, pleasures thee attend.  
 Earth's verdant scenes, the all-surrounding skies  
 Employ my wond'ring thoughts, and feast my eyes.  
 Nature in ev'ry object points the road,  
 Whence contemplation wings my soul to God.

He's

He's all in all. His wisdom, goodness, power,  
 Spring in each blade, and bloom in every flower,  
 Smile o'er the meads, and bend in every hill,  
 Glide in the stream, and murmur in the rill :  
 All nature moves obedient to his will.  
 Heaven shakes, earth trembles, and the forests nod,  
 When awful thunders speak the voice of God.

Mrs. Chandler was observed from her childhood to have a turn for poetry, often entertaining her companions with riddles in verse; and was extremely fond, at that time of life, of Herbert's poems. In her riper years, she applied herself to the study of the best modern poets; and of the ancient ones also, as far as translations could assist her. She is said to have liked Horace better than either Virgil or Homer; because he did not deal so much in fable as they, but treated of subjects, which lay within the sphere of nature, and had a relation to common life. Her poem upon the bath had the full approbation of the publick; and she was complimented for it particularly by Mr. Pope, with whom she was acquainted. She had the misfortune to be deformed which determined her to live single; though she had a sweet countenance, and was solicited to marry. In this state she died, after about two days illness, in the 58th year of her age, September the 11th 1745.

CHAPELAIN (JOHN) an eminent French poet, and member of the royal academy, was born at Paris in the year 1595; and is often mentioned in the works of Balzac, Menage, and other learned men. He wrote odes, sonnets, the last words of cardinal Richelieu, and other pieces of poetry; and at length distinguished himself by his heroick poem called *La pucelle*, or *France delivree*. Chapelain seems to have succeeded to the reputation of Malherbe, and after his death was reckoned the prince of the French poets. Gassendus, who was his friend, has considered him in this light; and says, that "the French muses have found some comfort and reparation, for the loss they have sustained by the death of Malherbe, in the person of Chapelain, who has now taken the place of the defunct, and is become the arbitrer of the French language and poetry." Monsieur Sorbriere, in the life of Gassendus prefixed to his works, has not scrupled to say, that Chapelain reached even Virgil himself in heroick poetry; and adds, that he was a man of great erudition as well as modesty. He possessed this glorious

Baillet,  
 Jugemens  
 des Savans,  
 tom. v. p.  
 278. Paris,  
 1722.

in Vita.  
 Peiret.

ous reputation for thirty years; and, for aught we know, might have possessed it even till now, if he had suppressed the *Pucelle*: but the publication of this poem in the year 1656 ruined his character, in spite of all attempts of his friends to support it. He had employed a great many years about it; his friends gave out prodigious things in its favour; the expectation of the publick was raised to the utmost; and, as is usual in such cases, disappointed. The consequence of this was, that Chapelain was afterwards set as much too low in his poetical capacity, as perhaps before he was too high. However, though he is said to have had all the tenderness for his *Pucelle*, that a father has for an only child, he acted the philosopher very well upon this occasion. He bore the outrages, as he thought them, of the poets and criticks with great patience; and seemed as little surpris'd at them, as if he had been prepared to receive them. He contented himself with only remonstrating to these gentlemen, that "the good opinion they had previously conceived of the *Pucelle*, had not been inculcated by him; that he had always thought "modestly of his own productions; and that the praises, "which had been bestowed upon the *Pucelle* before its publication, had given him the greatest uneasiness, &c." These are Chapelain's own words in his preface to that poem; so that Boileau may justly be thought too severe, if not injurious, when he says,

Lui-même il s'applaudit, & d'un esprit tranquille  
Prend le pas au Parnasse au-dessus de Virgile.

Sat. IV.

But the wits were all in confederacy against it; and there goes a story, that at a tavern in France, where Boileau, Racine, Fontaine, Furetiere, and others used to meet, Chapelain's *Pucelle* was always laid upon the table; where the law was, that every man, who offended against the rules of just argumentation or pure expression, should be obliged to read more or fewer lines in it, according to the nature of the offence; with this restriction however, that the most enormous solecism should not subject the offender to read more than one whole page.

But as merry as these gentlemen might make themselves, Chapelain had his party; and to shew that he had, we will make an extract from monf. Huet's *Commentarius de rebus suis*, which is rather historical than critical, and therefore fitter for our purpose. Chapelain, says Huetius, "was a  
"man,



"man, who acquired a high reputation among the learned  
 "for his happy cultivation of letters in general; for his poe-  
 "try in particular; and for the great advances which, as  
 "his friend Gassendus testifies, he had also made in philoso-  
 "phy and mathematicks. I do not mind, says he, the base  
 "attempts of some minute and envious poets, who have  
 "not half his genius, to lessen his fame by abusing his Pu-  
 "celle: their malignity appears sufficiently from their for-  
 "wardness to judge of a whole work, when only half of  
 "it is published.—It must be owned, that Chapelain has  
 "not been careful enough to adapt himself to the taste of  
 "the age he lives in: which is soft, effeminate, impatient  
 "of a long work, and unable to raise itself to the majesty  
 "and sublimity of an epick poem.—I for my part, who  
 "have read through the whole, can safely affirm, that if he  
 "had lived in happier times, when a true and manly taste  
 "prevailed, his work must have met with all the honour  
 "and applause so justly due to it: on which account I can  
 "by no means assent to the judgment of the duke de Mon-  
 "tausieur and monsieur Conrart, whom Chapelain appointed by  
 "will, arbiters of this poem. For, although he had expe-  
 "rienced so much unreasonableness in the bad reception the  
 "first part of it met with, yet he had the resolution to fi-  
 "nish it; and, after fortifying it against his adversaries  
 "with a proper preface, left it to these friends either to be  
 "published or suppressed, as they should think most for his  
 "credit. They thought it fitter to be suppressed; in my  
 "humble opinion, very injuriously, since a work complete  
 "in all its parts must appear to infinitely more advantage,  
 "than when viewed only by halves." Huetius goes on to p. 160. &c.  
 tell us of the intimacy, which subsisted between Chapelain  
 and himself; and how at Chapelain's request, he inscrib-  
 ed to him his Journey into Switzerland. Chapelain, says  
 he, "besides the common motives of friendship, had a par-  
 ticular reason for desiring this of me; springing from that  
 "secret enmity, with had formerly set him and Menage at va-  
 "riance. I at that time had addressed something to Me-  
 "nage, which shewed the high opinion I had of him, and  
 "the value I set upon his friendship. This Chapelain en-  
 "viously interpreted, as giving Menage the preference to  
 "him; and therefore did not blush to solicit of me, a little  
 "too barefacedly, the same testimony of regard; upon which  
 "I prefixed to my book the following copy of verses to him,  
 "in commendation of his talents for poetry, &c."

Ibid.  
Chapelain.

Chapelain died at Paris upon the 22d of February in the year 1674, aged 79. He was one of the king's counsellors; very rich, but very covetous and fordidly stingy. Pelisson and I, says Menage, had been at variance a long time with Chapelain; but, in a fit of humility, he called upon me, and insisted, that we should go and offer a reconciliation to him, for that it was his intention, "as much as possible, to live in peace with all men." We went, and I protest I saw the very same billets in the chimney, which Menagiana. I had observed there twelve years before. He had 50000 crowns in ready cash by him; and his supreme delight was to have his strong box opened, and the bags taken out, that he might contemplate his treasure. In this manner were his bags about him, when he died: which gave occasion to a certain academician to say, "there's our friend Chapelain just dead, like a miller among his bags." He had no occasion therefore to accept of cardinal Richelieu's offer. Chapelain being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a statesman, and was going to publish something which he would have pass for a fine thing, could not devise a better expedient, than prefixing Chapelain's name to it. "Chapelain," says he, "lend me your name on this occasion, and I'll lend you my purse on any other."

Baillet, &  
tom. vi. p.  
364,

CHAPELLE (CLAUDE EMANUEL LULLIER) a celebrated French poet, so called from the place of his nativity, was born in the year 1621. He was the natural son of Francis Lullier, a man of considerable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gassendus for his master in philosophy; but he distinguished himself chiefly by his fine turn for poetry. There was an uncommon ease in all he wrote; and he was excellent in composing with double rhymes. We are obliged to him for that ingenious work in verse and prose, called Voyage de Bachaumont. Many of the most shining parts in Moliere's comedies it is but reasonable to ascribe to him: for Moliere consulted him upon all occasions, and paid the highest deference to his taste and judgment. He was intimately acquainted with all the wits of his time, and with many persons of quality, who used to seek his company: and we learn from one of his own letters to the marquis of Chilly, that he had no small share in the favour of the king. He is said to have been a very pleasant, but withal a very voluptuous man. There goes a story, that  
Boileau

Boileau met him one day, and as he had a great value for Chappelle, ventured to tell him in a very friendly manner, that "his inordinate love of the bottle would certainly hurt him." Chappelle seemed very seriously affected; but this meeting happening unluckily by a tavern, "come, says he, let us turn in here, and I promise to attend with patience to all that you shall say." Boileau led the way in hopes of converting him, but alas! things ended much otherwise; for the preacher and the hearer became both so intoxicated, that they were obliged to be sent home in separate coaches. Chappelle died in the year 1686, and his works were all reprinted with additions at Amsterdam in 1708.

CHAPMAN (GEORGE) born in the year 1557, was a man highly celebrated in his time for his dramattick writings and poetry. In the year 1574, he was sent to one of the universities, it is not known which of them, where he attained a perfect knowledge of the Greek and Latin tongues; to the study of which he chiefly confined himself, without meddling either with logick or philosophy. After this he went to London, and became acquainted with Shakespear, Johnson, Sidney, Spencer, and Daniel. Sir Thomas Walsingham was his patron, and after his decease Thomas Walsingham, esq; his son. He was also respected by prince Henry and Robert earl of Somerset; but the former dying immaturrely, and the latter being disgraced for contriving the death of Overbury, all hopes of preferment ceased there. He was encouraged however under the reign of James I. and valued by all his old friends; only 'tis said, that Ben Johnson became jealous of him, and endeavoured to suppress his rising fame, as Ben, after the death of Shakespear, was without a rival. Besides dramattick pieces, Chapman was the author of many other works. He translated Homer's Iliad and dedicated it to prince Henry: it is yet looked upon with some respect. He translated his Odysey, which was published in 1614, and dedicated it to the earl of Somerset. He was thought to have the spirit of a poet in him, and was indeed no mean genius: Pope somewhere calls him an enthusiast in poetry. He attempted also some part of Hesiod, and began a translation of Musæus's *De amoribus Herus & Leandri*. He died in the year 1634, aged 77, and was buried in the yard on the south side of the church of St. Giles in the fields: after which a monument was erected over his grave, at the expence and under the direction of the celebrated architect and his beloved friend Inigo Jones, whereon

is engraven, Georgius Chapmannus, poeta Homericus, philosophus verus (etsi christianus poeta) plusquam celebris, &c. He was a man of a reverend aspect, and graceful manner, religious and temperate; qualities, says Wood, which seldom meet in a poet: and he was so highly esteemed by the clergy, that some of them have said, that "as Musæus, who wrote the lives of Hero and Leander, had two excellent scholars Thamarus and Hercules, so had he in England in the latter end of queen Elizabeth's reign, two excellent imitators in the same argument and subject, namely, Christopher Marlow and George Chapman." He wrote seventeen dramatick pieces; and among them a masque, called The temple. This was composed by him, at the request of the gentlemen of the Middle Temple and Lincoln's inn, on the occasion of the marriage of princess Elizabeth, only daughter of king James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia: and it was performed before the king at Whitehall on February the 15th 1613-14, at the celebration of their nuptials, with a description of their whole shew, as they marched from the master of the rolls's house to the court, with all their noble consorts and attendants, invented, fashioned, and exhibited by the author's friend Inigo Jones.

CHAPPEL (WILLIAM) a very learned and pious divine, bishop of Cork, Cloyne, and Ross in the kingdom of Ireland, was descended, as he himself tells us, from parents that were but in narrow circumstances, and born at Lexington in Nottinghamshire upon the 10th of December 1582. He was sent to a grammar school at Mansfield in the same county; and from thence, at the age of seventeen, removed to Christ's college in Cambridge; of which, after having taken his bachelor and master of arts degrees, he was elected fellow in the year 1607. He became as eminent a tutor, as any in the university; and was also remarkable for his abilities as a disputant, in regard to which there is an anecdote or two preserved, that are well worth relating. In the spring of the year 1624, king James visited the university of Cambridge, lodged in Trinity-college, and was entertained with a philosophical act, and other academical performances. At these exercises dr. Roberts of Trinity-college was respondent at St. Mary's; where mr. Chappel as opponent pushed him so hard, that finding himself unable to keep up the dispute, he fainted. Upon this king James, who valued himself much upon his skill in such matters, undertook to maintain

Vita Gulielmi Chappell a seipso conscripta.

Fuller's Worthies, in Nottinghamshire, p. 317.

Fuller's Hist. of Cambridge, p. 164.

tain the question ; but with no better fortune than the doctor ; for Chappel was so much his superior at these logical weapons, that his majesty “ openly professed his joy to find a man “ of great talents so good a subject.” Many years after this, sir William St. Leger riding to Cork with the popish titular dean of that city, it fell out, that mr. Chappel, then dean of Cashel, and provost of Dublin, accidentally overtook them ; upon which sir William, who was then president of Munster, proposed, that the two deans should dispute, which, though mr. Chappel was not forward to accept, yet he did not any ways decline. But the popish dean, with great dexterity and address, extricated him from this difficulty, saying, “ excuse me, sir ; I don’t care to dispute with “ one, who is wont to kill his man.”

Borlace's  
Reduction  
of Ireland,  
p. 154.

But to return. It is probable, that he would have spent his days in college, if he had not received an unexpected offer from dr. Laud, then bishop of London, of the deanery of Cashel in Ireland ; which preferment, though, as himself tells us, he was very much disturbed at Cambridge by the calumnies of some who envied his reputation, he was yet very unwilling to accept. For being a man of a quite easy temper, he had no inclination to stir, nor was at all ambitious of dignities : but he determined at length to accept the offer, went over to Ireland accordingly, and was installed dean of Cashel, August 20, 1633. Soon after he was made provost of Trinity-college in Dublin by Laud, then archbishop of Canterbury, and chancellor of the university of Dublin ; who, desirous of giving a new form to the university, looked upon Chappel as the properest person to settle the establishment that was proposed. Chappel took vast pains to decline this charge, the burden of which he thought too heavy for his shoulders ; and for this purpose returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and resigned his fellowship ; which to him, as himself says, was the sweetest of earthly preferments. He also visited his native country ; and taking his last leave of his ancient and pious mother, he returned to Ireland in August. He was elected provost of Trinity-college, and had the care of it immediately committed to him ; though he was not sworn into it till June 5, 1637, on account of the new statutes not being sooner settled and received. The exercises of the university were never more strictly looked to, nor the discipline better observed than in his time ; only the lecture for teaching Irish was after his admission, wholly waved. Yet, that he might mix something

Vita Gulielmi Chappell.

Strafford's  
Letters, vol.  
1. p. 329.

Vita Gulielmi Chappell.

Sir James  
Ware's  
works, vol.  
1. p. 566.

Borlace, Ibid.

of the pleasant with the profitable, and that young minds might not be oppressed with too much severity, he instituted, as sir James Ware tells us, among the juniors a Roman common wealth, which continued during the Christmas vacation, and in which they had their dictators, consuls, cenfors, and other officers of state in great splendor. And this single circumstance may serve to give us a true idea of the man, who was remarkable for uniting in his disposition two very different qualities, sweetness of temper, and severity of manners.

In 1638, his patrons, the earl of Strafford and the archbishop of Canterbury, preferred him to the bishopricks of Cork, Cloyne, and Ross; and he was consecrated at St. Patrick's in Dublin upon the 11th of November in that year, though he had done all he could to avoid this honour. By the king's command, he continued in his provostship for some time, but at last resigned it July 20, 1640; before which time he had endeavoured to obtain a small bishoprick in England, that he might return to his native country, as he tells us, and die in peace. But his endeavours were fruitless; and he was left in Ireland to feel all the fury of the storm, which he had long foreseen. He was attacked in the house of commons with great bitterness by the puritan party, and obliged to come to Dublin from Cork, and to put in sureties for his appearance. In the month of June 1641, articles of impeachment were exhibited against him to the house of peers, consisting of fourteen, though the substance of them was reduced to two; the first perjury, on a supposed breach of his oath as provost, the second malice towards the Irish, founded on discontinuing the Irish lecture, during the time of his being provost. The prosecution was urged with great violence, and for no other reason, but because he had enforced uniformity and strict church discipline in the college, in opposition to the fanaticism of those times. This divine's fate was somewhat peculiar; for, though the most constant and even man alive, yet he was abused at Cambridge for being a puritan, and in Ireland for being a papist. While he laboured under these great troubles, he was exposed to still greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was still depending; but at length obtained leave to embark for England, for the sake of returning from thence to Cork, which from Dublin, as things stood, he could not safely do. He embarked on December the 26th 1641, and the next day

Lloyd's memoirs of the loyal sufferers, p. 607.

Vita Gulielmi Chappell.

Sir James Ware, &c.  
Ibid.  
Lloyd, &c.  
Ibid.

day landed at Milford Haven, after a double escape, as himself phrases it, from the Irish wolves and the Irish sea. He went from Milford Haven to Pembroke, and from thence to Tenby, where information was made of him to the mayor, who committed him to goal upon the 25th of January. After lying there seven weeks, he was set at liberty by the interest of sir Hugh Owen, a member of parliament, upon giving bond in a thousand pounds for his appearance; and on the 16th of March set out for Bristol. Here he learnt, that the ship bound from Cork to England, wherein were a great part of his effects, was lost near Minehead; and therein, among other things, perished his choice collection of books. After such a series of misfortunes, and the civil confusions increasing, he withdrew to his native soil, where he spent the remainder of his life in study and retirement; and died at Derby, where he had some time resided, upon Whitsunday 1649. We know but little of his family, only we learn from the inscription upon his monument, that "he had a younger brother, while he lived, named John Chappell, who was also a very eminent divine, and born for the pulpit; but that he went to heaven before him, and his remains are buried in the church of Mansfield-Woodhouse." This monument was erected to his memory some years after his decease, in the church of Bilstrop in Nottinghamshire; where he was buried by the pious care of dr. Richard Sterne, archbishop of York.

He published the year before his death *Methodus concionandi*, that is, The method of preaching, which for its usefulness was also translated into English. His Use of holy scripture, was printed afterwards in the year 1653. He left behind him also his own life, written by himself in Latin, which has been twice printed; first from a manuscript in the hands of sir Philip Sydenham, bart. by the celebrated mr. Hearne, and a second time by the reverend mr. Peck from a manuscript still preserved in Trinity-hall Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from mr. Beaupre Bell. " 'Tis certain  
" THE WHOLE DUTY OF MAN was written  
" by one, who suffered by the troubles in Ireland; and some  
" lines in this piece give great grounds to conjecture, that  
" bishop Chappel was the author. March 3, 1734." Thus, we see, this prelate, as well as many other great and good persons, comes in for part of the credit of that excellent

*Johannis Se-  
landi Anti-  
quarii Col-  
lectanea, vol.  
v. p. 261.  
Desiderata  
Curiosa, vol.  
ii. lib. xi.  
p. 1.*

book; yet there is no explicit evidence of his having been the author of it. It appears indeed to have been written before the death of Charles I. although it was not published till 1657, and the manner of it is agreeable enough to this prelate's plain and easy way of writing; but then there can be no reason given, why his name should be suppressed in the title page, when a posthumous work of his was actually published with it but a few years before.

**CHARLETON (WALTER)** a learned physician, was son of the reverend Walter Charleton rector of Shepton Mallet in Somersetshire. He was born at Shepton Mallet February 2, 1619. He was instructed in grammar learning by his father, and in Lent term 1635, was entered at Magdalen hall, Oxford, under dr. Wilkins, afterwards bishop of Oxford. He very early applied himself to medicine, and had the degree of doctor of that faculty, conferred on him, in February 1642. Soon after, he was made one of the physicians in ordinary to king Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of physicians, and came into considerable practice. In the space of ten years before the restoration, he wrote and published several treatises on various subjects: the titles of which may be seen in the *Biographia Britannica*. Wood tells us, that he became physician in ordinary to king Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the royal society, he was one of its first members. In 1689 he was chosen president of the college of physicians. Soon after, the narrowness of his circumstances obliged him to retire to the island of Jersey. He died in the latter end of the year 1707, and in the eighty eighth year of his age.

*Wood's Ath. Oxon. vol. ii. col. 1112.*  
*Hist. & Antiq. Oxon. l. ii. p. 337.*  
*Athen. Oxon. vol. ii. col. 1112.*  
*Hist. of Europe for 1707. p. 417. Biogr. Brit.*

**CHARPENTIER (FRANCIS)** dean of the French academy, was born at Paris in February 1620. His early discovery of fine parts and great acuteness made his friends design him for the bar: but notwithstanding his qualifications for this profession, his taste and humour carried him another way. He preferred the repose and stillness of the closet to a noisy and tumultuous life; and was infinitely more delighted with the study of languages and antiquity, than with the study of the law. He was made a member of the French academy in the year 1651, and had the advantage of the best conversation for his improvement. When monsieur Colbert became minister of state, he projected the setting up a French  
 East



East India company; and to recommend the design more effectually, he thought it proper, that a discourse should be published upon this subject. Accordingly he ordered Charpentier to draw one up, and was so pleased with his performance, that he kept him in his family, with a design to place him in another academy which was then founding, and which was afterwards known by the name of Inscriptions and Medals. The learned languages, in which Charpentier was a considerable master, his great knowledge of antiquity, and his exact and critical judgment, made him very serviceable in carrying on the business of this new academy; and it is agreed on all hands, that no person of that learned society contributed more than himself towards that noble series of medals, which were struck with the most considerable events, that happened in the reign of Lewis XIV.

Pelisson,  
Hist. de  
l'Academ.

Charpentier published several works, which were well received. His first performance was *The life of Socrates*, printed in the year 1650, to which he added a French version of *Xenophon's Memorabilia*: and eight years after, he published another French version from the same author, namely, of his *Cyropedia*. In the year 1664, he published A discourse of a faithful subject concerning the establishment of a French East India company, addressed to all Frenchmen; and in 1665, An account of this new establishment, which he dedicated to the king. The share he had in a famous dispute, whether it was proper to have publick monumental inscriptions in Latin or French, put him upon publishing a tract in the year 1676, entitled, *A defence of the propriety of the French language for the inscription of a triumphal arc*: and this piece was followed by another upon the same subject in the year 1683, under the title of, *The excellency of the French language*. Of the first of these Mr. Bayle says, that Charpentier "has refuted the objections of his adversary with great acuteness and solidity, and established his own opinion upon the firmest reasons, enforced with the greatest eloquence and erudition: and of the last, that it is full of exquisite erudition, and deserves to be read with the greatest attention."

Nouv. de la  
Rep. des  
Lettres de  
l'an. 1684.

Charpentier died upon the 22d of April 1702, being 82 years of age. His harangues and discourses, delivered before the academy, or when he was pitched on to make a speech to the king, are extant in the collections of the academy. There are likewise of his in print several poems, such as odes, sonnets, paraphrases upon the psalms; and many other works,

which have not been printed. As to the character of his works, it may be said in general, that wit and judgment, strength and learning, are every where visible and shining in them. There the reader may meet with some of the highest flights of eloquence, and masterly strokes of composition, which will convince him, that Charpentier did not copy but from the best originals.

- Bayle.** CHARRON (PETER) was born at Paris in the year 1541: Though his parents were in very narrow circumstances, yet seeing something in their son Peter, which argued a more than common capacity, they were particularly attentive to his education. After making a considerable proficiency in grammar learning, he applied to logick, metaphysics, moral and natural philosophy. He studied civil and common law at the universities of Orleans and Bourges, and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the best and most improving school in the world, and accordingly he attended at all the publick hearings for five or six years: but foreseeing that preferment in this way, if ever attained at all, was like to come very slow, as he had neither private interest, nor relations among the solicitors and proctors of the court, nor meanness enough to cringe and flatter, and wriggle himself into business, he gave over that employment, and closely applied to the study of divinity: and by his superior pulpit eloquence, he soon came into high reputation, with the greatest and most learned men of his time, insomuch that the bishops seemed to strive which of them should get him into his diocese; making him an offer of the place of theological canon or divinity lecturer in their churches, and of several other dignities and benefices, besides giving him several noble presents. He was successively theologal of Bazas, Acqs, Lethoure, Agen, Cahors, and Condom, canon and schoolmaster in the church of Bourdeaux, and chanter in the church of Condom. Queen Margaret, duchess of Bulois, was pleased to entertain him for her preacher in ordinary, and the king, though at that time a protestant, frequently did him the honour to be one of his audience. He was also retainer to the late cardinal d'Armagnac the pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but satisfied himself with deserving, and being capable of the highest, and had therefore no other title or character, but that of priest only.
- After
- Moreti.**
- Bayle.**
- Ibid.**
- Moreti.**

After seventeen or eighteen years absence from Paris, he resolved to go and end his days there, but being a great lover of retirement, he obliged himself by vow to become a Carthusian. On his arrival at Paris he communicated his intention to the prior of the order, but was rejected, notwithstanding his most pressing entreaties. He could not be received on account of his age, being then about seven or eight and forty. He was told that that order required all the vigour of youth to support its austerities. He next addressed himself to the Celestines at Paris, but with the same success, and upon the same reasons; whereupon he was assured by three learned casuists, that as he was no ways accessory to the non-performance of his vow, there lay no manner of obligation upon him from it, and that he might, with a very safe and good conscience, continue in the world as a secular, without any need of entering into any religious order. He preached a course of Lent sermons at Angers in the year 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendship with the sieur Michael de Montaigne, author of the well-known essays, from whom he received all possible testimonies of reciprocal affection; for among other things Montaigne ordered by his last will, that in regard he left no issue male of his own, M. Charron should, after his decease, be entitled to bear the coat of arms plain, as they belonged to his noble family. He staid at Bourdeaux from the year 1589, to the year 1593; and in that interval composed his book, entitled, *Les trois verités*, the Three truths [A], which he published in 1594. This work procured him the acquaintance of M. de Sulpice, bishop and count of Cahors, who sent for him, and offered him the places of his vicar general, and canon theological in his church, which he accepted. He was deputed to the general assembly of the clergy in 1595, and was chosen first secretary to the assembly. In 1599 he returned to Cahors, and in that and the following year composed eight discourses upon the sacrament of the Lord's supper; and others upon the knowledge and providence of God, the redemption of the world, the communion of saints, and likewise his books of wisdom. Whilst he was thus employed, the bishop of

[A] These three truths are the following: I. That there is a God and a true religion: II. That of all religions the christian is the only true one: III. That of all the christian communions the Roman

catholick is the only true church. By the first he combats the atheists: by the second the pagans, jews and mahometans: and by the third, the hereticks and schismatics. Bayle.

Bayle.

Ibid.

Condom, to draw him into his diocese, presented him with the chaptership in his church, and the theological chair falling vacant about the same time, made him an offer of that too, which Charron accepted, and resolved to settle there. In the year 1601 he printed at Bourdeaux his books of wisdom, which gave him a great reputation, and made his character generally known. In October 1603 he made a journey to Paris, to thank the bishop of Boulogne, who, in order to have him near himself, had offered him the place of theological canon. This Charron was disposed to accept of, but the moisture and coldness of the air at Boulogne, and its nearness to the sea, not only made it, he said to a friend, a melancholy and unpleasant place, but very unwholesome and rheumatick and foggy too; adding, that the sun was his visible God, as God was his invisible sun. At Paris he began a new edition of his books of wisdom, of which he lived to see but three or four sheets wrought off; dying on the 16th of November 1603, of an apoplexy. The impression of the new edition of his book of wisdom, with alterations by the author, occasioned by the offence taken at some passages in the former edition, was completed in the year 1604 by the care of a friend; but as the Bourdeaux edition contained some things, that were either suppressed or softened in the subsequent one, it was much sought after by the curious. Hence the booksellers of several cities reprinted the book after that edition; and this induced a Paris bookseller to print an edition, to which he subjoined all the passages of the first edition, which had been struck out or corrected, and all those which the president Jeannin, who was employed by the chancellor to examine the book, judged necessary to be changed. This edition appeared in 1707. There have been two translations of it into English, the last and best was made by George Stanhope, D. D. sometime fellow of King's college in Cambridge, and printed in 1697. As for what relates to his temper, manners, conversation, and actions, let it suffice to say, that he made it his constant business to render them conformable to the excellent rules and maxims, contained at large in his second book of his treatise of wisdom. What persuasion of church he was of, his Three truths abundantly declare. How strict and conscientious he was may appear from a single instance, that tho' he was possessed of several theological canonries, one after another, yet he would never be prevailed with to resign any of them in favour of any person, nor to name his successor, for fear of giving occasion to the censure of having  
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upon private considerations put in an unqualified man, but he constantly gave them up freely into the hands of those bishops who had collated him. His piety appears in his last will written all with his own hand in January 1602, in which he first returns most humble thanks to God for all the mercies and benefits which by his bounty he had enjoyed in his life-time, begs of him most earnestly for his infinite and incomprehensible mercy's sake and for his merits shed and multiplied upon us all his members the elect saints, to grant him favour, and full pardon for all his offences; to receive him for his own child; to assist and conduct him with his holy spirit, during his continuance in this world, that he might ever remain in a sound mind and the true love and service of him his God, and that at the hour of death he would receive his soul to himself, admit him into the society and sweet repose of his well beloved ones, and inspire all his holy and elect saints with a pious and charitable disposition, to pray and make intercession for him.

Then proceeding to the legacies, he bequeaths, among other things to the church of Condom, provided his corpse be interred there, two hundred livres (Tournois) upon condition that every year, upon the day of his death, high mass shall be once said in his behalf, and absolution once pronounced over his grave. He gives moreover to the maintenance of poor scholars and young girls, two thousand four hundred crowns, the yearly income hereof to be distributed for ever, the one moiety to three or four scholars; the other to three, four, or five young maidens, at the discretion of his executors, of which he constituted five: the master of St. Andrews school, and rector of the jesuits at Bourdeaux for the time being, his heir, and two of his friends; the three last to name some other persons to succeed in this trust after their decease, with this qualification, that they nominate such only, as are reputed for their abilities, honesty, and charity. And that any three of these in the absence of the rest, might manage, and dispose things as they should see convenient: likewise he gives and bequeaths to mrs. Leonora Montagne, wife to the sieur de Camin, king's counsel in the parliament at Bourdeaux, half-sister to the late sieur de Montagne, the sum of five hundred crowns. And her husband, monsieur Camin, he constitutes his sole heir; he paying the charges, and legacies contained in his will, amounting in the whole to about fifteen thousand livres Tournois.

Monsieur Charron was a person, says dr. Stanhope, that <sup>Life prefixed</sup> feared God, led a pious and good life, was charitably disposed, <sup>to Charron</sup> a per- <sup>of Wisdom.</sup>

a person of wisdom and conduct, serious and considerate; a great philosopher, an eloquent orator, a famous and powerful preacher, richly furnished and adorned with the most excellent virtues and graces both moral and divine: such as made him very remarkable and singular; and deservedly gave him the character of a good man and a good christian; such as preserve a great honour and esteem for his memory among persons of worth and virtue, and will continue to do so, as long as the world shall last.

Bayle, *Mo-*  
*nesi, &c.*

CHASTEL (JOHN) the son of a woollen-draper at Paris, attempted to kill Henry IV. of France upon the 27th of December in the year 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his mistress Gabriella d'Estrée, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was struck in his under lip with a knife, which broke a tooth in his mouth. John Chastel, who gave him that blow, and designed to cut his throat, was then but eighteen or nineteen years old. He had no sooner given it, but he dropped his knife, and hid himself in the crowd. Every body stood amazed, being at a loss to know who the villain was; and he was likely to escape. But somebody happened to cast an eye upon him, and he was taken at a venture; the wildness of his look, as it is said, betraying him. The king commanded the captain of the guards, who had seized him, to let him go; saying that he pardoned him: but hearing, that he was a disciple of the jesuits, he cried out, "must then the jesuits be convicted from my own mouth?" This regicide, being carried to the prison, called For-l'Eveche, was there examined by the great provost or ordinary judge of the king's household, and declared the reasons, that determined him to so desperate an attempt: which he explained more fully the day after, before the officers of the parliament. Being questioned about the fact, he confessed himself pushed to it, by being conscious of having led a scandalous and wicked life; that he despaired of forgiveness; and that it was impossible for him to escape going to hell, but that he hoped to make his damnation more tolerable by attempting a great action. Being asked, what that great action was, he answered, the murder of the king; not that even this would absolve him from damnation, but only that it would make his torments more tolerable. Being asked, whence he had this new theology, he answered, from the study of philosophy. He was then asked, whether he had studied

studied philosophy in the college of the jesuits, and whether he was ever in the meditation chamber, in which are the pictures of several devils, and a great many strange figures; and in which the jesuits introduce the greatest sinners, with a preterice to reclaim them from their wicked lives, but in reality to disturb their minds, and to frighten them by such apparitions into a resolution to commit bold actions? to which he answered, that he had studied two years and a half under father Gueret, and that he had often been in the meditation chamber. Being asked, who it was, that persuaded him to kill the king? his answer was, that he had heard in several places, that it was lawful to kill the king; and that they, who said it, called him a tyrant. Then they asked him, whether it was not customary with the jesuits to talk of killing the king? to which he replied, that he had heard them say, that it was lawful to kill the king: that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the same answers, and particularly asserted and maintained the following proposition: viz. that "it was lawful to kill kings, even the king now reigning, who was no member of the church, because he was not approved by the pope."

He was sentenced to death by a decree of the parliament December the 29th, 1594, and suffered the same day by the light of flambeaux. The sentence set forth a particular account of his sufferings, and runs in this manner: "the court has condemned, and does condemn, John Chastel to make honourable amends before the chief door of the church of Paris, stripped to his shirt, holding in his hand a lighted wax taper of two pounds weight, and there to say and declare on his knees, that he had wickedly and treacherously attempted to commit this most inhuman and abominable murder, and had wounded the king in the face with a knife; and that, having been taught a false and damnable doctrine, he said on his trial, that it was lawful to kill the king, and that king Henry IV. now reigning was not a member of the church, till he had obtained the pope's approbation; of which he the said John Chastel repents, and for which he begs pardon of God, of the king, and of the court. This done, he is to be drawn on a sledge to la Place de Greve, (which answers to what we call Tyburn,) and there to have the flesh of his arms and thighs torn off with red hot pincers; and his right hand,

" in

“ in which he is to hold the knife, with which he endeavoured  
 “ to commit the murder, cut off; afterwards his body to be  
 “ drawn and quartered by four horses, pulling several ways,  
 “ and his members and corpse to be thrown into the fire, and  
 “ burnt to ashes, and the ashes thrown up into the air. The  
 “ court also has declared, and does declare, all his goods and  
 “ chattels forfeited to the king. Before this sentence be exe-  
 “ cuted upon him, he shall also be put to the rack, and suffer  
 “ the ordinary and extraordinary torture, to force him to de-  
 “ clare his accomplices, and some other circumstances relating  
 “ to his trial.”

By the same decree all the jesuits were banished out of France, but this not intirely on account of Chastel's crime; which was only here an occasion of determining a cause against them, that had been pleaded some months before. Peter Chastel his father and the jesuit Gueret, under whom Chastel was then studying philosophy, were tried the 10th of January following. The jesuit was banished for ever, Peter Chastel for nine years out of France, and for ever out of the city and suburbs of Paris; upon pain of being hanged and strangled without a trial, if they presumed to return. The jesuit's goods and chattels were forfeited to the king, and Peter Chastel was fined two thousand crowns. The court also ordered the house, in which Peter Chastel lived, to be intirely demolished and laid even with the ground; the spot on which it stood to be applied to the use of the publick, and that no other house shall ever be built upon it; but that a high pillar of free stone should be set up there for a perpetual monument of that most wicked and abominable murder attempted on the king's person, and that on the said pillar be engraved an inscription containing the reasons, for which the house was demolished and the pillar erected. This sentence was executed; but the pillar has since been taken down, and a spring caused to run there instead of it.

See Specht's  
 Life of Chau-  
 cer prefixed  
 to his works,  
 London,  
 1602.  
 Gen. Dict.  
 Biogr. Brit.  
 Gen. Dict.  
 Specht.

CHAUCER (GEOFFREY) one of the greatest, as well as most antient of the English poets, lived in the XIVth century. It is generally agreed, that he was born in London in 1328, the second of king Edward III. He was educated at Cambridge, where he resided in his eighteenth year, when he wrote the Court of love, and some other pieces. He removed from Cambridge, to study at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return, he entered himself in the inner Temple. His distinguishing accomplishments, both of body and



and mind, gained him the friendship of many persons of distinction, by whom he was drawn to court, where his first employment was in quality of the king's page. The king, in the forty-first year of his reign, granted him for his good services, by the title of *Dilectus valettus* noster, an annuity of twenty marks, payable out of the Exchequer, till he could otherwise provide for him. Not long after he was made gentleman of the king's privy chamber; and in the forty-third of his reign, the king granted him the further sum of twenty marks a year, during life. Next year he was made shield-bearer to the king. In the number of Chaucer's court patrons was John of Gaunt, duke of Lancaster, by whom, and also his duchess Blanche, a lady distinguished for her wit and virtue, he was greatly esteemed. This lady had in her service one Catherine Roxet, (daughter of sir Payn, or Pagan Roxet, a native of Hainault, and Guien king at arms for that country) who married sir Hugh Swynford, a knight of Lincoln. This gentleman dying soon after their marriage, his lady returned into the duke's family, and was appointed governess of his children. She had a sister whose name was Philippa, a great favourite likewise with the duke and duchess, and by them therefore recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and as appears from a picture taken of him at that time, one of the handsomest persons about the court. In the forty-sixth year of this prince, Chaucer was also commissioned, in conjunction with other persons, to treat with the republick of Genoa. This negociation, it is conjectured, regarded the hiring of ships for the king's navy; for in those times, though we made frequently great naval armaments, yet we had but very few ships of our own, and this defect was supplied by hiring them from the free states, either in Germany or Italy. Upon his return, his majesty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the customs of London, for wooll, wooll-fells, and hides; with a proviso, that he should personally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands, and body of sir Edmund Staplegate, son of sir Edmund Staplegate of Kent, in ward. His income at this time amounted to one thousand pounds per annum. In the last year of king Edward, he was one of the commissioners sent over

Gen. Dia.

Biogr. Brit.

to

to expostulate with the French, on their violation of the truce. Richard II. who succeeded to the crown in 1377, confirmed the same year his grandfather's grant to Chaucer, of twenty marks a year, and likewise the other grant of a pitcher of wine daily. In the fourth year of king Richard the 2d's reign, he procured a confirmation of the grants that had been formerly made to himself, and to Philippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himself to the utmost in 1382, in supporting John Camberton, generally styled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly resented by the clergy. Camberton was taken into custody. Our poet, who was apprised of his danger, made his escape out of the kingdom, and spent his time in Hainault, France, and Zealand, where he wrote most of his books.

His necessities forcing him to return to England, he was discovered, seized, and sent to prison. But upon discovering all he knew of the late transactions in this city, he was discharged. This confession brought upon him a heavy load of calumny. To give vent to his sorrow at this time, he wrote his Testament of love, in imitation of Boecius de consolatione philosophiæ. His afflictions received a very considerable addition, by the fall of the duke of Lancaster's credit at court. Chaucer now resolved to quit that busy scene of life, which had involved him in so many troubles, and accordingly retired to Woodstock, where he employed part of his time, in revising and correcting his writings. The duke of Lancaster's return to favour, and his marrying Catherine Swynford, sister to Chaucer's wife, could not influence our author to quit his retirement, where he published his admirable Treatise on the astrolabe. The king upon his return to France, where he espoused Isabel the French king's daughter, then very young, and was put under the care of the duchess of Lancaster, granted Chaucer an annuity of twenty marks per annum, in lieu of that given him by his grandfather, which poverty had forced him to dispose of for his subsistence, and in the 21st year of his reign granted him his protection for two years. Upon the death of the duke of Lancaster, he retired to Dunnington castle, where he spent the last two years of his life. Upon the accession of Henry of Lancaster, the son of his brother in law, to the throne, having accidentally lost the two last grants of an annuity, and of the pipe of wine by king Richard, he obtained a confirmation of them by an exemplification of his for-

mer letters patents. The new king also granted him, in the first year of his reign, an annuity of forty marks per annum for the term of his life. He died October 25, 1400, and was buried at Westminster abbey, in the great south cross aisle. By his wife Philippa he had two sons, Thomas and Lewis, to the latter of whom he addressed his *Astrolabe*: Thomas was speaker of the house of commons, in the reign of Henry IV. ambassador to France and Burgundy, and passed thro' several other publick posts.

Mr. Francis Beaumont in a letter to mr. Specht, dated from Leicester, the 30th of June 1597, comparing Chaucer with other poets; tells us, that his "*Canterbury tales* contain in them almost the same argument, that is handled in comedies: his stile therein for the most part is low and open, and like unto theirs; but herein they differ. The comedy writers do all follow and borrow one of another; as Terence from Plautus and Menander; Plautus from Menander and Demophilus; Statius and Cæcilius from Diphilus, Apollodorus, and Philemon; and almost all the last comedians from that, which was called *Antiqua comedia* . . . Chaucer's device of his *Canterbury pilgrimage* is merely his own; his drift is to touch all sorts of men, and to discover all vices of age; which he doth so feelingly, and with so true an aim, as he never fails to hit whatsoever mark he levels at." He afterwards observes, -that our poet may rightly be called, the pith and sinews of eloquence, and the very life itself of all mirth and pleasant writing; besides one gift he had above other authors, and that is, by excellency of his descriptions to possess his readers with a more forcible imagination, of seeing that (as it were) done before their eyes, which they read; than any other that ever hath written in any tongue."

"As Chaucer is the father of English poetry," says mr. Dryden, "so I hold him in the same degree of veneration, as the Grecians held Homer, or the Romans Virgil: he is a perpetual fountain of good sense, learned in all sciences, and therefore speaks properly on all subjects; as he knew what to say, so he knew also when to leave off, a continence, which is practised by few writers, and scarcely by any of the ancients, excepting Virgil and Horace. Chaucer followed nature every where, but was never so bold to go beyond her: and there is a great difference of being *poëta* & *nimis poëta*, if we may believe Catullus; as much as betwixt a modest behaviour and affectation. The verse of Chaucer, I confess, is not harmonious to

" us,

“ us, but it is like to eloquence of one whom Tacitus com-  
 “ mends, it was auribus istius temporis accommodata: they  
 “ who lived with him, and some time after him, thought it  
 “ musical, and it continues so, even in our judgment, if  
 “ compared with the numbers of Lidgate and Gorver, his  
 “ contemporaries: there is the rude sweetness of a Scotch  
 “ tune in it, which is natural and pleasing, though not per-  
 “ fect. It is true, I cannot go so far as he who published  
 “ the last edition of him, for he would make us believe, the  
 “ fault is in our ears, and that there are really ten syllables  
 “ in a verse, where we find but nine: but this opinion is  
 “ not worth confuting; it is so gross and obvious an error, that  
 “ common sense (which is a rule in every thing but matters  
 “ of faith and revelation) must convince the reader, that  
 “ equally of numbers in every verse, which we call heroic, was  
 “ either not known or not always practised in Chaucer’s  
 “ age: it were an easy matter to produce some thousands of  
 “ his verses, which are lame for want of half a foot, and  
 “ sometimes a whole one, and which no pronunciation can  
 “ make otherwise. We can only say, that he lived in the  
 “ infancy of our poetry, and that nothing is brought to per-  
 “ fection at the first. We must be children before we grow  
 “ men. There was Ennius, and in process of time, a Lu-  
 “ cillus and a Lucretius, before Virgil and Horace; even  
 “ after Chaucer, there was a Spenser, a Harrington, a Fair-  
 “ fax, before Waller and Denham were in being: and our  
 “ numbers were in their nonage, till these last appeared.”

“ He must (mr. Dryden afterwards adds) have been a  
 “ man of a most wonderful comprehensive nature, because,  
 “ as it has been truly observed of him, he has taken into  
 “ the compass of his Canterbury tales, the various manners  
 “ and humours, as we now call them, of the whole En-  
 “ glish nation, in his age. Not a single character has  
 “ escaped him. All his pilgrims are severally distinguished  
 “ from each other, and not only in their inclinations but in  
 “ their physiognomies and persons. Baptista Porta could  
 “ not have described their natures better than by the marks  
 “ which the poet gives them. The matter and manner of  
 “ their tales and of their telling, are so suited to their diffe-  
 “ rent educations, humours, and callings, that each of them  
 “ would be improper in any other mouth. Even the grave  
 “ and serious characters are distinguished by their several  
 “ sorts of gravity: their discourses are such, as belong to  
 “ their age, their calling, and their breeding; such as are be-  
 “ coming of them, and of them only. Some of his per-  
 “ sons

"sons are vicious and some virtuous; some are unlearned,  
 " (or as Chaucer calls them) lewd, and some are learned.  
 " Even the ribaldry of the low characters is different: the  
 " reeve, the miller, and the cook, are several men, and  
 " distinguished from each other, as much as the mincing la-  
 " dy, prioress, and the broad speaking gap-tooth'd wife of  
 " Bath. But enough of this: there is such a variety of  
 " game springing up before me, that I am distracted in my  
 " choice, and know not which to follow. It is sufficient  
 " to say, according to the proverb, that here is God's plenty.  
 " We hear our forefathers and great grand-dames all before  
 " us, as they were in Chaucer's days: their general charac-  
 " ters are still remaining in mankind, and even in England  
 " though they are called by other names, than those of  
 " monks and friars, of channons, and lady abbesses, and  
 " nuns: for mankind is ever the same, and nothing lost out  
 " of nature, though every thing is altered. ...Boccace lived  
 " in the same age with Chaucer, had the same genius, and  
 " followed the same studies: both writ novels and each of  
 " them cultivated his mother tongue. ...In the serious part  
 " of poetry, the advantage is wholly on Chaucer's side,  
 " for though the Englishman has borrowed many tales from  
 " the Italian, yet it appears, that those of Boccace were not  
 " generally of his own making, but taken from authors of  
 " former ages, and by him only modelled; so that what  
 " was of invention in either of them, may be judged equal.  
 " But Chaucer has refined on Boccace, and has mended the  
 " stories, which he has borrowed, in his way of telling,  
 " though prose allows more liberty of thought, and the  
 " expression is more easy, when unconfined by numbers.  
 " Our countryman carries weight, and yet wins the race at  
 " disadvantage."

CHAZELLES (JOHN MATTHEW) a celebrated  
 French mathematician and engineer, was born at Lyons  
 upon the twenty-fourth of July, in the year 1657, and edu-  
 cated there in the college of jesuits, from whence he re-  
 moved to Paris in the year 1675. He first made an acquaint-  
 tance with mr. Du Hamel, secretary to the academy of sci-  
 ences; who, observing his genius to lie strongly towards as-  
 tronomy, presented him to mr. Cassini. Cassini took him  
 with him to the observatory, and employed him under him,  
 and Chazelles went to the very bottom of the science. In  
 the year 1683, the academy carried on the great work of  
 the meridian to the north and south, begun in 1670; and  
 Vol. III. N Cassini

Cassini having the southern quarter assigned him, took in the assistance of Chazelles. In the year 1684, the duke of Mortemar made use of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography-professor for the galleys of Marseilles, where he set up a school for young pilots, designed to serve on board the galleys. In the year 1686, the galleys made four little campaigns, or rather four courses purely for exercise. Chazelles went on board every time with them; kept his school upon the sea, and shewed the practice of what he taught. He likewise made a great many geometrical and astronomical observations, by virtue of which he drew a new map of the coast of Provence. In the years 1687 and 1688, he made two other sea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which served for something more than bare curiosities, and were lodged with the ministers of state. At the beginning of the war, which ended with the peace of Ryswick, some marine officers, and Chazelles among the rest, fancied the galleys might be so contrived as to live upon the ocean, that they might serve to tow the men of war, when the wind failed, or proved contrary; and also help to secure the coast of France upon the ocean. Chazelles was sent to the western coasts in July 1689, to examine the practicableness of this scheme; and in 1690, fifteen galleys, new-built, set sail from Rochefort, cruised as far as Torbay in England, and proved serviceable at the descent upon Tinmouth. Here Chazelles performed the functions of an engineer, and shewed as much courage, as if he had been bred a soldier. The general officers he served under declared, that when they sent him to take a view of any post of the enemy, they could rely entirely upon his intelligence. The galleys, after their expedition, came to the mouth of the Seine into the basons of Havre de Grace and Honfleur; but here they could not winter, because it was necessary to make these basons dry several times, to prevent the stagnating and stench of the water. Chazelles proposed the carrying them to Rohan; and though all the pilots were against him, objecting insuperable difficulties, he was entrusted with the undertaking, and succeeded in it: While he was at Rohan, he digested into order the observations, which he had made on the coasts of the ocean; and here he drew right distinct maps, with a portulan to them, viz. a large description of every haven, of the depth, the tides, the dangers and advantages discovered, &c. These maps were inserted in the Neptune Francoise,

coise, published in 1692, in which year Chazelles was engineer at the descent at Oneille. In the year 1693, monsieur de Pontchartrain, then secretary of state for the marine, and afterwards chancellor of France, resolved to get the Neptune Françoise carried on to a second volume, which was also to take in the Mediterranean. Chazelles desired that he might have a year's voyage in this sea, for making astronomical observations; and, the request being granted, he passed by Greece, Egypt, and the other parts of Turkey with his quadrant and telescope in his hand. When he was in Egypt, he measured the pyramids; and found, that the four sides of the biggest lay precisely against the four quarters of the world. Now as it is highly probable, that this exact position to east, west, north, and south, was designed 3000 years ago by those that raised this vast structure, it follows, that during so long an interval, there has been no alteration in the situation of the heavens; or, which is what we mean, that the poles of the earth and the meridians have all along continued the same. Chazelles likewise made a report of his voyage in the Levant, and gave the academy all the satisfaction they wanted concerning the position of Alexandria: upon which he was made a member of the academy in the year 1695.

Chazelles died in January 1710. He was a very extraordinary and useful man; and, besides his great genius and attainments, was also remarkable for his moral and religious endowments.

Fontenelle,  
Histoire de  
l'Academie  
des Sciences  
de 1710.

CHEKE (JOHN) was descended of an ancient family of the isle of Wight, and was born at Cambridge, June the 16th, 1514. He was admitted into St. John's college in Cambridge, at about the age of seventeen. He made great proficiency in the learned languages, particularly the Greek. After taking his degrees in arts, he was chosen Greek lecturer of the university. King Henry having founded about the year 1540, a professorship of the Greek tongue, in the university of Cambridge, with a stipend of forty pounds a year, Mr. Cheke was chosen the first professor. He was at the same time university orator. About 1543 he was incorporated master of arts at Oxford, where he had studied some time. In 1544 he was appointed joint tutor for the Latin tongue, with sir Anthony Cooke to prince Edward, and one of the canons in the new founded college at Oxford, now Christ church. Upon the dissolution of that college in 1545, he got a pension in room of his canonry. Upon the accessi-

Ibid.

Ibid.

on of Edward VI. to the crown, he obtained an annuity of one hundred marks; and a grant of land and manors; and by virtue of the king's mandamus, was elected provost of King's college. In 1549 he was one of the commissioners for visiting the university of Cambridge. He was also one of the thirty two commissioners, appointed to compile a body of ecclesiastical law, from the old ecclesiastical law books. About this time he published his book, entitled the Hurt of sedition. In 1550 he was made chief gentleman of the king's privy chamber, and still continued to be his tutor. In 1551 his majesty conferred on him the honour of knighthood. The year following he was made chamberlain of the exchequer for life: in 1553 clerk of the council, and soon after, one of the secretaries of state, and privy counsellor. The same year, the king granted to him and his heirs male, the honour of clerk in Suffolk, with other lands to the amount of one hundred pounds a year. Having acted as secretary to lady Jane Grey, and her council, after king Edward's decease, he was upon queen Mary's accession committed to the Tower. In 1554 he obtained the queen's pardon, and was set at liberty, after being almost stripped of a great part of his substance. The queen granting him afterwards a licence to travel, he went first to Basil, and thence into Italy. Leaving Italy, and not chusing to return into his own country, he went and settled at Strasburgh in Germany, where the English service was kept up; which he regularly attended. Mean while his estate in England was confiscated to the queen's use, under pretence, that he did not come home at the expiration of the term granted by his licence. He was now forced to teach Greek at Strasburgh for his subsistence. In 1556 being insidiously drawn to Brussels, he was by order of king Philip way-laid in his return, between that place and Antwerp, seized, and conveyed blindfolded in a waggon to the nearest harbour, where he was put on board a ship, under hatches, and brought to the Tower of London. Two of the queen's chaplains were sent to the Tower to endeavour to reconcile him to the church of Rome, but without success; dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withstand this argument. Having made his solemn submission to cardinal Pole, the pope's legate, he was by him absolved, and received into the bosom of the Roman catholick church. He was afterwards forced to make a publick recantation, before the queen, and another long one before the whole court. His lands were restored to him upon condition of an exchange



change with the queen for others. Grief, remorse, and shame shortening his days, he died September 13, 1557, aged forty three. He was author of several books, the titles of which may be seen by the curious in his life, written at large by Strype. He left three sons by his wife, whom he married in 1547. He was reckoned one of the best and most learned men of his age, and a distinguished reviver of polite literature in England.

CHEMNITZ (MARTIN) an eminent German Lutheran divine, was born at Britzen, a town in the marquisate of Brandenburg, in the year 1522. His father was nothing better than a wooll-comber, so that, as we may easily imagine, he had many difficulties to struggle with in the course of his education. After having learned the rudiments of literature in a school near home, he went to Magdeburg, where he made some progress in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philosophy under his relation George Sabinus; and then to Wittemberg, where he studied under Philip Melancthon. Afterwards he became a school-master in Prussia; and in the year 1552, was made librarian to the prince. He now devoted himself wholly to the study of divinity, though he was a considerable mathematician, and skilled particularly in astronomy. After he had continued in the court of Prussia three years, he returned to the university of Wittemberg, and lived in friendship with Melancthon. From thence he removed to Brunswick, where he spent the last thirty years of his life; where he died upon the 8th of April in the year 1586. His works are, *Harmonia evangeliorum*; *Examen concilij tridentini*; A treatise against the jesuits, wherein he explained to the Germans the doctrines and policy of those crafty devisers, &c. His Examination of the council of Trent has always been reckoned a very masterly performance.

Melchior  
Adam, in  
Vit.

Chemnitz was a man of great parts, learning, judgment, and modesty: and was very much esteemed by the princes of his own communion, who often made use of him in the publick affairs of the church. This is what Thuanus says of him, in his history of the year 1586: and protestant writers have not scrupled to rank him next to even Luther himself, for the services he did in promoting the reformation, and exposing the errors, as well as knaveries, of the church of Rome.

CHEVREAU (URBAN) was born at Loudun, a town of Poitou in France, upon the 12th of May in the year 1613. Moreau, &c.

His inclination lay strongly for the study of the Belles lettres, in which he made so considerable a progress, that he obtained a distinguished rank among the learned. His application to letters however did not unqualify him for business; for he was a man of great address, and knowledge of the world, and on that account advanced to be secretary to Christina, queen of Sweden. The king of Denmark engaged him also at his court. Several German princes entertained him, and among the rest the elector palatine Charles Lewis, father to the dukes of Orleans. He continued for some time at this court, sat at the council-board, and helped to bring over the princess just mentioned to the Romish communion. At his return to Paris, he was made preceptor and afterwards secretary to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repose of his old age; and, after spending there the last twenty years of his life in study and retirement, he died upon the 15th of February 1701, almost eighty eight years of age.

He left a very noble library behind him, and was himself the author of some works. The first work published by him is a little book, intitled, *Le tableau de la fortune*; in which he relates all the considerable revolutions, that have happened in the world. Many years after he wrote *A history of the world*, which has been printed several times, and translated into several languages. This, though reckoned his best work, is not without its faults. The style is harsh and unpolished for the most part; and he often mistakes in regard to matters of fact. It may be necessary to mention however, that the celebrated Vertot furnished a new corrected edition of this history, which was printed at Amsterdam after Chevreau's death. In the year 1697, were printed at the Hague two volumes of his *Oeuvres mêlées*, or *Miscellaneous works*, consisting chiefly of letters in verse and prose. He also wrote notes upon Petronius and Malherbe, and was reckoned a very tolerable critick in his days. Lastly, there was published in the year 1700, a collection of his, called *The Chevreana*. It is generally said of him, that he was rather a good compiler, than a strong or a fine thinker.

Baillet  
Jugemens  
des Sçavans  
Æt. tom. ii.  
p. 460.

Wood's  
Athenæ  
Oxon.

CHEYNELL (FRANCIS) son of John Cheynell a physician, was born at Oxford about the middle of the year 1608; and, after he had been educated in grammar learning, became a member of the university there, in the beginning of the year 1623. When he had taken a bachelor of arts degree, he was, by the interest of his mother, then the widow of dr. Abbot bishop

bishop of Salisbury, elected probationer fellow of Merton college in the year 1629. Then he went into orders, and officiated in Oxford for some time; but when the face of things began to alter in the year 1640, he took the parliamentary side, and became an enemy to bishops and ecclesiastical ceremonies. He embraced the covenant, was made one of the assembly of divines in the year 1643, and was frequently appointed to preach before the members of parliament. He was one of those, who were sent to convert the university of Oxford in the year 1646, was made a visitor by the parliament in 1647, and the year after took possession of the Margaret professorship of that university, and of the presidentship of St. John's college. But being found an improper man for those places, he was forced to retire to the rich rectory of Petworth in Sussex, to which he had been presented about the year 1643; where he continued an useful member of the covenanting party, till the time of the restoration, and then he was turned out of that parsonage.

Dr. Cheynell, for he had taken his doctor's degree, was a man of considerable parts and learning, and published a great many sermons and other works; but now he is chiefly memorable for the connections he had with the famous mr. Chillingworth. There was something too very singular in his behaviour to that great man, that we think it may be useful as well as entertaining to give a short account of it. In the year 1643, when archbishop Laud was a prisoner in the Tower, there was printed by authority a book of dr. Cheynell's, intitled, *The rise, growth, and danger of socinianism*. This came out about half a dozen years after mr. Chillingworth's excellent work, called, *The religion of protestants, &c.* and was written, as we are told, in the title page, with a view of detecting a most horrid plot, formed by the archbishop and his adherents against the pure protestant religion. In this book the archbishop, mr. Hales of Eton, mr. Chillingworth, and other eminent divines of those times, were strongly charged with socinianism. The year after, viz. in 1644, when mr. Chillingworth was dead, there came out another piece of dr. Cheynell's, with this strange title, *Chillingworthi novissima: or, The sickness, heresy, death, and burial of William Chillingworth*. This was also printed by authority; and is, as the writer of mr. Chillingworth's life truly observes, "a most ludicrous as well as melancholy instance of fanaticism, or religious madness." To this is prefixed a dedication to dr. Bayly, dr. Des Maizeaux's life, Chillingworth, p. 315.

Des Maize-  
aux's life of  
Chilling-  
worth, p.  
321—343.

had given their imprimatur to mr. Chillingworth's book; in which those divines are abused not a little, for giving so much countenance to the use of reason in religious matters, as they had given by their approbation of mr. Chillingworth's book. After the dedication follows the relation itself: in which dr. Cheynell gives an account, how he came acquainted with this man of reason, as he calls mr. Chillingworth; what care he took of him; and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would be pleased to bestow saving graces as well as excellent gifts upon him, that he would give him new light and new eyes, that he might see, and acknowledge, and recant his error, that he might deny his carnal reason, and submit to faith:" in all which he is supposed to have related nothing, but what was very true. For he is allowed to have been as sincere, as honest, and as charitable, as his religion would suffer him to be; and, in the case of mr. Chillingworth, while he thought it his duty to consign his soul to the devil, was led by his humanity to take care of his body. Mr. Chillingworth at length died: and dr. Cheynell, though he refused, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpose he met mr. Chillingworth's friends at the grave, with his book in his hand; and, after a short preamble to the people, in which he assured them, how "happy it would be for the kingdom, if this book and all its fellows could be so buried, that they might never rise more, unless it were for a confutation, Get thee gone, (says he,) thou cursed book, which has seduced so many precious souls: get thee gone, thou corrupt rotten book, earth to earth, and dust to dust: get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption."

Ibid, p. 363.

Dr. Cheynell's death happened in September 1665, at an obscure village called Preston in Suffex, where he had purchased an estate, to which he retired upon his being turned out of the living of Petworth; and after what has been related, the reader will not perhaps think, what Anthony Wood says, incredible, that he died "in a condition, little better than distracted." He was married, and left behind him several sons.

AthenOxon.

V ta H.  
Chichele  
per Arthur  
Duck.

CHICHELY or CHICHELY (HENRY) archbishop of Canterbury, was born at Higham Ferrers in Northamptonshire. After being instructed in grammar learning at Winchester school, he afterwards became fellow of New college

in Oxford, (where he took the degree of doctor of laws) and chaplain to Robert Medford, bishop of Salisbury, who about the year 1402, made him archdeacon of Salisbury. This preferment he exchanged two years after, for the chancellorship of that diocese. King Henry IV. sent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichely the bishoprick of St. David's, which fell vacant during his absence from England, in 1407. In 1409 bishop Chichely was deputed by the synod of London, with two other, to the general council held at Pisa, for healing the schism of the church. In 1414, upon the death of Thomas Arundel, he was translated to the see of Canterbury. A subsidy being demanded this year of the parliament, the commons addressed the king to seize the revenues of the clergy, and apply them to the publick service. Our archbishop advised the clergy, in order to ward off this blow, to make a voluntary offer of a large subsidy, and to engage the king, to assert his title to the crown of France, that being embroiled in a foreign war, his attention might be diverted from domestick affairs, which expedient succeeded. In 1416 Chichely gave a singular proof of his justice and stedfastness. Lord Strange with his lady and servants coming to St. Dunstan's church to vespers, and meeting sir John Truffel there, who had long been at variance with lord Strange, the servants of the latter drew their swords in the church, wounded sir John, and his son, and some others, and killed one who had interposed. The archbishop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, pursuant to a summons, appeared before him at St. Paul's, and implored the church's pardon, he imposed on them this penance, that their servants who were the immediate offenders, should in their shirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunstan's; with which they complied, and when the archbishop purified St. Dunstan's church, lady Strange filled the vessels with water, and both she and her lord were commanded to offer a pyx and an altar-cloth. In 1421 he called a sixth synod at London, in which a tenth was granted for the service of the king, upon condition that the king's purveyors should not meddle with the goods of the clergy; that the clergy should not be committed to prison, but for manifest theft or murder; that for all other crimes, they should only find sureties for their appearance at their trial, but should not be imprisoned; and

Buck.

and that it should be felony to castrate a priest. About the year 1424 he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the Confessor, a college for eight fellows; four clerks, six choristers, and over all a master, to pray for the souls of the deceased. He also erected a spacious hospital, for the poor of that place. The ample revenues, where-

Ibid.

with he endowed both those foundations, were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time, he opposed, with great warmth, the encroachments of the see of Rome. In a synod, which sat in 1429, the bishop procured a tenth, and an half to be granted to the king. The liberal concessions of the synod were at this time recompensed, with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their servants,

Duck.

from arrests during the sitting of the synod. In 1437, the archbishop ordered building a large and stately edifice, of a square form, in the north part of the suburbs of Oxford, which he designed for a college. But when the work was almost finished, whether it was that he found fault with the structure, or did not like the situation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to study the arts and divinity. However he chose another place for building a college, very commodious for the students, in the middle of the town near St. Mary's church; and pulling down the houses which stood there, he laid out a square court. The walls of this new building were finished about the latter end of the year 1439, and the workmen had begun to lay the roof. The archbishop had purchased lands and manors for the perpetual maintenance thereof, and the king upon the archbishop's application, by his letters patent under the great seal, erected this building into a college, and granted it very large privileges. He also gave the founder leave to place in it a warden and fellows, and to make laws and statutes for the government of the society. The archbishop went to Oxford next year, and consecrated the chapel of his college, and made Richard Andrew, doctor of laws, and chancellor of Canterbury, warden of it. He also appointed twenty fellows, being all men selected of the whole university, to whom he gave power to elect into their society, twenty more: of which number he ordered, that twenty four should study divinity, and the liberal sciences, and the other sixteen, the civil and canon law. He also gave orders to all  
the

the members of his foundation, to pray for the souls of the king Henry V. of Thomas duke of Clarence, and of the nobility and common soldiers that had been killed in the French war. For which cause he ordered his college to be called, The college of all souls departed in the faith. He added also two chaplains, several choristers and servants. There had been begun some time before, chiefly by the bounty of the duke of Gloucester, a large and magnificent structure; the upper part of which was designed for a library, and the lower for the publick divinity schools. To this work the archbishop gave a great sum of money himself, and solicited benefactions from the bishops and peers, who attended the parliament at Westminster, to contribute towards it. He also gave two hundred marks to the publick chest of the university, which he ordered to be kept by three masters of arts, two regents, and one non-regent, who were to be chosen yearly, and were bound by an oath to the faithful discharge of that trust: out of which money, the university might borrow for the publick use five pounds, every particular college five marks, a master of arts forty shillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one should deposit a sufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Besides which benefactions, it appeared by his private accounts, that he had allowed yearly stipends to several poor students. He gave a considerable sum to beautify and adorn the cathedral of Canterbury, and build a steeple, and a library, which he furnished with many valuable books in all kinds of learning: which are all reckoned up in a publick instrument made by the prior and monks of Canterbury, and described among the publick acts of that church; in which they promise on their parts, that his body should be laid in the tomb that he had caused to be built on the north side of the chancel, and that no one beside should be ever buried in that place. He also contributed to the building of Croydon church, and Rochester bridge. He died the 12th of April 1443, having enjoyed the archiepiscopal see twenty nine years and upwards, and was buried in the cathedral church of Canterbury.

CHIFFLET (JOHN JAMES) a physician, was born at Besançon, a town of Franche Comte, in the year 1588. He was descended from a family, which had greatly distinguished itself by literary merit, as well as by the services it had done its country. He was educated at Besançon, and then travelled thro' several parts of Europe, where he became acquainted

ted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himself to the practice of physick; but being sent by the town of Befanfon, where he had been consul, on an embassy to Elizabeth Clara Eugenia, archduchess of the Low Countries, that princess was so pleased with him, that she prevailed with him to continue with her in quality of physician in ordinary. Afterwards he became physician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindness. Chifflet imagined, that these bounties and honours obliged him to take up arms against all, who were at variance with his master; and this induced him to write his book, intituled, *Vindiciæ Hispanicæ*, against the French. This maxim of Chifflet's however cannot be well grounded: at least if it is, it should make us very cautious, how we receive favours; since we may possibly be drawn in to commit hostilities against those, who have never injured us; nay, to lift our hands up, for ought we know, even against our friends. Chifflet wrote several pieces in Latin, which were both ingenious and learned. He died very old, and left a son John Chifflet, who afterwards made a figure in the republick of letters, and particularly for his knowledge of the Hebrew. His family was indeed remarkable for producing men of learning. He had another son called Julius Chifflet, well skilled in languages and the civil law, and who had the honour to be invited to Madrid by the king of Spain in the year 1648, where he was made chancellor of the order of the golden fleece. There was also Philip Chifflet canon of Befanfon, &c. Laurence and Peter Francis Chifflet jesuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (WILLIAM) a divine of the church of England, celebrated for his great parts, and skill in defending the cause of the protestants against the papists, was the son of William Chillingworth, citizen, afterwards mayor of Oxford, and born there in October 1602. He was baptized on the last of that month; Laud, archbishop of Canterbury, but then fellow of St. John's-college, being his godfather. After he had been educated in grammar learning at a private school in that city, he was admitted of Trinity college; of which he was chosen scholar on the 2d of June 1618, and fellow on the 10th of the same month 1628, after having taken his bachelor and master of arts degrees in the regular way. Mr. Wood tells us, that "He was then observed to be no drudge at his study, but being a  
" man

Wood's  
Athenæ  
Oxon. vol.ii.



“ man of great parts, would do much in a little time, when he settled to it. He would often walk in the college grove and contemplate : but when he met with any scholar there, he would enter into discourse, and dispute with him purposely to facilitate, and make the way of wrangling common with him ; which was a fashion used in those days, especially among the disputing theologists, or among those that set themselves apart purposely for divinity.” Mr. Chillingworth did not confine his studies to divinity : he applied himself with great success to mathematics ; and, what shews the extent of his genius, he was also accounted a good poet. Accordingly sir John Suckling has mentioned him, in his Session of the poets :

Wood's  
Athenæ  
Oxon. vol.ii.

- “ There was Selden, and he sat hard by the chair ;
- “ Wainman not far off, which was very fair.
- “ Sands with Townsend, for they kept no order,
- “ Digby and Shillingsworth a little further.

SUCKLING'S Works.

The conversation and study of the university scholars, in our author's time, turned chiefly upon the controversies between the church of England and the church of Rome ; occasioned by the uncommon liberty allowed the Romish priests by king James I. and king Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young scholars ; some of whom they deluded to the Romish religion, and afterwards conveyed to the English seminaries beyond sea. Among these there was the famous jesuit John Fisher, alias John Perse, for that was his true name, who was then very conversant at Oxford : and Mr. Chillingworth being accounted a very ingenious man, Fisher used all possible means of being acquainted with him. Their conversation soon turned upon the points controverted between the two churches ; but, more particularly, on the necessity of an infallible living judge in matters of faith. Mr. Chillingworth found himself unable to answer the arguments of the jesuit on this head ; and being convinced of the necessity of such a judge, he was easily brought to believe, that this infallible judge was to be found in the church of Rome ; that therefore the church of Rome must be the true church, and the only church, in which men could be saved. Upon this, he forsook the communion of the church of England ; and with incredible satisfaction of mind, embraced the Romish religion. Mr. Des Maizeaux, who has written An historical

Printed at  
London in  
1725. 8vo.

historical and critical account of the life and writings of William Chillingworth, and to whom we shall chiefly be obliged for the materials of this article, has given us a letter, which mr. Chillingworth wrote on this occasion to his friend mr. Sheldon, afterwards archbishop of Canterbury, in which he desires him seriously to consider the following queries: "First, whether it be not evident from scriptures, and fathers, and reason, from the goodness of God, and the necessity of mankind, that there must be some one church infallible in matters of faith? secondly, whether there be any other society of men in the world, besides the church of Rome, that either can upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matters of faith?" After which, he concludes his letter with these words: "When you have applied your utmost consideration upon these questions, I do assure myself, your resolution will be affirmative in the first, and negative in the second. And then the conclusion will be, that you will approve and follow the way, wherein I have had the happiness to enter before you; and I should think it infinitely increased, if it should please God to draw you after."

Des Maizeaux's hist. and crit. account of the life and writings of Chillingworth, p. 3-9.

In order to secure his conquest, mr. Fisher persuaded mr. Chillingworth to go over to the college of the jesuits at Doway; and he was desired to set down in writing the motives or reasons, which had engaged him to embrace the Romish religion. But his godfather dr. Laud, who was then bishop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and, mr. Chillingworth's answer expressing much moderation, candour, and impartiality, that prelate continued to correspond with him, and to press him with several arguments against the doctrine and practice of the Romanists. This set mr. Chillingworth upon a new enquiry, which had the desired effect. But the place where he was not being suitable to the state of a free and impartial enquirer, he resolved to come back to England, and left Doway in 1631, after a short stay there. Upon his return into England, he was received with great kindness and affection by bishop Laud, who approved his design of retiring to Oxford, of which university that prelate was then chancellor, in order to compleat the important work he was upon, a free enquiry into religion. At last, after a thorough examination, the protestant principles appearing to him the most agreeable to the holy scripture and reason, he declared for them; and having fully

Des Maizeaux, &c.  
p. 9.

Ibid. p. 13.

disco-

discovered the sophistry of the motives, which had induced him to go over to the church of Rome, he wrote a paper about the year 1634 to confute them, but did not think proper to publish it. This paper is now lost: for though we have a paper of his upon the same subject, which was first published in 1687, among the Additional discourses of *Des Maiseaux, &c. p. 16, 17.* mr. Chillingworth, yet it seems to have been written on some other occasion, probably at the desire of some of his friends. That mr. Chillingworth's return to the church of England was owing to bishop Laud, appears from that prelate's appeal to the letters, which passed between him and mr. Chillingworth; which appeal was made in his speech before the lords at his trial, in order to vindicate himself from the charge of popery. "Mr. Chillingworth's learning and abilities, says he, are sufficiently known to all your lordships. He was gone and settled at Doway. My letters brought him back, and he lived and died a defender of the church of England. And that this is so, your lordships cannot but know; for mr. Prynne took away my letters, and all the papers which concerned him, and they were examined at the committee."

*History of the troubles and trial of William Laud, &c. p. 227.*

As mr. Chillingworth, in forsaking the church of England, as well as in returning to it, was solely influenced by a love of truth, so, upon the same principles, even after his return to protestantism, he thought it incumbent upon him to re-examine the grounds of it. This appears by a letter he wrote to dr. Sheldon, containing some scruples he had about leaving the church of Rome, and returning to the church of England: and these scruples, which he declared ingenuously to his friends, seem to have occasioned a report, but it was a very false and groundless one, that he had turned papist a second time, and then protestant again. His return to the protestant religion making a great deal of noise, he became engaged in several disputes with those of the Romish religion; and particularly with mr. John Lewgar; mr. John Floyd a jesuit, who went under the name of Daniel, or Dan. a jesu, and mr. White. Mr. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as soon as he heard of his return to the church of England, sent him a very angry and abusive letter; to which mr. Chillingworth returned so mild and affectionate an answer, that mr. Lewgar could not help being touched with it, and desired to see his old friend again. They had a conference about religion before mr. Skinner and dr. Sheldon; and we have a paper of

*Des Maiseaux, &c. p. 17, 18.*

mr.

Des Maize-  
aux. &c. p.  
29—38.

mr. Chillingworth printed among the additional discourses above-mentioned, which seems to contain the abstract or summary of their dispute. The question in debate was, "whether the Roman church be the catholick church, and "all out of her communion hereticks or schismatics?" We have in the same manner the substance of a dispute he had with mr. Daniel, alias Floyd the jesuit; wherein he disproves "the infallibility of the church of Rome, by an "argument taken from the contradictions in their doctrine "of transubstantiation." He had another with a gentleman he does not name; in which he confutes the same infallibility by "proving, that the present church of Rome "either errs in her worshipping the blessed Virgin, or that "the ancient church did err in condemning the collyridians as hereticks," who worshipped her in much the same manner. Besides the pieces already mentioned, mr. Chillingworth wrote one to demonstrate, that "the doctrine "of infallibility is neither evident of itself, nor grounded "upon certain and infallible reasons, nor warranted by any "passage of scripture." And in two other papers he shews, that the church of Rome hath formerly erred; first "by "admitting of infants to the eucharist, and holding, that "without it they could not be saved," and secondly, "by "teaching the doctrine of the millenaries, viz. that before "the world's end Christ should reign upon the earth a "thousand years, and that the saints should live under him "in all holiness and happiness:" both which doctrines are condemned as false and heretical by the present church of Rome. He wrote also a short letter, in answer to some objections, put to him by one of his friends; wherein he shews, that "neither the fathers, nor the councils, are infallible witnesses of tradition; and that the infallibility of "the church of Rome must first of all be proved from "scripture." Lastly, he wrote an answer to some passages in the dialogues, published under the name of Rushworth. The occasion was this. The lord Digby, afterwards earl of Bristol, desired mr. Chillingworth to meet mr. White, who was the true author of the dialogues, at the lodgings of his cousin sir Kenelm Digby, a late convert to the church of Rome. The lord Digby was there himself. Their conference turned upon tradition; and as mr. White had treated the same matter in his dialogues, which were not yet published, mr. Chillingworth, probably at the request of lord Digby, selected out of them some passages, relating to that subject, and confuted them. The foregoing pieces were published

*Ibid.* p. 41

lished in the year 1687, at the end of the contracted edition of his Religion of protestants, &c. in quarto, under the title of Additional discourses of mr. Chillingworth never before printed; and have been continued in all the editions of his works since.

In the year 1635, mr. Chillingworth was engaged in a work, which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of protestants. A jesuit, who went by the name of Edward Knott, though his true name was Matthias Wil-<sup>See Art.</sup> son, had published in the year 1630 a little book, called, Knott. Charity mistaken, with the want whereof catholicks are unjustly charged: for affirming, as they do, with grief, that protestancy unrepented destroys salvation. This was answered by dr. Potter, provost of Queen's-college in Oxford; and his answer came out in 1633 with this title: Want of charity justly charged on all such Romanists, as dare without truth or modesty affirm, that protestancy destroyeth salvation. The jesuit replied in 1634 under this title: Mercy and truth, or charity maintained by catholicks: ... with the want whereof they are unjustly charged, for affirming that protestancy destroyeth salvation. Mr. Chillingworth undertook to answer this reply; and mr. Knott being informed of it, resolved to prejudice the publick both against the author and his book; in a libel; called, A direction to be observed by N. N. if he mean to proceed in answering the book intitled; Mercy and truth, &c. printed 1636; permissu superiorum: in which libel he makes no scruple to represent mr. Chillingworth as a Socinian. Mr. Chillingworth's answer to mr. Knott was very near finished in the beginning of the year 1637; when archbishop Laud, who knew our author's freedom in delivering his thoughts, and was under some apprehension he might indulge it too much in his book; recommended the revival of it to dr. Prideaux, professor of divinity at Oxford; afterwards bishop of Worcester; and desired it might be published with his approbations annexed to it. To dr. Prideaux were added, dr. Baylie, vice-chancellor, and dr. Fell; lady Margaret's professor in divinity, for the examination of mr. Chillingworth's book; and at the end of the year it was published with their approbation under this title: The religion of protestants a safe way to salvation: or, an answer to a book, intitled, Mercy and truth, or charity maintained by catholicks, which pretends to prove the contrary. It was presented by the

author to King Charles I. with a very elegant, modest, and pious dedication: from whence we learn this remarkable circumstance, that dr. Potter's vindication of the protestant religion against mr. Knott's books was written by special order from his majesty; and that, by giving such an order, that prince, besides his general good, had also some aim at the recovery of mr. Chillingworth from the danger he was then in by the change of his religion. This work was received with a general applause; and what perhaps never happened to any other controversial work of that bulk, two editions of it were published within less than five months. The first edition was published at Oxford in the year 1638 in folio. The second came out at London, with some small improvements the same year. A third was published in 1664; to which were added some pieces of mr. Chillingworth, viz. The apostolical institution of episcopacy, and nine sermons, the first preached before his majesty Charles I. the other upon special and eminent occasions. A fourth in 1674. A fifth in 1684, with the addition of mr. Chillingworth's letter to mr. Lewgar, mentioned above. In the year 1687, when the nation was in imminent danger of popery, mr. Chillingworth's book being looked upon as the most effectual preservation against it, dr. John Patrick, at the request of the London clergy, published an abridgement of it in quarto, with the additional pieces, which we have taken notice of already. It came out with this title: Mr. Chillingworth's book called, *The religion of protestants a safe way to salvation*, made more generally useful by omitting personal contests, but inserting whatsoever concerns the common cause of protestants, or defends the church of England: with an addition of some genuine pieces of mr. Chillingworth never before printed. This work we conceive to be very useful to those, who are only solicitous to view mr. Chillingworth as a reasoner: for dr. Patrick tells us, in an advertisement, that he has not epitomised it in the usual way, by contracting any where his sense, and giving it more briefly in words of his own, but only by paring off, and leaving out what is personal, &c. The jesuit's book is not reprinted in this edition, as it is in the others; but there is a large table of contents, which all the former editions wanted. Dr. Patrick informs us, that "the manuscript, out of which most of them were faithfully transcribed, was an original of mr. Chillingworth's own hand-writing, and in the custody of the reverend dr. Tenison, to whom the reader was beholden for their publication."

"lication." A sixth edition of mr. Chillingworth's book was printed in the year 1704, and, besides the pieces of the former editions, contains the additional discourses printed in 1687, and the table of contents in the contracted edition; which, by referring to chapters and sections instead of pages, was calculated to serve any edition of the book. The following editions contain the same to the tenth and last, which was printed in an handsome manner at London in the year 1742; with mr. Chillingworth's life prefixed by dr. Birch. The jesuit Knott, as well as Floyd and Lacy, jesuits, wrote <sup>See Art.</sup> against mr. Chillingworth; but their answers have been en- <sup>Knott,</sup> tirely neglected and forgotten, while his work remains a lasting monument of sound reason and pure religion, and will be read so long as either the one or the other have any foot-steps among us.

In the mean time mr. Chillingworth had refused preferment, which was offered him by sir Thomas Coventry keeper of the great seal, because his conscience would not allow him to subscribe the thirty nine articles. Considering, that, by subscribing the articles, he must not only declare willingly and ex animo, that every one of the articles is agreeable to the word of God, but also that the book of Common Prayer contained nothing contrary to the word of God; that it might lawfully be used; and that he himself would use it: and conceiving at the same time, that, both in the articles, and in the book of Common Prayer, there were some things repugnant to the scripture, or that were not lawful to be used, he fully resolved to lose for ever all hopes of preferment, rather than comply with the subscriptions required. One of his chief objections to the Common Prayer related to the Athanasian creed: the damnatory clauses of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer subjoined to it, Lord, have mercy upon us, &c. appeared to him to be made a part of the christian law, and consequently to bind christians to the observation of the Jewish sabbath. These <sup>Des Mal-</sup> scruples of our author, about subscribing the articles, fur- <sup>seaux, &c.</sup> nished his antagonist Knott with an objection against him, <sup>p. 78, 82.</sup> as an improper champion for the protestant cause. To which mr. Chillingworth answers, in the close of his preface to the Religion of protestants, that, "though he does not hold the doctrine of all protestants absolutely true, yet he holds it free from all impiety, and from all error destructive of salvation, or in itself damnable. And this he thinks, in reason, may sufficiently qualify him for a maintainer of  
O 2 " this

“ this assertion, that PROTESTANCY DESTROYS NOT  
 “ SALVATION.” Then he adds this remarkable declaration: “ For the church of England, I am persuaded,  
 “ that the constant doctrine of it is so pure and orthodox,  
 “ that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error  
 “ in it, which may necessitate or warrant any man, to disturb the peace, or renounce the communion of it. This,  
 “ in my opinion, says he, is all intended by subscription;  
 “ and thus much, if you conceive me not ready to subscribe,  
 “ your charity, I assure you, is much mistaken.” Mr. Chillingworth expresses here, not only his readiness to subscribe, but also what he conceives to be the sense and intent of such a subscription: which he now takes to be a subscription of peace or union, and not of belief or assent, as he formerly thought it was. And, as he did within a few months actually subscribe, we have reason to believe he did it in the same sense; especially if we consider, that this was also the sense of archbishop Laud, with which Mr. Chillingworth could not be unacquainted; and of his friend Dr. Sheldon, who laboured to convince him of it, and was, no doubt, the person that brought him at last into it. For there is, in Mr. Des Maizeaux’s account, a letter, which Mr. Chillingworth wrote to Dr. Sheldon upon this occasion; and it seems there passed several letters between our author and the Dr. upon this subject.

F. 86.

Des Maizeaux, p. 265.

When Mr. Chillingworth had got the better of his scruples, he was promoted to the chancellorship of Salisbury, with the prebend of Brixworth in Northamptonshire annexed; and, as appears from the subscription-book of the church of Salisbury, upon the 20th of July 1638, complied with the usual subscription. About the same time he was appointed master of Wigstan’s hospital in Leicester; “ both which, says Mr. Wood, and perhaps other “ preferments, he kept to his dying day.” In the year 1646, he was deputed by the chapter of Salisbury as their proctor in convocation. He was likewise deputed to the convocation, which met the same year with the new parliament, and was opened the 4th of November. In the year 1642, he was put into the roll with some others by his majesty to be created doctor of divinity; but, the civil war breaking out, he came not to take that degree, nor was he diplomated.

bid.

• 263, 271.

He was zealously attached to the royal party, and at the siege of Gloucester, begun August 10th 1643, was present in the king’s army; where he advised and directed the making



ing certain engines, for assaulting the town, after the manner of the Roman testudines cum pluteis. Soon after, having accompanied the lord Hopton, general of the king's forces in the west, to Arundel castle in Suffex, and choosing to repose himself in that garrison, on account of an indisposition occasioned by the severity of the season, he was there taken prisoner the 9th of December 1643, by the parliament forces under the command of sir William Waller, who obliged the castle to surrender. But his illness increasing, and not being able to go to London with the garrison, he obtained leave to be conveyed to Chichester; where he was lodged in the bishop's palace; and where after a short illness he died. We have a very particular account of mr. Chillingworth's sickness and death, written by his great adversary mr. Cheynell, who accidentally met him at Arundel castle, and frequently visited him at Chichester, till he died. It was indeed at the request of this gentleman, that our author was removed to Chichester: where mr. Cheynell attended him constantly, and behaved to him with as much compassion and charity, as his persecuting and uncharitable principles would suffer him. There is no reason however to doubt the truth of mr. Cheynell's account, as to the most material circumstances contained in it; and from it we may learn, that mr. Chillingworth was attended, during his sickness, and provided with all necessaries, by one lieutenant Gollidge and his wife Christobel, at the command of the governor of Chichester; that at first he refused the assistance of sir William Waller's physician, but afterwards was persuaded to admit his visits, though his distemper was too far gone to leave any hopes of his recovery; that his indisposition was increased by the abusive treatment he met with from most of the officers, who were taken prisoners with him in Arundel castle, and who looked upon him as a spy, set over them and their proceedings; and that, during his whole illness, he was often teased by mr. Cheynell himself, and by an officer of the garrison of Chichester, with impertinent questions and disputes. If this be a true account, as most probably it is, the earl of Clarendon was misinformed, in relation to mr. Chillingworth's death; for, after having observed that he was taken prisoner in Arundel castle, he adds: "As soon as his person was known, which would have drawn reverence from any noble enemy, the clergy, that attended that army, prosecuted him with all the inhumanity imaginable: so that by their barbarous usage he died within a few days, to the grief of all that knew him, and of many who knew

Rushworth's  
hist. coll.  
vol. ii. p. iii.  
ann. 1643.

Clarendon's  
hist. of re-  
bell. b. viii.

Des Mai-  
zeaux, &c.  
p. 203

"him not, but by his book, and the reputation he had with  
 "learned men." From whence it appears, that the noble  
 historian did not know, or had forgot, that mr. Chillingworth  
 was sent to Chichester, but believed that he died in Arundel  
 castle, and within a few days after the taking of it by fir  
 William Waller. Mr. Wood tells us also, that the royal  
 party in Chichester looked upon the impertinent discourses of  
 mr. Cheynell to our author, as a shortening of his days.  
 He is supposed to have died upon the 30th of January, though  
 the day is not precisely known, and was buried, according  
 to his own desire, in the cathedral church of Chichester. Mr.  
 Cheynell appeared at his funeral, and gave a new and un-  
 common instance of his zeal and orthodoxy, which we have  
 related already under his article.

Athen.  
 Oxon.

For a character of mr. Chillingworth mr. Wood has given  
 the following: "He was a most noted philosopher and ora-  
 tor, and without doubt a poet also;... and had such an  
 admirable faculty in reclaiming schismatics and confuting  
 papists, that none in his time went beyond him. He had  
 also very great skill in mathematicks.... He was a subtle and  
 quick disputant, and would several times put the king's  
 professor to a push. Hobbes of Malmesbury would often  
 say, that he was like a lusty fighting fellow, that did drive  
 his enemies before him, but would often give his own  
 party smart back-blows: and it was the current opinion  
 of the university, that he and Lucius lord Falkland," who  
 by the way was mr. Chillingworth's most intimate friend,  
 had such extraordinary clear reason, that, if the great Turk  
 or devil were to be converted, they were able to do it. He  
 was a man of little stature, but of great soul: which, if  
 times had been serene, and life spared, might have done  
 incomparable services to the church of England." But a  
 much greater than mr. Wood, even the great archbishop  
 Tillotson, has spoken of mr. Chillingworth in the highest  
 terms imaginable: "I know not how it comes to pass, says  
 that eminent prelate, but so it is, that every one that offers  
 to give a reasonable account of his faith, and to establish  
 religion upon rational principles, is presently branded for  
 a Socinian; of which we have a sad instance in that in-  
 comparable person mr. Chillingworth, the glory of this age  
 and nation: who, for no other cause that I know of, but  
 his worthy and successful attempts to make christian religion  
 reasonable, and to discover those firm and solid foundations,  
 upon which our faith is built, hath been requited with this  
 black and odious character. But, if this be Socinianism,

Athen.  
 Oxon.

"for

“ for a man to enquire into the grounds and reasons of christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way, but that all considerate and inquisitive men, that are above fancy and enthusiasm, must be either Socinians or atheists.” The Sermons, great mr. Locke has also spoken of mr. Chillingworth in a manner, that does him the highest honour. In a small tract, containing Some thoughts concerning reading and study for a gentleman, after having observed that the art of speaking well consists chiefly in two things, namely, perspicuity and right reasoning, and proposed dr. Tillotson as a pattern for the attainment of the art of speaking clearly, he adds: “ Besides perspicuity, there must be also right reasoning, without which perspicuity serves but to expose the speaker, And for attaining of this, I should propose the constant reading of Chillingworth, who by his example will teach both perspicuity and the way of right reasoning, better than any book that I know: and therefore will deserve to be read upon that account over and over again; not to say any thing of his argument.”

A collection of mr.

Bishop Hare has made the following observation, in regard to the reading of our author: “ Mr. Chillingworth, says he, is certainly a good reasoner, and may be read with much advantage: but, I fear, the reading of him by young divines hath had one great inconvenience. They see little shew of reading in him, and from thence are induced to think, there is no necessity of learning to make a good divine; nay, that if he had been more a scholar, he had been a worse reasoner; and therefore not to study the ancient writers of the church is one step to the being Chillingworths themselves. I fear, I say, the reading mr. Chillingworth in their first years has had this influence, to make them think that good parts and good sense would do without learning, and that learning is rather a prejudice than an improvement of them. But 'tis a great mistake to judge of a man's learning, by the shew that is made of it. Mr. Chillingworth had studied hard, and digested well what he read; and so must they who hope to write as well, and be as much esteemed.” The bishop has another paragraph, relating to mr. Chillingworth, but not quite so much in his favour; I suppose, because the laws of controversy would not permit it: whereof a main one is, to stick at asserting nothing, which may help to annoy the enemy. “ As to mr. Chillingworth, says the bishop, he is confessedly an excellent writer; but it may, I think, with

Locke's pieces by Des Maizeaux, p. 235.

Scripture vindicated from the objections of lord bishop of Bangor, Pref. p. 32.

“ great truth be said, that he was much abler at pulling  
 “ down than building up; towards which little can be ex-  
 “ pected of a man, who is by his own arguments pushed  
 “ so home, in the defence he would make of protestantism,  
 “ that he hath nothing left, but to cry out the **THE**  
 “ **BIBLE**. The Bible, I say, the Bible is the religion of  
 “ protestants; and so say all the hereticks and schisma-  
 “ ticks that ever were.” Now what is very remarkable in  
 the present case, is, that the bishop did not disdain to bor-  
 row this stricture upon mr. Chillingworth, weak and un-  
 reasonable as it was, from Cressly, a famous convert to  
 the church of Rome: who in a piece published at Paris in  
 1647, and intitled, *Exomologesis*, or a faithful narration of  
 the occasions and motives of his conversion, &c. says,  
 “ The general character given of mr. Chillingworth and  
 “ his book is, that he has had better luck in pulling down  
 “ buildings, than raising new ones; and that he has ma-  
 “ naged his sword much more dextrously than his buckler.”  
 Thus, we see, mr. Chillingworth has been charged by  
 protestant divines as well as popish, with pulling down old  
 buildings in a better manner, than he could raise new ones,  
 only because he pulled down and confuted the infallibility  
 of the church of Rome. To which we may apply the  
 answer he gave to mr. Lewgar, who objected the same thing  
 to him: “ You impute to me, says he, that the way I  
 “ take is destructive only, and that I build nothing. Which  
 “ first, is not a fault; for the christian religion is not now to  
 “ be built: but only I desire to have the rubbish and im-  
 “ pertinent lumber taken off, which you have laid upon  
 “ it, which hides the glorious simplicity of it from them,  
 “ who otherwise would embrace it.”

Ibid. p. 31.  
 p. 139. 10th  
 edit.  
 Conference  
 with mr.  
 Lewgar, &c.

This objection puts us in mind of another, that has  
 been made to mr. Chillingworth; which is, that seeming  
 inconstancy of temper and judgement, which from a pro-  
 testant made him to become a papist, from a papist a  
 protestant again, and even afterwards to entertain such scru-  
 ples about his second conversion, as to think it incumbent  
 upon him to re-examine, with strict attention, the principles  
 of protestantism. And to this also he has himself given an  
 answer, in the following curious passage: “ I know a man  
 “ says he, speaking of himself, that of a modern protestant  
 “ turned papist, and the day that he did so was convicted  
 “ in conscience, that his yesterday’s opinion was an error:  
 “ and yet thinks he was no schismatick for so doing, and  
 “ desires to be informed by you, mr. Knott, whether or

"no he was mistaken. The same man afterwards, upon  
 "better consideration, became a doubting papist, and of a  
 "doubting papist a confirmed protestant. And yet this man  
 "thinks himself no more to blame for all these changes,  
 "than a traveller, who using all diligence to find the right  
 "way to some remote city, where he had never been, as  
 "the party I speak of had never been in heaven, did yet  
 "mistake it, and after find his error and amend it. Nay  
 "he stands upon his justification so far, as to maintain,  
 "that his alterations, not only to you, but also from you,  
 "by God's mercy, were the most satisfactory actions to  
 "himself, that ever he did, and the greatest victories that  
 "ever he obtained over himself, and his affections to those  
 "things, which in this world are most precious: as where-  
 "in, for God's sake, and, as he was verily persuaded, out of  
 "love to the truth, he went upon a certain expectation of  
 "those inconveniencies, which to ingenuous natures are  
 "of all most terrible. So that though there were much  
 "weakness in some of these alterations, yet certainly there  
 "was no wickedness. Neither does he yield his weakness  
 "altogether without apology, seeing his deductions were  
 "rational, and out of some principles commonly received  
 "by protestants as well as papists, and which by his educa-  
 "tion had got possession of his understanding."

Religion of  
 protestants,  
 &c. ch. v.

It may not be amiss just to observe, that besides our au-  
 thor's works already mentioned, there are extant some other  
 pieces of his, in the cause of religion and loyalty, never yet  
 printed. They are in the library of Lambeth, among the  
 manuscripts of mr. Henry Wharton, purchased by archbishop  
 Tenison.

CHRISTINA, queen of Sweden, and daughter of  
 Gustavus Adolphus the great, was born upon the 8th of  
 December in the year 1626; and has at least been as famous  
 as her father was before her. She succeeded him in the go-  
 vernment of the kingdom in the year 1633, and governed  
 it with great wisdom and prudence till the year 1654; when  
 she resigned it in favour of her cousin Charles Gustavus.  
 Some time before her resignation, Antony Macedo, a jesuit,  
 was chosen by John IV. king of Portugal, to accompany  
 the ambassador he sent into Sweden to queen Christina; and  
 the jesuit pleased this princess so highly, that she secretly  
 opened to him the design she had of changing her religion.  
 She sent him to Rome, with letters to the general of the  
 jesuits; in which she desired, that two of their society might  
 be

be dispatched to her, Italians by nation, and learned men, who should take another habit, that she might confer with them at more ease upon matters of religion. Her request was granted; and two jesuits were immediately sent to her, viz. Francis Malines, divinity professor at Turin, and Paul Casatus, professor of mathematicks at Rome, who easily effected what Antony Macedo, the first confidant of her design, had begun. She then retired to Rome; yet upon the death of Charles Gustavus, which happened in the year 1660, she returned to Sweden, with an intent to resume the government. But this could not be admitted, because by the laws and constitution of the land, Roman catholics are excluded from the crown; and therefore she confirmed her abdication the same year, reserving only the free exercise of the Roman catholick religion for herself, domesticks, and attendants, in case she should afterwards return to Sweden. She did not return, but died at Rome upon the 19th of April in the year 1689, aged fifty four.

She was a woman of uncommon parts, and as uncommon learning; for she understood several languages, and was a perfect mistress in the belles lettres. It is said, that she made the Greek tongue only her diversion at leisure-hours; and that the reading of this language and others did not keep her from her serious studies: so she called, among others, Tacitus's history, some pages of which she read constantly every day. There is a letter of her's extant to mr. Bayle, which gives us no small idea of her literary character. Bayle had offended her, in his *Nouvelles de la republique des lettres* for June 1686, by some expressions which gave occasion to say, that she was not altogether a good catholick; and the making up this important matter drew on a correspondence between them by letters, in one of which from Christina there is the following passage. "But you shall not get off so cheap as you imagine. I will enjoin you a penance; which is, that you will henceforth take the trouble of sending me all curious books, that shall be published in Latin, French, Spanish, or Italian, on whatever subject or science, provided they are worthy of being looked into. I do not even except romances or satires; and above all, if there are any books of chymistry, I desire you will send them to me as soon as possible. Do not forget likewise to send me your journal." As delicate however as her majesty was upon the subject of religion, and as sincere a convert as she was to the church of Rome, she is said not to have been over rigid in her life

Baillet Vie  
de des Car-  
tes, tom. ii.  
p. 305.

Des Maize-  
aux, Vie de  
Baile.

life and manners; and it is certain, that books have been written of her intrigues.

CHRISTOPHERSON (JOHN) a learned English bishop, was a Lancashire man by birth, and educated in St. John's-college Cambridge. He was one of the first fellows of Trinity-college after its foundation by king Henry VIII. in the year 1546. Shortly after he became master of it; and in the year 1554, was made dean of Norwich. In the reign of Edward VI. he lived abroad in a state of banishment, in which, as he tells us in the preface to his translation of Philo Judæus, he was all the while supported by his college; but upon queen Mary's succeeding to the crown, returned, and was made bishop of Chichester. He is said to have died a little before this queen, and to have been buried in Christ church London upon the 28th of December in the year 1558; though Tanner makes it a question, whether he was not buried in Trinity-college chapel in Cambridge, because in his will, which was proved the 9th of February in the year 1562, he leaves his body to be buried on the south side of the altar of the said chapel. Tanner, Godwin, &c.

He translated Philo Judæus into Latin, and also the ecclesiastical histories of Eusebius, Socrates, Sozomen, Evagrius, and Theodoret; but his translations are very defective. Valesius says, that in comparison with Rufinus and Musculus, who had translated the ecclesiastical historians before him, he may be reckoned a diligent and learned man; but yet that he is far from deserving the character of a good translator: that his stile is impure and full of barbarisms; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the translator; that he has enlarged and retrenched at pleasure; that he has transposed the sense oftentimes, and has not always preserved the distinction even of chapters. The learned Huetius has passed the same censure on him in his book *De interpretatione*. Hence it is, that all those, who have followed Christopherson as their guide in ecclesiastical antiquity, and depended implicitly upon his versions, have often been led to commit great faults; and this has happened not seldom to Baronius among others. Henric. Vales. Praefat. ad Euseb.

CHRYSIPPUS, a celebrated stoick philosopher, was born at Soli, a city of Cilicia; and was not Zeno's disciple, as some have said, but the disciple of Cleanthes, Zeno's successor. He had a very acute genius, and wrote a great many books; above seven hundred and five, as we are told, several Strabo, lib. xiv.

Lib. viii. c.  
7.  
In vit.  
Auctione,  
& Icaro-  
menippus.

Diog. Laert.  
in vit.

Ibid.

Stob. Ser.  
55.

Academ.  
quæst. l. iv.  
c. 27.

several of which belonged to logick; for he applied himself with great care to cultivate and improve that part of philosophy. Valerius Maximus relates, that he began his thirtieth book of logick, when he was fourscore years old: and Lucian, who sought out absurdities for the sake of laughing at them, could not forbear ridiculing the logical subtleties of this philosopher. The great number of books he composed will not appear so surprising, if it be considered, that his manner was, to write several times upon the same subject; to set down whatever came into his head; to take little pains in correcting his works; to crowd them with an infinite number of quotations: add to all these circumstances, that he was very laborious, and lived to a great age. He was a very little man; but the opinion he had of himself was not little. He used to say often to Cleanthes, "shew me but the doctrines; that is sufficient for me, and all I want; I shall find the proofs of them myself." A person asked him one day, whom he should chuse for a tutor to his son? "Me, answered Chrysippus; for, if I knew any body more learned than myself, I would go and study under him." There is another apophthegm of his preserved, which does him much more honour, than either of these; and therefore we hope it is not spurious. Being told, that some persons spoke ill of him, "it is no matter, said he, I will live so, that they shall not be believed."

The stoicks complained, as Cicero relates, that Chrysippus had collected so many arguments, in favour of the sceptical hypothesis, that he could not afterwards answer them himself; and had thus furnished Carneades their antagonist with weapons against them. This has been imputed to his vanity, which transported him to such a degree, that he made no scruple of sacrificing the maxims and doctrines of his sect, for the sake of displaying the subtlety of his own private conceits. The glory which he expected, if he could but make men say, that he had improved upon Arcefilaus himself, and had expressed the objections of the academicks in a much stronger manner than he, was his only aim. Thus we may see writers in all ages, who care not a jot what becomes of reason, truth, religion, &c. if they can but gain the reputation of being men, who found out new and untrodden roads, and new methods of attacking and defending. In the mean time, the stoicks might more justly have complained of him, for maintaining several doctrines, which might render their sect odious: for he did not scruple to assert, that it was lawful for a father to



to lie with his daughter, a son with his mother; a brother with his sister; and that men ought to eat the bodies of the dead. Most of the contradictions and absurd paradoxes, which Plutarch imputes to the stoicks, and for which he is very severe upon them, are taken from the works of Chrysippus. Plutarch charges him with making God the author of sin; and no wonder; for his very definition of God, as it is preserved by Cicero, shews, that he did not distinguish the deity from the universe: so that, if he reasoned consistently, he could not but make God the author both of moral and natural evil. He thought the Gods mortal, and even asserted, that they would really perish in the conflagration of the world: and, though he excepted Jupiter, yet he thought him liable to change. He wrote a book concerning the amours of Jupiter and Juno, which abounded with so many obscene passages, that it was loudly exclaimed against. Diogenes Laertius tells us, that "in his book concerning the ancient physiologers, he feigns very shameful stories, relating to Jupiter and Juno; and spends six hundred lines in speaking, what none but the most immodest men would speak. He relates a story, as they say, which, though he praises it as being natural, is yet so impudent, that it becomes common prostitutes rather than deities: and indeed it has been omitted by those, who wrote upon pictures. Why should I relate, says Origen, the absurd stories of the Greeks concerning the Gods, which are shameful both in themselves, and when they are allegorized? since Chrysippus of Soli, who is reckoned to have raised the reputation of the stoick philosophers very high, by the many books he wrote, explained a picture at Samos, in which Juno was represented with Jupiter in a very unbecoming posture."

Plutarch de  
repugnantiis stoico-  
rom.  
De nat. deor.  
l. i. c. 15.

Contra  
Celsum,  
lib. iv.

It is therefore easy to guess, that the stoicks had not much reason to be pleased with his writings: for, as he was a considerable man among them,...so considerable, as to establish it into a proverb, that, "if it had not been for Chrysippus, the porch had never been,"...it gave people a pretence to charge the whole body with the errors of so illustrious a member of it. Accordingly we find, that the celebrated authors among the stoicks, such as Seneca, Epictetus, Arrian, though they speak very highly of Chrysippus, yet do it in such a manner, as to let us see, that they did not at the bottom cordially esteem and reverence him. There does not appear to have been any objection brought against his morals. It is said, that the only servant he kept was an old

De structura  
verborum,  
cap. xv.

De com.  
notit. ad-  
vers. stoic.

old woman; so that we will presume he was chaste. He was also sober and temperate. We have observed already, that he applied himself much to dialecticks; but the progress he made in it did not contribute in the least to improve his stile. Dionysius of Halicarnassus quotes him as an instance to prove, that those authors, who are perfectly well skilled in logick, do not well observe the rules of grammar, concerning the situation of words. "Let it be sufficient, says that critick, to instance in Chrysippus the stoick. No one has treated of dialecticks better and with more accuracy than he; nor is there any man, who has put his words into a worse situation." This inaccuracy of stile however is not so surprising, as to find this philosopher himself destroying the foundations of that very science, which he had cultivated with so much care. "Believe our friends the stoicks, says Plutarch, when they assert, that it was not by chance, but by a divine providence, that nature designing to turn every thing upside down, that relates to human life, brought forth Chrysippus; no body being more proper for that design than he. But, as Cato said of Julius Cæsar, that none before him ever conspired against the state, when sober and in his senses; so this man endeavours with the utmost strength and accuracy to overthrow certainty.... For does not a man overthrow all kind of demonstration and all certainty, when he maintains, that such propositions as consist of inconsistent terms, are not false; or, that a syllogism, the premises of which are true, and the inference well drawn, may yet have its consequence false?... Since therefore Chrysippus's dialecticks overturn and destroy their own parts and principles, what other principle can they allow, but such as may be suspected of error? For who can believe the superstructure to be firm and lasting, when the very foundations are so loose and unsettled? And what certainty can there be, when there is such a confusion and so many doubts?"

Upon the whole, Chrysippus was an universal scholar; being perfectly acquainted with mythology, with the ancient and modern poets, with history, &c. He wrote upon almost every subject, and even condescended to give rules for the education of children. Quintilian has preserved some of his maxims upon this point. He ordered the nurses to sing a certain kind of songs, and advised them to chuse the most modest. He wished, that, if it were possible, children might be nursed by none but learned women. He would

would have children be three years under the care of their nurses; and that the nurses should begin to instruct them without waiting till they were older: for he was not of the opinion of those, who thought the age of seven years soon enough to begin. Some authors relate, that Chrysippus used to take hellebore, in order to increase the strength of his genius. The manner of his death is differently related. Some affirm, that being in the odæum, a kind of publick theatre at Athens, his disciples called him away to sacrifice; and that, thereupon taking a draught of wine, he was immediately seized by a vertigo, of which at the end of five days he died. Others report, that he died of excessive laughter: that, seeing an ass eat figs, he bid his woman offer it some wine, and thereat fell into such extremity of laughter, that it killed him. The former of these accounts may be true; the latter is ridiculous.

He died in the hundred and forty third olympiad; and had a monument erected to him among those of the illustrious Athenians. His statue was to be seen in the Ceramicus; which was a place near Athens, where they, who had been killed in the war, were buried at the expence of the publick. He accepted the freedom of the city of Athens, which neither Zeno nor Cleanthes had done; and is censured for it, but without much reason, by Plutarch.

Instit. ora-  
tor. lib. ix.

Diog. sacr.

De repug-  
nant. stoic.

CHRYSOLOGAS, (EMANUEL) one of those learned men in the fourteenth century, who brought the Greek language and literature into the west, was born at Constantinople, as is supposed, about the year 1355. He was a man of considerable rank, and descended from so ancient a family, that his ancestors are said to have removed with Constantine from Rome to Byzantium. He was sent ambassador into Europe by the emperor John Palæologus to solicit assistance against the Turks, and was here in England in the reign of our king Richard II. In an epistle, which he wrote at Rome to the emperor, containing a comparison of ancient and modern Rome, he says, that he was two years before at London with his retinue. When he had finished this embassy in somewhat more than three years, he returned to Constantinople; but afterwards, whether through fear of the Turks, or for the sake of propagating the Greek learning, left it again, and came back into Italy. This he is supposed to have done about the year 1391. He taught Greek at Florence three years, and had the celebrated Leonard Aretin for his scholar. From Florence

Hody de  
Græcis illu-  
stribus, &c.  
P. 12. dec.

Florence he went to Milan, at the command of his emperor, who was come into Italy, and resided in that city; and while he was here, Galeatius, the duke of Milan, prevailed with him to accept the Greek professorship in the university of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed. Between the years 1406 and 1409, he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his scholar, but was then secretary to pope Gregory XII. In the year 1413, he was sent into Germany by pope Martin V. ambassador to the emperor Sigismund, along with cardinal Zarabella, in order to fix upon a place for holding a general council; and Chrysolaras and the cardinal fixed upon Constance. Afterwards he returned to his own emperor at Constantinople, by whom he was sent ambassador with others to the council of Constance; but a few days after the opening of the council, he died. His death happened upon the 15th of April in the year 1415. He was buried at Constance; and a handsome monument was erected over him, with this inscription upon it by his scholar Poggius.

Hic est Emanuel situs,  
 Sermonis decus Attici:  
 Qui dum quærere opem patriæ  
 Afflictæ studeret, huc iit.  
 Res belle cecidit tuis  
 Votis, Italia; hic tibi  
 Linguae restituit decus  
 Atticæ ante reconditæ.  
 Res belle cecidit tuis  
 Votis, Emanuel; solo  
 Consecutus in Italo  
 Æternum decus es, tibi  
 Quale Græcia non dedit,  
 Bello perdita Græcia.

CHRYSOSTOM (JOHN) so called from his eloquence; was born at Antioch of a noble family about the year 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthusa. He was designed at first for the bar; and was sent to learn rhetorick under Libanius, who was a very eminent man in his profession. But he soon quitted all thoughts of this; and

and betook himself to the study of the Christian religion. He put himself first under the management of Meletius of Antioch, in whose house he lodged for three years, and from whom he learnt the rudiments of christianity; and then applied to Carterius and Diodorus, who taught him the literal way of expounding the scriptures. He was afterwards baptized by Meletius, and ordained by that bishop to be a reader in the church of Antioch. While he was yet young, he formed a resolution of entering upon a monastick life, which, in spite of all remonstrances from his mother he pursued. For, about the year 374, he betook himself to the neighbouring mountains, where he lived four years with an ancient hermit; then he retired to a more secret part of the desert, and shut himself up in a cave, in which miserable situation he spent two whole years more: till at length, worn out almost by continual watchings, fastings, and other severities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in the year 381, and now began to compose and publish many of his pieces, such as those *De sacerdotio*, *de providentia ad stagyrum monachum*, and some others, *adversus Judæos*, *Gentiles*, &c. Five years after he was ordained a priest by Flavian, which office he adorned so very highly, and acquitted himself in with so much reputation and credit, that upon the death of Nectarius bishop of Constantinople, which happened in the year 397, he was unanimously pitched upon to fill that see. The emperor Arcadius however was obliged to employ all his authority, and even to use some stratagem, before he could seduce Chrysostom from the place of his nativity Antioch, where he was held in so much admiration and esteem. He sent in the mean time a mandate to Theophilus bishop of Alexandria, to come and consecrate Chrysostom bishop of Constantinople; which was done in the year 398, notwithstanding the secret and envious attempts of Theophilus to prevent it. But Chrysostom was no sooner at the head of the church of Constantinople, than that fiery zeal and ardor, for which he was afterwards famous, began to be very troublesome. There is no doubt, that he acted upon principle, and therefore he has a right to be deemed an honest man: but he was stiff and inflexible in his manners; obstinate in not conforming to the ways of the world, even in customs which were universally thought innocent; and resolutely bent upon making, if possible, a general reformation of manners. With this disposition he fell first

upon the clergy, as the properest order to begin with; and next attacked the laity, but especially the courtiers, whom he soon made his enemies. Nor was his zeal confined altogether within the precincts of Constantinople; it extended to foreign parts, as appears from his causing to be demolished the temples of some false gods, yet standing in Phœnicia.

In the year 400, he went into Asia, at the request of the clergy of Ephesus; and settled some disorders, which had been occasioned in that church, by the turbulent and unquiet spirit of its managers. But while he was here, a cabal, it seems, was plotting against him at home. For Severian bishop of Gabala, to whom Chrystom had committed the care of his church in his absence, had taken great pains to insinuate himself into the favour of the nobility and people, at Chrystom's expence and to his disadvantage. He had even formed a confederacy against him with his old adversary, Theophilus of Alexandria; to which confederacy the empress Eudoxia had made herself a party, for the sake of revenging some liberties, which Chrystom had taken in reproving her. By her intrigues and management chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring Chrystom to a trial, and have him deposed from his bishoprick. Theophilus, who wanted nothing but an opportunity to ruin Chrystom, came immediately to Constantinople, and brought several Egyptian bishops with him. Those of Asia also, whom Chrystom had deposed for the tumults they raised at Ephesus, appeared upon this occasion at Constantinople against him. Theophilus now arrived; but, instead of taking up his quarters with his brother Chrystom as was usual, he had apartments allotted him in the empress's palace. Here he called a council, and appointed judges; but Chrystom excepted against the judges, and refused to appear before the council: declaring that he was not accountable to strangers for any supposed misdemeanor, but only to the bishops of his own and the neighbouring provinces. Theophilus nevertheless held a synod of bishops, where he summoned Chrystom to appear, to answer to twenty nine articles of accusation, which had there been preferred against him. But Chrystom sent three bishops and two priests to acquaint Theophilus and his synod, that though he was very ready to submit himself to the judgment of those, who should be regularly assembled, and have a legal right to judge him, yet he absolutely refused to be judged by him  
and

and his synod. This refusal he persisted in four several times; upon which they deposed him.

This happened about the beginning of the year 403. The news of Chrysostom's deposition was no sooner spread about Constantinople, than all the city was in an uproar. The emperor had ordered him to be banished: the people were determined to keep him from it by force. In three days however, to prevent any further disturbance, he surrendered himself to those, who had orders to seize him, and was conducted by them to a small town in Bythinia, which was appointed for the residence of his banishment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled: they even threatened him: and Eudoxia was so frightened with the tumult, that she herself solicited for it. He was immediately recalled, and now all his troubles seemed to be at an end: but, alas! new troubles were coming on, new storms were rising against him. The empress, about the latter end of this year, had erected a statue near the church; and the people, to do honour to her, had celebrated the publick games before it. This Chrysostom thought indecent; and the fire of his zeal, far from being extinguished by his late misfortunes, urged him to preach against those who were concerned in it. His discourse provoked the empress, who still retained her old enmity to him; and made her resolve once more to have him deposed from his bishoprick. Some say, that the saint irritated her highness not a little, as soon as he was apprised of her machinations against him, by beginning one of his sermons with these remarkable words: "Behold the furious Herodias, insisting to have the head of John Baptist in a charger." Be this as it will, a synod of bishops was immediately assembled, who made very short work of deposing Chrysostom; since, as they alledged, he stood already deposed by virtue of the former sentence given against him; which, they said, had never been reversed, nor himself re-established in his see, in that legal and orderly manner which the canons required. In consequence of that judgment therefore, the emperor forbade him to enter the church any more, and ordered him to be banished. His followers and adherents were now insulted and persecuted by the soldiery, and stigmatised particularly by the nickname of Johannites. He had, it is true, a strong party among the people, who loved and admired him to the last degree, and would now have even armed themselves in his defence: but he chose rather to spend the remainder of his

days in banishment, than be the unhappy cause of a civil war to his country; and therefore surrendered himself a second time to those, who were to have the care of him.

He set out on the 20th of June in the year 404, under a guard of soldiers to Nicca; where he did not make any long stay, but pursued his journey to Cucusus, the destined place of his banishment, at which he arrived in the month of September. It is remarkable, that on the very day that Chrysostom left Constantinople, the great church was set on fire, and burnt, together with the palace, which almost adjoined to it, entirely to the ground. The same year there fell hail-stones of an extraordinary size, that did considerable damage to the town: which calamity was also followed by the death of the empress Eudoxia. All these accidents were considered by the partizans of Chrysostom, as so many judgments from heaven upon the place; to avenge, as they never fail to fancy in such cases, the injurious treatment it had shewn to the saint. Very absurdly sure, if not very impiously: as if the reason of such events were not easily to be explained by natural causes; or, as if the high Majesty of heaven was concerned, upon every slight and frivolous occasion, to interpose itself in our petty squabbles here below.

Cucusus was a city of Armenia, whose situation was remarkably barren, unpleasant, wild, and inhospitable: so that Chrysostom was obliged to change his place of residence frequently, on account of the incursions, which were made by the barbarous nations around it. He did not however neglect his episcopal functions; but sent forth priests and monks to preach the gospel to the Goths and Persians, and to take care of the churches of Armenia and Phœnicia. But his enemies, not yet satiated with revenge, did not suffer him to remain long even in this situation, wretched as it was: but prevailed with the emperor to have him sent to Pityus, a most desert region of Pontus, which is upon the borders of the Euxine sea. But the fatigue of travelling, and the hard usage he met with from the soldiers, who were conducting him thither, had such an effect on him, that he was seized with a violent fever, and died in a few hours. His death happened in the year 417, and was revealed to him, as some writers would persuade us, a little before in a dream. Afterwards the western and eastern churches were divided about him: the former holding him in great veneration, while the latter considered him as a bishop excommunicated. But the death of Arcadius happening about five months after, the eastern churches grew softened by degrees, and more  
and



and more inclined to do justice to his memory : and it is certain, that about thirty years after, his bones were removed to Constantinople, and deposited in the temple of the holy apostles, with all the pomp and solemnity imaginable. The works of this father are very voluminous, and have been collected in several editions: the best of which is that published at Paris, under the care and inspection of Bernard Montfaucon, a Benedictine monk, in the year 1718.

CHUBB (THOMAS) was born at East-Harnham, a small village near Salisbury, on Michaelmas day in the year 1679. His father, a maltster, dying when he was very young, and the widow having three more children to maintain by her labour, he received no other education, than being instructed to read, and write an ordinary hand. At fifteen years of age, he was put apprentice to a glover in Salisbury; and when his apprenticeship was expired, continued for a time to serve his master in the capacity of a journeyman. But glove-making being prejudicial to his eyes, which it seems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and sharer with him in his own business: and thus in his younger days, obtained an honest livelihood by his labour. In the mean time being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leisure to acquire such knowledge, as could be acquired from English books; for Latin, Greek, or any of the learned languages he always remained a stranger to. Hence he became tolerably versed in mathematics, geography, and many other branches of science.

But divinity above all was his favourite study; and it is said, that a little society was formed at Salisbury, under the management and direction of Mr. Chubb, for the sake of debating upon religious subjects. Here the scriptures are reported to have been read under the guidance of some commentator; and every man delivered his sentiments upon all points freely, and without reserve. About this time the controversy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological assembly, Mr. Chubb, at the request of the members, drew up and arranged his sentiments about it, in a kind of dissertation: which, after it had undergone some correction, appeared to the world under the title of *The Supremacy of the Father asserted*, &c. A production of a literary nature from one of a mean and illiberal education will always create wonder; and more especially, when it is accompanied

accompanied with any degree of success. This piece of mr. Chubb shewed great talents in reasoning, as well as great perspicuity and correctness in writing; so that he began to be considered, and indeed very deservedly, as one much above the ordinary size of men. Hence mr. Pope, in a letter to his friend Gay, was led to ask him, if he had "seen or conversed with mr. Chubb, who is a wonderful phænomenon of Wiltshire?" and says, in relation to a quarto volume of tracts, which were printed afterwards, that he had "read through his whole volume with admiration of the writer, though not always with approbation of his doctrine."

He had no sooner commenced author, than his name was spread far and wide; and his success in this new capacity procured him something more solid than fame. It introduced him to the personal knowledge of several gentlemen of eminence and letters; by whose generosity and kindness he was, as it is presumed, originally enabled to live, in some sort, independent of labour. The late sir Joseph Jekyl, master of the rolls, took him into his family, and used, at his hours of retirement, to refresh himself from the fatigues of business with his conversation. Mr. Chubb was indeed pretty generally caressed; for no body suspected as yet, to what prodigious lengths he would suffer his reasoning faculty to carry him. He did not continue many years with sir Joseph Jekyl, though it is said he was tempted to it by the offer of a genteel allowance: but fond of contemplation, retired to his friends at Salisbury, where he spent his days in reading and writing. We are told however, that, though he lived quite free from labour, yet he always took a pleasure in assisting at the trade, which, by the death of his partner, had devolved on a nephew, and was to the last period of his life a coadjutor in it. He died, as he had lived, a single man, at Salisbury in the sixty eighth year of his age.

He left behind him two volumes of posthumous works, which he calls a Farewell to his readers, from which we may fairly form this judgment of his opinions: "that he had little or no belief of revelation; that indeed he plainly rejects the Jewish revelation, and consequently the christian, which is founded upon it; that he disclaims a future judgment, and is very uncertain as to any future state of existence; that a particular providence is not deducible from the phænomena of the world, and therefore that prayer cannot be proved a duty;" &c. &c. As licentious however as he may seem to have been in his way of thinking,

thinking he never was censured as licentious in his actions; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life and conversation. There was published indeed a pamphlet, soon after his death, under the title of *Memoirs of Mr. Thomas Chubb*, which endeavours to fix upon him a very black and unnatural crime, but the author has behaved himself so outrageously, and written with such intemperance and fury, that we think it unfair to give credit to so scandalous an insinuation, upon the strength of his single testimony; especially when Mr. Chubb's whole life and conversation plainly contradict it. But let us produce a specimen of his zeal. After this memorialist has denied Mr. Chubb the common forms of burial, which yet it seems necessary all should be allowed, if it be only to preserve decorum in society, he would humbly propose, he says, a new scheme to the publick: namely, "that whenever any enormous overgrown heretick, such as Chubb, should make his exit, instead of paying him funeral obsequies, notice should immediately be given to the high-sheriff, who should be obliged to attend with the posse comitatus, on so extraordinary an occasion, and authorized to demand the body of the criminal, and conduct it to a sham execution, with all the marks of infamy and detestation: viz. he should be drawn on a sledge, like a traitor, with a halter about his neck; by which he should be hanged the usual time. From thence, when cut down, he should be carried back to the market place, where a scaffold should be erected for that purpose, on which the executioner having made the necessary apparatus, should, in the sight of all the people, first cut out his heart, that had contrived such horrid blasphemies; next pluck out the tongue by the roots, that had uttered them; and then lop off the right hand, that had published them. The body thus mutilated should be taken down from thence, and fastened to a stake hard by, with all his heretical writings called in, and gathered round him into one pile; which, together with some other combustibles, should be kindled into a blaze, into which the heart, tongue, and hand should be cast, there to continue, till the whole was consumed and reduced to ashes, which should be thrown into the air with all contumely and contempt, as unworthy of any rest or repository." I have been p. 17.

at the pains to transcribe the proposal of this memoir-writer, because it is curious, and serves to shew, how easily the most malignant passions may be gratified under the mask of piety; and to convince us, that we may possibly never be less religious, than

when we fancy ourselves most so. May not a man, who disapproves and rejects mr. Chubb's principles as firmly as this writer, venture to tell him, that he knows not what spirit he is of, and that his zeal has eaten up his charity? does he think, that this method of putting a stop to heresy, (for he calls Chubb nothing more than an heretick) nay, I may say, to infidelity, can ever be lawful, or even expedient? nevertheless he has advised us to read Chubb's piece upon the Supremacy, and four of his dissertations: which would certainly astonish the reader, if I was not to tell him, that "it was only for the sake of a most excellent answer, written by mr. Julius Bate of Deptford."

CHUDLEIGH (Lady MARY) a very philosophick and poetick lady, was born in the year 1656, and was the daughter of Richard Lee of Winfloder in the county of Devon, esq; She was married to sir George Chudleigh, bart. by whom she had several children; among the rest Eliza Maria, who dying in the bloom of life, caused her mother to pour out her grief in a poem intitled, A dialogue between Lucinda and Marissa. She wrote another poem called, The ladies defence, occasioned by an angry sermon preached against the fair sex. These, with many others, were collected into a volume, and printed a third time in the year 1722. She published also a volume of essays upon various subjects in verse and prose in 1710, which have been much admired for a delicacy of stile. These were dedicated to her royal highness the princess Sophia, electress and duchess dowager of Brunswick; on which occasion that princess then, in her eightieth year, honoured her with a very polite epistle in French, which shall here be translated into English.

" Lady Chudleigh,                      Hanover, June 25, 1710:

" You have done me a very great pleasure in letting me know by your agreeable book, that there is such a one as you in England, who has so improved herself, that she can communicate her sentiments in a fine manner to the world. As for me I do not pretend to deserve the commendations you give me, but by the esteem which I have of your merit and good sense; which will always induce me perfectly to regard you, and to be upon all occasions,

To Lady Chudleigh,  
in London,

" Your affectionate friend

" to serve you,

" SOPHIA, Electress."

This

This lady is said to have written several other things, as tragedies, operas, masques, &c. which, though not printed, are preserved in her family. She died in 1710, in the 55th year of her age. She was a lady of great virtue as well as understanding, and made the latter subservient to the former. She had an education, in which literature seemed but little regarded, being taught no other than her native language; but her fondness for books, great application, and uncommon abilities, enabled her to make a considerable figure among the literati of her time. But though she was perfectly in love with the charms of poetry, yet she dedicated some part of her time to the severer studies of philosophy. This appears from her excellent essays upon knowledge; pride, humility, life, death, fear, grief, riches, self-love, justice, anger, calumny, friendship, love, avarice, solitude, in which (to say nothing of her manner of writing, which is pure and elegant) she discovers an uncommon degree of piety and knowledge, and a noble contempt of those vanities, which the generality of her sex so much regard, and so eagerly pursue.

CHURCHILL (Sir WINSTON) a distinguished English gentleman, son of John Churchill, esq; of Minthorn in Dorsetshire, by Sarah, daughter and coheirs of sir Henry Winston of Standiston in Gloucestershire, was descended from a very ancient family, and born at Wooton Glanville in Dorsetshire, as some say, but according to Anthony Wood at London, in the year 1620. He was sent to St. Athanasius's college in Oxford, when he was scarce sixteen years of age, where he made an uncommon progress in his studies; but on account of the civil commotions, which arose soon after, was obliged to leave the university, before he had taken a degree. He engaged on the side of the king, for which he suffered severely in his fortunes; and having married a daughter of sir John Drake of Atherstone in Devonshire, was forced to seek refuge in that gentleman's house, where many of his children were born. At the restoration he returned to his seat at Minthorn in Dorsetshire, and was elected a burgess for Weymouth in the parliament, which met upon the 8th of May 1661. In the latter end of the year 1663, king Charles II. conferred on him the honour of knighthood; and soon after the foundation of the royal society, he was, for his known love of letters and conversation with learned men, elected a member of it. In the year 1664, he was appointed one of the commissioners of the court society.

Athenae  
Oxon.

Sprat's hist.  
of the royal  
court society.

court of claims in Ireland; and upon his return from thence, was constituted one of the clerks comptrollers of the green cloth. Notwithstanding his engagements in publick offices, he found time to draw up a kind of political essay upon the history of England, which was published in folio at London, in the year 1675, under this title, *Divi Britannici*; being a remark upon the lives of all the kings of this isle, from the year of the world 2855, unto the year of grace 1660. It is dedicated to king Charles II; and in the dedication the author takes notice, that having served his majesty's father, as long as he could with his sword, he spent a great part of those leisure hours, which were forced upon him by his misfortunes, in defending that prince's cause, and indeed the cause of monarchy itself, with his pen: and he frankly owns, that he considered his work as the funeral oration of that deceased government, or rather, as his title speaks it, the apotheosis of departed kings. We are told by mr. Anthony Wood, that there were some passages in this work about the king's power of raising money without parliament, which gave such offence to the members then sitting, that the author had them canceled, and the book reprinted. Mr. Wood has censured also this work very severely. "In the said book, says he, which "is very thin and trite, are the arms of all the kings "of England, which made it sell among novices, rather "than from the matter therein." Nicholson speaks also very slightly of sir Winston's performance, and represents it as "only giving the reader a diverting view of the arms and "exploits of our kings down to the restoration in 1660." But although little regard is paid to this work now, yet much reading and learning are shewn in it; nor can we conceive it to be altogether without its use. The dates are generally very exact, the facts are well supported by authorities, and there are an abundance of curious and judicious observations to be found in it; so that if the reader can but excuse that flaming and almost enthusiastick zeal for monarchy, which runs throughout it, he may justly suffer himself to think less meanly of it.

After the dissolution of the parliament in the year 1678, he was dismissed from the post of clerk of the green cloth, much against his master's will, who restored him again, and continued him in it, during the rest of his reign. He remained in his office, and enjoyed the same, if not a greater, degree of favour from court, during the short reign of James II; and having had the pleasure of seeing his eldest son raised to the peerage, he

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English historical library.  
P. 74.

he departed this life upon the 26th of March, 1688. Besides three sons and as many daughters, who died in their infancy, sir Winston had several sons and daughters, who lived to grow up. The eldest of his sons, that lived to man's estate, was John Churchill, afterwards duke of Marlborough, of whom we shall speak largely in the next article. Arabella Churchill the eldest of sir Winston's children, born in March 1648, was maid of honour to the duchess of York, and mistress to the duke, afterwards king James II. by whom she had two sons and two daughters. The eldest, James Fitz-James, was created by his father duke of Berwick: he was also knight of the garter and of the golden fleece, marshal of France, and grandee of Spain of the first class. He was reputed one of the greatest officers in his time; and being generalissimo of the armies of France, fell by a cannon shot at the siege of Philipsburg in the year 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the French galleys, was born in 1673, and died in 1702. Henrietta, born in 1670, married sir Henry Waldgrave of Cheuton, and died in 1730. The youngest daughter was a nun: but afterwards married colonel Godfrey, by whom she had two daughters.

CHURCHILL (JOHN) duke of Marlborough, and prince of the Holy Roman empire, was eldest son of sir Winston Churchill, and born at Ashe in Devonshire on Midsummer-day in the year 1650. A clergyman in the neighbourhood instructed him in the first principles of literature; but his father having other views, than what the learned education afforded, carried him very early to court, where he was particularly favoured by James duke of York, when he was no more than twelve years of age. He had a pair of colours given him in the guards, during the Dutch war, about the year 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and besieged by the Moors, where he resided for some time, and cultivated attentively the science of arms. Upon his return to England, he attended constantly at court, and was greatly respected by both the king and the duke. In the year 1672, the duke of Monmouth commanding a body of English auxiliaries in the service of France, mr. Churchill attended him, and was soon after made a captain of grenadiers in his grace's own regiment. He had a share in all the actions of that famous campaign against the Dutch; and at the siege of Nimeguen, distinguished himself so much, that

See the preceding article, and Lediard's life of the duke of Marlborough, vol. i. p. 17. edit. 1743.

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Collins's  
peerage, vol.  
i. p. 194.

he was particularly taken notice of by the celebrated marshal Turenne, who bestowed on him the name of the handsome Englishman. He shone out also with so much eclat at the reduction of Maestricht, that the French king thanked him for his behaviour at the head of the line, and assured him, that he would acquaint his sovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father, how much he had been indebted to the bravery of captain Churchill.

Ledward, &c.  
p. 29.

The laurels he brought from France were sure to gain him preferment at home: accordingly the king made him a lieutenant colonel, and the duke made him gentleman of his bed-chamber, and soon after master of the robes. The second Dutch war being over, colonel Churchill was again obliged to pass his days at court, where he behaved with great prudence and circumspection in the troublesome times that ensued. In the beginning of the year 1679, when the duke of York was constrained to retire from England into the Low-countries, colonel Churchill attended him; as he did through all his peregrinations, till he was suffered to reside again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a consort, he made his addressee to mrs. Sarah Jennings, who waited on the lady Anne, afterwards queen of Great Britain. This young lady, then about twenty one years of age, and universally admired both for her person and wit, he married in the year 1681, and thereby strengthened the interest he had already at court. In the spring of the year 1682, the duke of York returned to London; and having obtained leave to quit Scotland, resolved to fetch his family from thence by sea. For this purpose he embarked on the 2d of May, but unluckily ran upon the Lemon Oar; a dangerous sand, that lies about sixteen leagues from the mouth of the Humber, where his ship was lost with some men of quality, and upwards of one hundred and twenty persons on board her. He was particularly careful of colonel Churchill's safety, and took him into the boat, in which himself escaped. The first use made by his royal highness of his interest, after he returned to court, was to obtain a title for his favourite; who by letters patent, bearing date December the 1st 1682, was created baron of Eymouth in Scotland, and also appointed colonel of the third troop of guards. He was continued in all his posts upon the coming of James II. to the crown, who sent him also his ambassador to France to notify his accession.



cession. On his return he assisted at the coronation, on the 23d of April 1685; and in May following, was created a peer of England, by the title of baron Churchill of Sandridge in the county of Hertford.

In June, lord Churchill being then lieutenant general of his majesty's forces, was ordered into the west to suppress the duke of Monmouth's rebellion; which he did in a month's time, with an inconsiderable body of horse, and took the duke himself prisoner. He was extremely well received by the king, at his return from this victory; but soon discerned, as it is said, the bad effects it produced, by confirming the king in an opinion, that, by virtue of a standing army, the religion and government of England might easily be changed. How far lord Churchill concurred with, or opposed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in advising or executing the violent proceedings of that unhappy reign: on the contrary, bishop Burnet tells us, that "he very prudently declined meddling much in business, spoke little except when his advice was asked, and then always recommended moderate measures." It is said, he declared very early to lord Galway, that if his master attempted to overturn the established religion, he would leave him; and that he signed the memorial transmitted to the prince and princess of Orange, by which they were invited to rescue this nation *Lediard, &c.* from popery and slavery. Be this as it will, it is certain *P. 50.* that he remained with, and was entrusted by the king, after the prince of Orange was landed on November the 5th 1688. He attended king James, when he marched with his forces to oppose the prince, and had the command of five thousand men; yet the earl of Feverham, suspecting his inclinations, advised the king to seize him. The king's affection to him was so great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any post, or carrying off any troops. Whoever considers the great obligations lord Churchill lay under to king James, must naturally conclude, that he could not take the resolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the case, appears very plainly from the following letter, which he left for the king, to shew the reasons of his conduct, and to express his grief for the step he was obliged to take.

" Sir,

" Sir, since men are seldom suspected of sincerity, when they act contrary to their interests; and though my dutiful behaviour to your majesty in the worst of times, for which I acknowledge my poor services much overpaid, may not be sufficient to incline you to a charitable interpretation of my actions: yet I hope the great advantage I enjoy under your majesty, which I can never expect in any other change of government, may reasonably convince your majesty and the world, that I am acted by an higher principle, when I offered that violence to my inclination and interest, as to desert your majesty at a time, when your affairs seem to challenge the strictest obedience from all your subjects; much more from one, who lies under the greatest obligations imaginable to your majesty. This, sir, could proceed from nothing, but the inviolable dictates of my conscience, and a necessary concern for my religion, which no good man can oppose, and with which I am instructed nothing ought to come in competition. Heaven knows, with what partiality my dutiful opinion of your majesty has hitherto represented those unhappy designs, which inconsiderate and self-interested men have framed against your majesty's true interest and the protestant religion: but as I can no longer join with such, to give a pretence by conquest to bring them to effect, so I will always with the hazard of my life and fortune, so much your majesty's due, endeavour to preserve your royal person and lawful right with all the tender concern and dutiful respect, that becomes your majesty's &c."

Complent  
hist. of En-  
gland, vol.  
iii. p. 407.

Lord Churchill was graciously received by the prince of Orange; and it is supposed to have been in consequence of his lordship's solicitation, that prince George of Denmark took the same step, as his consort the princess Anne did also soon after, by the advice of lady Churchill. He was entrusted in that critical conjuncture by the prince of Orange, first to re-assemble his troop of guards at London, and afterwards to reduce some lately raised regiments, and to new-model the army, for which purpose he was invested with the rank and title of lieutenant-general. The prince and princess of Orange being declared king and queen of England upon the 6th of February 1689, lord Churchill was on the 14th sworn of their privy council, and one of the gentlemen of the bedchamber to the king; and on the 9th of April following, was raised to the dignity of earl of Marlborough in the county of Wilts. He assisted at  
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Collins's  
peerage, vol.  
i. p. 195.

the coronation of their majesties, and was soon after made commander in chief of the English forces sent over to Holland. He presided at the battle of Walcourt, which was fought upon the 15th of April 1689, and gave such extraordinary proofs of his skill, that prince Waldeck, speaking in his commendation to king William, declared, that "he saw more into the art of war in a day, than some generals in many years." It is to be observed, that king William commanded this year in Ireland, which was the reason of the earl of Marlborough's being at the head of the English troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great services for king William in Ireland, by reducing Cork and some other places of much importance, in all which he shewed such uncommon abilities, that on his first appearance at court after his return, the king was pleased to say, that "he knew no man so fit for a general, who had seen so few campaigns." All these services notwithstanding did not hinder his being disgraced in a very sudden manner: for being in waiting at court as lord of the bedchamber, and having introduced to his majesty lord George Hamilton, he was soon followed to his own house by the same lord, with this short and surprising message, "That the king had no farther occasion for his services;" the more surprising, as his majesty just before had not discovered the least coldness or displeasure towards him. The cause of this disgrace is not even at present known; but only suspected to have proceeded from his too close attachment to the interest of the princess Anne. This strange and unexpected blow was followed by one much stranger, for soon after he was committed to the Tower for high treason; but was released, and acquitted upon the whole being discovered to be nothing more than the effects of a vile conspiracy against him.

After queen Mary's death, when the interests of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council; and upon the 19th of June 1698, appointed him governor to the duke of Gloucester, with this extraordinary compliment, "My lord, make him but what you are, and my nephew will be all I wish to see him." His lordship continued in favour to the time of the king's death, as appears from his having been three times appointed one of the lords justices during his absence; namely, July 1698, May 31 1699, and June 27 1700. As soon as it

Life of king William, vol. iii. p. 246

Complete hist. of England, vol. iii. p. 572.

Ledjard, &c. vol. i. p. 75.

Ibid. p. 82.

Complete hist. of England, vol. iii. p. 755.

was discerned, that the death of Charles II. of Spain would become the occasion of another general war, the king sent a body of troops over to Holland, and made lord Marlborough commander in chief of them. He appointed him also ambassador extraordinary and minister plenipotentiary to their high mightinesses, upon which he went immediately over to Holland. The king following, and taking a view of the forces, dined with the earl of Marlborough at his quarters on the 30th of September 1700; and this was one of the last marks of honour and favour he received from king William, who died on the 8th of March following, unless we reckon his recommendation of his lordship to the princess of Denmark, a little before his death, as the properest person to be trusted with the command of the army, which was to protect the liberty of Europe. About a week after the king's death, he was elected knight of the most noble order of the garter, and soon after declared captain-general of all her majesty's forces in England and abroad; upon which he was immediately sent over to the Hague with the same character, that he had the year before. His stay in Holland was very short; only just long enough, to give the states general the necessary assurances of his mistress's sincere intention to pursue the plan, that had formerly been settled. The states concurred with him in all that he proposed, and made him captain general of all their forces, appointing him 100,000 florins per annum.

On his return to England, he found the queen's council already divided, some being for carrying the war on as auxiliaries only, others for declaring against France and Spain immediately, and so becoming principals at once. The earl of Marlborough joined with the latter; and these carrying their point, war was declared upon the 4th of May, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command on the 20th of June; and discerning, that the states were made uneasy by the places, which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this single campaign, he made himself master of the castles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenswaert, together with the city and citadel of Liege; which last was taken sword in hand. These advantages were considerable, and acknowledged as such by the states, but they had like to have been of a very short date: for the army separating in the neighbourhood of Liege on the 3d of November, the earl

earl was taken the next day in his passage by water, by a small party of thirty men from the garrison at Gueldres; but it being towards night, and the earl insisting upon an old pass given to his brother, and now out of date, was suffered to proceed, and arrived at the Hague, when they were in the utmost consternation at the accident, which had befallen him. The winter approaching, the earl embarked for England, and arrived in London on the 28th of November. The queen had been complimented some time before by both houses of parliament, on the success of her arms in Flanders; in consequence of which there had been a publick thanksgiving on the 4th of November, when her majesty went in great state to St. Pauls. Soon after a committee of the house of commons waited upon the earl with the thanks of the house: and on the 2d of December, her majesty declared her intention in council, of creating his lordship a duke; which she soon after did, by the title of marquis of Blandford, and duke of Marlborough: She likewise added a pension of 5000l. per annum out of the post-office during her own life, and sent a message to the house of commons, signifying her desire, that it might attend the honour she had lately conferred; but with this the house would not comply, contenting themselves, in their address to the queen, with applauding her manner of rewarding publick service, but declaring their inability to make such a precedent for alienating the revenue of the crown.

Lediard, &c.  
vol. i. p. 133.

Cillins's  
page, vol.  
i. p. 196.

He was on the point of returning to Holland, when, on the 8th of February 1702-3, his only son the marquis of Blandford died at Cambridge, at the age of eighteen. This afflicting accident did not however long retard his grace; but he passed over to Holland, and arrived at the Hague upon the 6th of March. The nature of our work will not suffer us to relate all the military acts, in which the duke of Marlborough was engaged: it is sufficient to say, that, numerous as they were, they were all successful. The French had a great army this year in Flanders, in the Low-countries, and in that part of Germany, which the elector of Cologne had put into their hands; and prodigious preparations were made under the most experienced commanders: but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Dusseldorp, to meet the late emperor, then styled Charles III. king of Spain, who made him a present of a rich sword from his side, with very high compliments; and then returning to the Hague, after a very short stay, came over

to England. He arrived on the 13th of October, 1703, and soon after king Charles III. whom he had accompanied to the Hague, came likewise over to England, and arrived at Spithead the day after Christmas-day : upon which the dukes of Somerset and Marlborough were immediately sent down to receive and conduct him to Windsor. In the beginning of January, the states general desired leave of her majesty for his grace of Marlborough to come to the Hague ; which being granted, his grace embarked on the 15th, and passed over to Rotterdam. He went from thence immediately to the Hague, where he communicated to the pensionary his sense of the necessity there was, of attempting something the next campaign for the relief of the emperor ; whose affairs at this time were in the utmost distress, having the Bavarians on one side, and the Hungarian malecontents on the other, making incursions to the very gates of Vienna, while his whole force scarce enabled him to maintain a defensive war. This scheme being approved of, and the plan of it being adjusted, the duke returned to England, on the 14th of February.

When measures were properly settled at home, the duke, on the 8th of April 1704, embarked for Holland ; where, staying about a month to adjust the necessary steps, he began his march towards the heart of Germany ; and, after a conference held with the prince Eugene of Savoy and Lewis of Baden, he arrived before the strong entrenchments of the enemy at Schellenburg, very unexpectedly on the 21st of June ; whom, after an obstinate and bloody dispute, he entirely routed. It was on this occasion, that the emperor wrote the duke a letter with his own hand, acknowledging his great services, and offering him the title of a prince of the empire, which he modestly declined, till the queen afterwards commanded him to accept of it. *Lediard, &c. vol. i. p. 223.* He prosecuted this success, and the battle of Hochstet was fought by him and prince Eugene, on the 2d of August ; when the French and Bavarians were the greatest part of them killed and taken, and their commander marshal Tallard made a prisoner. After this glorious action, by which the empire was saved, and the whole electorate of Bavaria conquered, the duke continued his pursuit, till he forced the French to repass the Rhine. Then prince Lewis of Baden laid siege to Landau, while the duke and prince Eugene covered it ; but it was not taken before the 12th of November. He made a tour also to Berlin ; and by a short negotiation, suspended the disputes between the king  
of

of Prussia and the Dutch, by which he gained the good will of both parties. When the campaign was over, he returned to Holland; and on the 14th of December arrived in England. He brought over with him marshal Tallard, and twenty six other officers of distinction, 121 standards, and 179 Colours, which by her majesty's order were put up in Westminster-hall. He was received by the queen and her royal consort, with the highest marks of esteem, and had the solemn thanks of both houses of parliament. Besides this, the commons addressed her majesty to perpetuate the memory of this victory, which she did, by granting Woodstock, with the hundred of Wotton to him and his heirs for ever. This was confirmed by an act of parliament, which passed on the 14th of March following, with this remarkable clause, that they should be held by tendering to the queen, her heirs, and successors, on the 2d of August every year for ever, at the castle of Windsor, a standard with three fleurs de lys painted thereon. On the 6th of January, the duke was feasted by the city; and on the 8th of February, the commons addressed the queen to testify their thanks for the wise treaty, which the duke had concluded with the court of Berlin, by which a large body of Prussian troops were sent to the assistance of the duke of Savoy.

Lediard, &c.  
vol. i. p.  
306, 310.

The next year, 1705, he went over to Holland in March, with a design to execute some great schemes, which he had been projecting in the winter. The campaign was attended with some successes, which would have made a considerable figure in a campaign under any other general, but are scarcely worth mentioning, where the duke of Marlborough commanded. He could not carry into execution his main project, on account of the impediments he met with from the allies, and in this respect was greatly disappointed. The season for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the first of these, he acquired the entire confidence of the new emperor Joseph, who presented him with the principality of Mindelheim: at the second, he renewed the contract for the Prussian forces: and at the third, he restored a perfect harmony, and adjusted every thing to the elector's satisfaction. After this, he returned to the Hague, and towards the close of the year embarked for, and arrived safe in England. Upon the 7th of January following, the house of commons came to a resolution, to thank his grace of Marlborough, as well for his prudent negotiations, as for his great services: but not-

withstanding this, it very soon appeared, that there was a strong party formed against the war, and steps were taken to censure and disgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more successful than the former, the duke, in the beginning of April, 1706, embarked for Holland. This year the famous battle of Ramillies was fought, and won upon the 12th of May, being Whitsunday. The duke was twice here in the utmost danger, once by a fall from his horse, and a second time by a cannon-shot, which took off the head of colonel Bingfield, as he was holding the stirrup for his grace to remount. The advantages gained by this victory were so far improved by the vigilance and wisdom of the duke, that Louvain, Brussels, Mechlin, and even Ghent and Bruges, submitted to king Charles III. of Spain without a stroke, and Oudenard surrendered upon the first summons. The city of Antwerp followed this example; and thus, in the short space of a fortnight, the duke reduced all Brabant, and the marquise of the holy empire, to the obedience of king Charles. He afterwards took the towns of Ostend, Menin, Dendermonde, and Aeth. The forces of the allies after this glorious campaign being about to separate, his grace on the 16th of October went to the Hague; where the proposals, which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the ministers of the allies, after which his grace embarked for England, upon the 15th of November.

He arrived at London upon the 18th of November 1706; and though at this time there was a party formed against him at court, yet the great services he had done the nation, and the personal esteem the queen always had for him, procured him an universal good reception. The house of commons, in their address to the queen, spoke of the success of the campaign in general, and of the duke of Marlborough's share in particular, in the strongest terms possible, and the day after unanimously voted him their thanks; and the lords did the same. They went still farther; for on the 17th of December, they addressed the queen for leave to bring in a bill, to settle the duke's honours upon the male and female issue of his daughters. This was granted; and Blenheim house, with the manor of Woodstock, was, after the decease of the duchess, upon whom they were settled in jointure, entailed in the same manner with the honours. Two days after this, the standards and colours



taken at Ramillies being carried in state through the city, in order to be hung up in Guildhall, his grace of Marlborough was invited to dine with the lord mayor, which he accordingly did. The last day of the year was appointed for a general thanksgiving, and her majesty went in state to St. Paul's; in which there was this singularity observed, that it was the second thanksgiving within the year. On the 17th of January, the house of commons presented an address to the queen, in which they signified, that as her majesty had built the house of Blenheim to perpetuate the memory of the duke of Marlborough's services, and as the house of lords had ordered a bill for continuing his honours, so they were desirous to make some provision for the more honourable support of his dignity. In consequence of this, and of the queen's answer, the pension of 5000*l.* per annum from the post office was settled in the manner, the queen had formerly desired of another house of commons, who happened not to be in quite so good a temper.

Lediard, &c.  
vol. i. p.  
449.

These points adjusted, his grace made haste to return to his charge, it being thought especially necessary he should acquaint the foreign ministers at the Hague, that the queen of Great Britain would hearken to no proposals for a peace, but what would firmly secure the general tranquillity of Europe. The campaign of the year 1707 proved the most barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in supporting the common cause. Nor did things go on more to his mind at home; for upon his return to England, after the campaign was over, he found that the fire, which he suspected the year before, had broke out in his absence; that the queen had a female favourite, who was in a fair way of supplanting the duchess; and that she listened to the insinuations of a statesman, who was no friend to him. He is said to have borne all this with firmness and patience, though he easily saw whither it tended; and went to Holland, as usual, early in the spring of the year 1708, arriving at the Hague on the 19th of March. The ensuing campaign was carried on by the duke, in conjunction with prince Eugene, with such prodigious success, that the French king thought fit, in the beginning of the year 1709, to set on foot a negotiation for peace. The house of commons this year gave an uncommon testimony of their respect for the duke of Marlborough: for besides addressing the queen, they, on the 22d of January 1708-9, unanimously voted

Barnet's  
history of his  
own times,  
vol. ii. p.  
457.

thanks to his grace, and ordered them to be transmitted to him abroad by the speaker. His grace returned to England on the 25th of February; and on his first appearance in the house of lords, received the thanks of that august assembly. His stay was so very short, that we need not dwell upon what passed in the winter. It is sufficient to say, that they, who feared the dangerous effects of those artful proposals France had been making for the conclusion of a general peace, were also of opinion, that no body was so capable of setting their danger in a true light in Holland; as his grace of Marlborough. This induced the queen to send him thither, in the latter end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's disappointment, by defeating all their projects.

Marshal Villars commanded the French army, in the campaign of the year 1709; and Lewis XIV, expressed no small hopes of him, in saying a little before the opening of it, that "Villars was never beat." However the siege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained upon the 1st of August 1709, the city of London renewed the congratulatory addresses to the queen; and her majesty in council, on the 3d of October following, ordered a proclamation for a general thanksgiving. The duke of Marlborough came to St. James's on the 10th of November, and soon after received the thanks of both houses: and the queen, as if desirous of any occasion to shew her kindness to his grace, appointed him lord lieutenant, and custos rotulorum of the

Lediard, &c. county of Oxford. But amidst these honours, preferments, vol. ii, p. 917. and favours, the duke was really chagrined to the last degree. He perceived, that the French intrigues began to prevail both in England and Holland: the affair of dr. Sacheverell had thrown the nation into a ferment: and the queen was not only estranged from the duchess of Marlborough, but had taken such a dislike to her, that she seldom appeared at court.

Burnet's hist. of his own times, vol. ii, p. 547. In the beginning of the year 1710, the French set on foot a new negotiation for a peace, which was commonly distinguished by the title of the treaty of Gertrudenburg. The states general upon this having shewn an inclination to enter into conferences with the French plenipotentiaries, the house of commons immediately framed an address to the queen, that she would be pleased to send the duke of Marlborough over to the Hague. She did so; and

and towards the latter end of February, his grace went to the Hague, where he met with prince Eugene, and soon after set out with him for the army, which was assembled in the neighbourhood of Tournay. This campaign was very successful, many towns being taken and fortresses reduced: notwithstanding which, when the duke came over to England, as he did about the middle of December, he found his interest declining, and his services set at nought. The negotiations for peace were carried on during a great part of the summer, but ended at last in nothing. In the midst of the summer, the queen began the great change in her ministry, by removing the earl of Sunderland from being secretary of state; and on the 8th of August, the lord treasurer Godolphin was likewise removed. Upon the meeting of the parliament, no notice was taken in the addresses of the duke of Marlborough's success: an attempt indeed was made to procure him the thanks of the house of peers, but it was eagerly opposed by the duke of Argyle. His Lediard, &c. vol. ii. p. 278. grace was kindly received by the queen, who seemed desirous to have him live upon good terms with her new ministry; but this was thought impracticable, and it was every day expected, that he would lay down his commission. He did not do this; but he carried the golden key, the ensign of the duchess of Marlborough's dignity, on the 19th of Jan. 1710-11, to the queen, and resigned all her employments with great duty and submission. With the same firmness and composure he consulted the necessary measures for the next campaign with those, whom he knew to be no friends of his; and treated all parties with candor and respect. There is no doubt, that the duke felt some inward disquiet, though he shewed no outward concern, at least for himself: but when the earl of Galway was very indecently treated in the house of lords, the duke of Marlborough could not help saying, "it was somewhat strange, that generals, who had acted according to the best of their understandings, and had lost their limbs in the service, should be examined like offenders about insignificant things."

*Ibid. p. 278.*

An exterior civility, in court language stiled a good understanding, being established between the duke and the new ministry, the duke went over to the Hague to prepare for the next campaign, which at the same time he knew would be his last. He exerted himself in an uncommon manner, and was attended with the same success as usual. There was in this campaign a continued trial of skill between the duke of Marlborough and marshal Villars;

and as great a general as the latter was, he was obliged at length to submit to the former. He embarked for England, when the campaign was over, and came to London upon the 8th of November. He shewed some caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciously. He was visited by the ministers, and visited them; but he did not go to council, because a negotiation of peace was then on the carpet, upon a basis which he did by no means approve. He acquainted her majesty in the audience he had at his arrival, that as he could not concur in the measures of those, who directed her councils, so he would not distract them by a fruitless opposition. Yet finding himself attacked in the house of lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and spirit: and in a most pathetic speech, appealed to the queen his mistress, who was there incognito, for the falseness of that imputation; declaring, that he was as much for a peace as any man, provided it was such a peace, as might be expected from a war undertaken on so just motives, and carried on with uninterrupted success. This had a great effect on that august assembly, and perhaps made some impression on the queen; but at the same time it gave such an edge to the resentment of his enemies, who were then in power, that they resolved at all adventures to remove him. Those, who were thus resolved to divest him of his commission, found themselves under a necessity to engage the queen to take it from him. This necessity arose chiefly from prince Eugene's being expected to come over with a commission from the emperor; and to give some kind of colour to it, an enquiry was promoted in the house of commons to fix a very high imputation upon the duke, as if he had put very large sums of public money into his own pocket. When a question to this purpose had been carried, the queen, by a letter conceived in very obscure terms, acquainted him with her having no farther occasion for his service, and dismissed him from all his employments.

Lediard, &c.  
vol. ii. p.  
353, 367.

He was from this time exposed to a most painful persecution. On the one hand, he was attacked by the clamours of the populace, and by those licentious scribblers, who are always ready to espouse the quarrels of a ministry,  
and

and to insult without mercy whatever they know may be insulted with impunity: on the other hand, a prosecution was commenced against him by the attorney-general, for applying public money to his private use; and the workmen employed in building Blenheim house, though set at work by the crown, were encouraged to sue his grace for the money, that was due to them. All his actions were also shamefully misrepresented. These uneasinesses, joined to his grief for the death of the earl of Godolphin, induced his grace to gratify his enemies, by going into a voluntary exile. Accordingly he embarked at Dover, upon the 14th of November, 1712; and landing at Ostend, went from thence to Antwerp, and so to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The duchess of Marlborough also attended her lord in all his journeys, and particularly in his visit to the principality of Mildenheim, which was given him by the emperor, and exchanged for another at the peace, which was made while the duke was abroad. The conclusion of that peace was so far from restoring harmony among the several parties of Great Britain, that it widened their differences exceedingly: insomuch, that the chiefs, despairing of safety in the way they were in, are said to have secretly invited the duke of Marlborough back to England. Be that as it will, it is very certain, that the duke took a resolution of returning, a little before the queen's death; and landing at Dover, came to London upon the 4th of August 1714. He was received with all possible demonstrations of joy by those, who, upon the demise of the queen, Lediard, &c. vol. ii. p. 443. which had happened upon the 1st of that month, were entrusted with the government; and upon the arrival of king George I. was particularly distinguished by acts of royal favour: for he was again declared captain-general, and commander in chief, of all his majesty's land forces, colonel of the first regiment of footguards, and master of the ordnance.

His advice was of great use in concerting those measures, Ibid. p. 458, by which the rebellion in the year 1715 was crushed; and his advice on this occasion was the last effort, he made in respect to publick affairs: for his infirmities increasing with his years, he retired from business, and spent the greatest part of his time, during the remainder of his life, at one or other of his country-houses. His death happened upon the 16th of June 1722, in his seventy third year, at Windford-lodge; and his corpse, upon the 9th of August following, was interred with the highest solemnity in Westminster-abbey.

Besides

Collins's  
peccage, vol.  
i. p. 320.

Besides the marquis of Blandford, whom we have already mentioned, his grace had four daughters, which married into the best families of the kingdom.

The life of  
Colley Cib-  
ber, by him-  
self, p. 6.

CIBBER, (COLLEY) esq; poet laureat to his majesty, and a celebrated comedian and dramattick writer, was born at London, upon the 6th of November in the year 1671. His father, Caius Gabriel Cibber, was a native of Holstein, who came into England some time before the restoration of king Charles II. to follow his profession, which was that of a statuary. The basso relievo on the pedestal of the great column, or monument, in the city of London, and the two figures of the lunaticks, the raving and the melancholy, over the gates of Bethlehem hospital, are no bad proofs of his skill as an artist. His mother was the daughter of William Colley, esq; of a very ancient family of Glaifton in Rutland; and it was her brother, Edward Colley, esq; who gave mr. Cibber his christian name. In the year 1682, at a little more than ten years of age, he was sent to the free-school of Grantham in Lincolnshire; and such learning, he tells us, as that school could give him, is the most he ever pretended to, neither utterly forgetting, nor much improving it afterwards by study. In the year 1687, he was taken from Grantham to stand at the election of children into Winchester college, upon the strength and credit of being descended by his mother's side from William of Wykeham the founder; but not succeeding here, he prevailed with his father to hasten him to the university. In the mean time the revolution in the year 1688 happened, which gave a turn to mr. Cibber's fortune: for instead of going to an university, and qualifying himself for the church, for which his father had always designed him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonshire at Nottingham, who was thither in his road to Chatworth in Derbyshire; where his father was then employed, with other artists of all kinds, in raising that seat from a Gothick to a Grecian magnificence.

Soon after this, mr. Cibber betook himself to the stage, for which he had conceived a very early inclination; but he did not meet with much encouragement at first, being full three quarters of a year, before he was taken into a salary of ten shillings per week, which, with the assistance of food and raiment at his father's house, he then thought, he says, a most plentiful accession, and himself the happiest  
of

of mortals: The first part, in which he appeared with any glimpse of success, was the chaplain in the Orphan, which he performed very well. Goodman, an old celebrated actor, upon seeing him in this part, affirmed with an oath, that he would one day make a good actor; and this commendation from so perfect a judge filled his bosom, as he tells us himself, with such transports, that he questions whether Alexander himself, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he shone in, was that of lord Touchwood, in Congreve's Double dealer, acted before queen Mary; which he got perfect in one day upon the illness of Kynaston, who was to have acted it. To this he was recommended by the author, and performed it so well, that mr. Congreve made him the compliment of saying, he had not only answered, but exceeded his expectations: and he said more of him to his masters, the patentees, upon which his salary was raised from fifteen shillings a week, as it then stood, to twenty. The part of Fondlewife in the Old bachelor, was the next he distinguished himself in.

All this applause nevertheless, which mr. Cibber gained by acting, did not advance him in the manner that he had reason to expect; and therefore, that he might leave nothing unattempted, he resolved to shew himself in some new rank of distinction. With this view he wrote his first play, called Love's last shift, which was acted in January 1695, and in which he performed the part of sir Novelty Fashion himself. This comedy met with the success it deserved; and the character of the fop was so well executed, that from thence mr. Cibber was never thought to have his equal in parts of the same cast. From this time he began to write plays; and "it is observable, says he, that my muse and my spouse (for he was married it seems) were equally prolific; that the one was seldom the mother of a child, but in the same year the other made me the father of a play. I think we had a dozen of each sort between us; of both which kinds some died in their infancy, and near an equal number of each were alive, when I quitted the theatre." *Life, &c. R.*  
The Careless husband is reckoned his best play: and was acted in the year 1704, with very great and deserved success. Mr. Cibber himself says, that whatever favourable reception this comedy met with from the publick, it would be unjust in him not to place a large share of it to the account of mrs. Oldfield. There is no doubt, but this lady gave great spirit to it, by her action in the character of lady Betty Modish;

Modish; yet not more than the author himself in the part of lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the publick and to himself, than his comedy, called the Nonjuror; which was acted in the year 1717, and dedicated to the king. Take the author's own account of it. "About this time, jacobitism having lately exerted itself by a most unprovoked rebellion, I thought, that to set the authors and principles of that desperate folly in a fair light, by allowing the mistaken consciences of some their best excuse, and by making the artful pretenders to conscience as ridiculous as they were ungratefully wicked, was a subject fit for the honest satire of comedy; and what might, if it succeeded, do honour to the stage, by shewing the valuable use of it. To give life therefore to this design, I borrowed the Tartuffe of Moliere, and turned him into a modern Nonjuror. Upon the hypocrisy of the French character, I engrafted a stronger wickedness; that of an English popish priest, lurking under the doctrine of our own church, to raise his fortune upon the ruin of a worthy gentleman, whom his dissembled sanctity had seduced into the treasonable cause of a Roman catholick outlaw. How this design in the play was executed, I refer to the readers of it: it cannot be mended by any critical remarks I can make in its favour: let it speak for itself. All the reason I had to think it no bad performance was, that it was acted eighteen days running; and that the party that were hurt by it, as I have been told, have not been the smallest number of my back friends ever since. But happy was it for this play, that the very subject was its protection: a few smiles of silent contempt were the utmost disgrace, that on the first day of its appearance it was thought safe to throw upon it; as the satire was chiefly employed on the enemies of the government, they were not so hardy, as to own themselves such, by any higher disapprobation or resentment. But as it was probable I might write again, they knew it would not be long before they might, with more security, give a loose to their spleen, and make up accounts with me." And, as he foresaw, he had never after fair play given to any thing he wrote. He was the constant butt of Mist in his Weekly journal, and of all the jacobite faction. Another ill consequence, for we suppose it will be reckoned such, which attended the success of this play, was, that it laid the foundation of a misunderstanding between



mr. Pope and mr. Cibber; which, growing in process of time from bad to worse, raised the latter to be the hero of the *Dunciad*. This mr. Cibber, himself tells us in his letter to mr. Pope, printed at London in the year 1742. However if the *Nonjuror* brought upon its author some imaginary evils, it is certain that it procured him some very real goods; for when he presented it to king George I. his majesty ordered him two hundred pounds; and the merit of it, as he himself confesses in his life, made him poet laureat in the year 1730.

The same year he quitted the stage, though he occasionally appeared on it afterwards: in particular, when Papal tyranny in the reign of king John, a tragedy of his own, was acted in the year 1744, he performed the part of Pandolph the pope's legate with great spirit and vigour, though he was at that time above seventy years of age. He did not die till December 1757. His plays, such of them as he thought worth preserving, he collected and published in two volumes in quarto many years ago. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and consequently are not prejudiced, shall readily allow him to have been a man of parts: but then he was light, and vain, and seemingly never so happy, as when he was among the great, and making sport for people, who had more money indeed, but for the most part less wit than himself. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but justice to his memory to say, when we consider the entertainment he has given the publick, both as a writer of comedy and as an actor, that the world is the better for his having lived. He did not succeed in writing tragedy, no more than he did in acting it: nor in his poetical capacity, his odes not partaking of that genius and spirit which he has shewn in his comedies.

CICERO (MARCUS TULLIUS) was one of the greatest men of antiquity, whether we consider him as an orator, a statesman, or a philosopher. He was born on the 3d of *Epist. ad Janu.* January, in the 647th year of Rome, about 107 years before Christ. His mother's name was Helvia, who was rich and well descended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the history of a man, whose life was so exposed to envy, as Cicero's, and who fell a victim at last to the power of his enemies. Some derive his descent from kings, others from

from mechanics : but the truth, as it commonly happens in such cases, lay between both : for his family, though it had never borne any of the great offices of the republick, was yet very ancient and honourable ; of principal distinction and nobility in that part of Italy, in which it resided ; and of equestrian rank, from its first admission to the freedom of Rome. The place of his birth was Arpinum : a city, anciently of the Samnites, now part of the kingdom of Naples. It had the honour also of producing the great C. Marius ; which gave occasion to Pompey to say in a publick speech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preserved it from ruin.\* The

**Valer. Max.** territory of Arpinum was rude and mountainous, to which  
**ii. 2.** Cicero applies Homer's description of Ithaca :

**Odyss. ix. 27.** 'Tis rough indeed, yet breeds a generous race.

The family seat was about three miles from the town, in a situation extremely pleasant, and well adapted to the nature of the climate. It was surrounded with groves and shady walks, leading from the house to a river, called Fibrenus ; which was divided into two equal streams by a little island, covered with trees and a portico, contrived both for study and exercise, whither Cicero used to retire, when he had any particular work upon his hands. The clearness and rapidity of the stream, murmuring through a rocky channel ; the shade and verdure of its banks, planted with tall poplars ; the remarkable coldness of the water ; and, above all, its falling by a cascade into the nobler river Liris, a little below the island, presents us with the idea of a most beautiful scene. This is the description, which Cicero himself has, in several parts of his works, given of the place. But there cannot be a better proof of its delightfulness, than that it is now possessed by a convent of monks, and called the Villa of St. Dominick. Upon which the incomparably fine writer of his life could not forbear crying out, " strange revolution ! to see Cicero's porticos converted to monkish cloisters ! the seat of the most refined reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm ! What a pleasure, says he, must it give to these Dominican inquisitors, to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it."

**Middleton's** "He was educated at Rome with his cousins, the young  
**life, &c. vol. ii.**  
**i. p. 5. 4to**  
**edit.**

**De Orat. ii.** Aculeos, in a method approved and directed by L. Crassus,  
**1.** and

and placed there in a public school under an eminent Greek master; which was thought the best way of educating one, who was designed to appear on the public stage, and who, as Quintilian observes, "ought to be so bred, as not to fear the sight of men; since that can never be rightly learned in solitude, which is to be produced before crowds." Cicero's father, encouraged by the promising genius of his son, spared no cost nor pains to improve it by the help of the ablest masters; and among the other instructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years old; and who was afterwards defended by Cicero in a most elegant oration, which is still extant. Lib. i. c. 2.

After finishing the course of these puerile studies, he took the manly gown, or the ordinary robe of the citizens, which in his time it was usual to do at the age of sixteen: and being then introduced into the forum, was placed under the care of Q. Mucius Scævola the augur, the principal lawyer as well as statesman of that age; and after his death applied himself to another of the same family, Scævola the high-priest; a person of equal character for probity and skill in the law. Under these masters he acquired a complete knowledge of the laws of his country: a foundation useful to all, who design to enter into public affairs; and thought to be of such consequence at Rome, that it was the common exercise of boys at school, to learn the laws of the twelve tables by heart, as they did their poets and classic authors. In the mean time he did not neglect his poetical studies, which he had pursued under Archias: for he now translated Aratus on the phenomena of the heavens into Latin verse, of which many fragments are still extant; and published also an original poem of the heroic kind in honour of his countryman C. Marius. This was much admired and often read by Atticus; and old Scævola was so pleased with it, that in the epigram, which he seems to have made upon it, he declares, that it would live as long as the Roman name and learning subsisted. Some have been ready to think, that Cicero's poetical genius would not have been inferior to his oratorical, if it had been cultivated with the same diligence: but this perhaps we shall do well to attribute to that fondness for a favourite character, which will not suffer us to deny it any perfection or accomplishment. Non omnes possumus omnia, is a truth, which may be applied to the greatest De legibus, ii. 23. Ibid. i. 1.

greatest genius that ever was born; and which, if it had been considered a little more than it has been, would have prevented many even of uncommon abilities, from making themselves ridiculous by pretending to qualities, which they have not possessed. There seems to have been something in Cicero too copious and exuberant, ever to have submitted to that discipline and correctness which poetry requires; and, though he is said to have had the honour of correcting Lucretius's poem, yet it is certain, that all his own productions in this way were entirely eclipsed by those of the succeeding generation, and treated even with some degree of contempt.

The peace of Rome being now disturbed by a domestic war, which writers call the Italic, Social, or Marfic, Cicero took the opportunity of making a campaign, and served as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may suppose, would not be urged very powerfully by his natural inclination into such sort of scenes, yet even those, who applied themselves to the peaceful studies, and the management of civil affairs at Rome, were obliged to acquire a competent share of military skill, for the sake of governing provinces and commanding armies, to which they all succeeded of course from the administration of the great offices of state. Cicero's attention and pains however were chiefly employed in improving himself in those studies, which conducted to perfect him in the arts of peace. He was constant in his attendance upon orators and philosophers: resumed his oratorial studies under Molo the Rhodian, who was one of the principal orators of that age; and is supposed to have written those rhetorical pieces on the subject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgment. He became the scholar of Philo the academic; studied logic with Diodorus the stoic; and declaimed daily in Latin and Greek with his fellow students M. Piso and Q. Pompeius, who were a little older than himself, and with whom he had contracted an intimate friendship. And that he might neglect nothing, which could any ways contribute to his perfection, he spent the intervals of his leisure in the company of the ladies; such of them at least, as were remarkable for their politeness and knowledge of the fine arts: in which he should be imitated and followed by the learned and philosophers of every age; such sort of converse being indeed the best, I had almost said, the only means of reforming that pedantry,

pedantry, and brushing off that rust, which men are apt to contract from a life of solitude and study.

Cicero had now run through all that course of discipline, which he lays down as necessary to form the complete orator; and perfectly accomplished, he offered himself to the bar at the age of twenty six. He undertakes the cause of P. Quinctius, and defends S. Roscius of Ameria in a manner, which gained him the applause of the whole city. The same age this, as the learned have observed, in which Demosthenes first began to distinguish himself in Athens; as if, in these geniuses of the first magnitude, that was the proper season of blooming towards maturity.

He was twenty eight years old, when he set forward upon his travels to Greece and Asia; the fashionable tour of all those, who travelled either for curiosity or improvement. His first visit was to Athens, the capital seat of arts and sciences; where he met with his school-fellow T. Pomponius, who, from his love to Athens, and his spending a great part of his days in it, obtained the surname of Atticus: and here they revived and confirmed that memorable friendship, which subsisted between them through life, with so celebrated a constancy and affection. From Athens he passed into Asia, and after an excursion of two years, came back again to Italy. This voyage of Cicero seems to be the only scheme and pattern of travelling, from which any real benefit is to be expected. He did not stir abroad, till he had completed his education at home; for nothing can be more pernicious to a nation, than the necessity of a foreign one. He had acquired in his own country, whatever was proper to form a worthy citizen and magistrate, and therefore went confirmed by a maturity of age and reason, against the impressions of vice, not so much to learn, as to polish what he had learnt, by visiting those places, where arts and sciences flourished in their greatest perfection: and he staid no where any longer than his benefit, not his pleasure, detained him. Hence at length he returned, not fraught with vice and folly, as we too often see it happen, (for undoubtedly he knew, that these were commodities which his countrymen abounded in at home, and that there was no occasion in the least to import them from abroad) but possessed of every accomplishment, which could improve and adorn a man of sense.

Cicero was now arrived at Rome, and after one year more spent at the bar, obtained in the next place the dignity of *quaestor*. Among the causes which he pleaded be-

fore his quaestorship was that of the famous comedian Roscius, whom a singular merit in his art had recommended to the familiarity and friendship of the greatest men in Rome. The quaestors were the general receivers or treasurers of the republic, and were sent annually into the provinces distributed to them, as they always were, by lot. The island of Sicily happened to fall to Cicero's share: and that part of it, for it was thought considerable enough to be divided into two provinces, which was called Lilybaeum. This office he received not as a gift, but a trust; and he acquitted himself so extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leisure from his provincial affairs he employed himself very diligently, as he used to do at Rome, in his rhetorical studies. Before he left Sicily, he made the tour of the island to see every thing in it that was curious, and especially the city of Syracuse; where he discovered the tomb of Archimedes to the magistrates, who were shewing him the curiosities of the place, but who to his surprise knew nothing at all of any such tomb. He came away from Sicily, highly pleased with the success of his administration; and flattering himself, that all Rome was celebrating his praises, and that the people would grant him whatever he should desire. In this imagination he landed at Puteoli, a considerable port adjoining to Baiae, where there was a perpetual resort of the rich and great, as well for the delights of its situation, as the use of its baths and hot waters. But here, as he himself pleasantly tells the story, he was not a little mortified by the first friend he met: who asked him, "how long he had left Rome, and what news there? when he answered, "that he came from the provinces: from Afric, I suppose," says another: and upon his replying with some indignation, no, I come from Sicily, a third, who stood by, "and had a mind to be thought wiser, said presently, how! did not you know that Cicero was quaestor of Syracuse? upon which, perceiving it in vain to be angry, he fell into the humour of the place, and made himself

Pro Plancio, "one of the company who came to the waters."

26.

We have no account of the precise time of Cicero's marriage with Terentia, but it is supposed to have been celebrated, immediately after his return from his travels to Italy, when he was about thirty years old. He was now disengaged from his quaestorship in Sicily, by which first step in the legal ascent and gradation of publick honours he had gained an immediate right to the senate, and an actual

tual admission into it during life; and settled again in Rome, where he employed himself constantly in defending the persons and properties of its citizens, and was indeed a general patron. Five years were almost elapsed, since Cicero's election to the quæstorship, which was the proper interval prescribed by law, before he could hold the next office of ædile; to which he was now, in his thirty seventh year, elected by the unanimous suffrage of all the tribes, and preferably to all his competitors. After Cicero's election to the ædileship, but before his entrance into the office, he undertook the famed prosecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injustice, rapine, and cruelty, during his triennial government of that island. This was one of the most memorable transactions of his life; for which he was greatly and justly celebrated by antiquity, and for which he will in all ages be admired and esteemed by the friends of mankind. The publick administration was at that time, in every branch of it, most infamously corrupt. The great, exhausted by their luxury and vices, made no other use of their governments, than to enrich themselves in the spoils of the foreign provinces. Their business was to extort money abroad, that they might purchase offices at home; and to plunder the allies in order to corrupt the citizens. The oppressed in the mean while found it in vain to seek relief at Rome, where there was none, who cared either to impeach or condemn a noble criminal; the decision of all trials being in the hands of men of the same condition, who were usually involved in the same crimes, and openly prostituted their judgment on these occasions for favour or a bribe: so that the prosecution of Verres was both seasonable and popular, as it was likely to give some check to the oppressions of the nobility, as well as comfort and relief to the distressed subjects. Cicero had no sooner agreed to undertake it, than an unexpected rival started up, one Q. Cæcilius, a Sicilian by birth, who had been quæstor to Verres; and by a pretence of personal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the task of accusing him, or at least to bear a joint share with him. But this pretended enemy was in reality a secret friend, employed by Verres himself to get the cause into his hands in order to betray it: but in the first hearing Cicero easily shook off this weak antagonist, rallying his character and pretensions with a great deal of wit and humor, as we may see in the oration which is yet extant, and called divi-

natio; because here the judges, without the help of witnesses, were to divine as it were, what was fit to be done.

This previous point being settled in favour of Cicero, a hundred and ten days were granted to him by law for preparing the evidence: in which he was obliged to make a voyage to Sicily, in order to examine witnesses, and collect facts to support the indictment. He was aware, that all Verres's art would be employed to gain time, in hopes to tire out the prosecutors, and allay the heat of the publick resentment; so that for the greater dispatch he took along with him his cousin L. Cicero, to ease him of a part of the trouble, and finished his progress through the island, in less than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generosity, and the pains he was taking in their service; and all the cities concurred in the impeachment, excepting Syracuse and Messana, with which, being the most considerable of the province, Verres had taken care to keep up a fair correspondence, and which last continued throughout firm in its engagements to him. Cicero came back to Rome, to the surprise of his adversaries, much sooner than he was expected, and full charged with most manifest proofs of Verres's guilt. On his return he found, what he suspected, a strong cabal formed to prolong the affair by all the arts of delay, which interest or money could procure. This put him upon a new project, of shortening the method of the proceeding, so as to bring it to an issue at any rate before the present prætor M. Glabrio and his assessors, who were like to be fair and equal judges. Instead therefore of spending any time in speaking, or employing his eloquence, as usual, in enforcing and aggravating the several articles of the charge, he resolved to do nothing more, than to produce his witnesses, and offer them to be interrogated: where the novelty of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depositions, so confounded Hortensius, though the reigning orator at the bar, and usually stiled the king of the forum, that he had nothing to say for his client. Verres, despairing of all defence, submitted immediately, without expecting the sentence, to a voluntary exile; where he lived many years, forgotten and deserted by all his friends. He is said to have been relieved in this miserable situation by the generosity of Cicero; yet was proscribed and murdered after all by Marc Antony, for the sake of those fine statues and Corinthian vessels, of which  
he



he had plundered the Sicilians : “ happy only, as Lactantius says, before his death, to have seen the more deplorable end of his old enemy and accuser Cicero.”

Lactant. l.  
ii. 4.

After the expiration of his ædileship he lost his cousin L. Cicero, the late companion of his journey to Sicily ; whose death was the more unlucky to him at this juncture, because he wanted his help in making interest for the prætorship, for which he now offered himself a candidate, after the usual interval of two years, from the time of his being chosen ædile. However such was the people's affection and regard for him, that in three different assemblies convened for the choice of prætors, two of which were dissolved without effect, he was declared every time the first prætor, by the suffrages of all the centuries. This year a law was proposed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguishing the remains of the pyratick war, should have the government of Asia added to his commission, with the command of the Mithridatick war, and of all the Roman armies in those parts. Cicero supported this law with all his eloquence in a speech still extant, from the rostra, which he had never mounted till this occasion : where, in displaying the character of Pompey, he draws the picture of a consummate general, with all the strength and beauty of colours, which words can give. He was now in the career of his fortunes, and in sight as it were of the consulship, the grand object of his ambition ; and therefore when his prætorship was at an end, he would not accept any foreign province, the usual reward of that magistracy, and the chief fruit which the generality proposed from it. He had no particular love for money, nor genius for arms, so that those governments had no charms for him : the glory which he pursued was to shine in the eyes of the city, as the guardian of its laws, and to teach the magistrates how to execute, the citizens how to obey them.

Pro lege  
manilia.

It is remarkable of Cicero, that amidst all the hurry and noise in which ambition had engaged him, he never neglected in the least those arts and studies, in which he had been educated, but paid a constant attention to every thing, which deserved the notice of a scholar and a man of taste. Even at this very juncture, though he was entirely taken up in suing for the consulship, he could find time to write to Atticus about statues and books. Atticus resided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of statues, for the orna-

nement of his several villas; especially that at Tusculum, in which he took the greatest pleasure, for its delightful situation in the neighbourhood of Rome, and the convenience of an easy retreat from the hurry and fatigues of the city. Here he had built several rooms and galleries, in imitation of the schools and porticos of Athens; which he called likewise by their Attick names of the academy and gymnasium, and designed for the same use of philosophical conferences with his learned friends. He had given Atticus a general commission to purchase for him any piece of Grecian art or sculpture, which was elegant and curious, especially of the literary kind or proper for the furniture of his academy: which Atticus executed to his great satisfaction, and sent him at different times several cargoes of statues, which arrived safe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he less eager of making a collection of Greek books, and forming a library by the same opportunity of Atticus's help. This was Atticus's own passion, who, having free access to all the libraries of Athens, was employing his slaves in copying the works of their best writers, not only for his own use, but for sale also, and the common profit both of the slave and master. For Atticus was remarkable above all men of his rank for a family of learned slaves, having scarce a foot-boy in his house, who was not trained both to read and write for him. By this advantage he had made a very large collection of choice and curious books, and signified to Cicero his design of selling them; yet seems to have intimated withal, that he expected a larger sum for them, than Cicero would easily spare; which gave occasion to Cicero to beg of him in several letters to reserve the whole number for him, till he could raise money enough for the purchase.

Cicero being now in his forty third year, the proper age required by law, declared himself a candidate for the consulship along with six competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Cassius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two first were patricians, the two next plebeians, yet noble; the two last the sons of fathers, who had first imported the publick honours into their families: Cicero was the only new man, as he was called, amongst them, or one born of equestrian rank. These were the competitors; and in this competition the practice of bribing was carried on as openly and as shamefully by Antonius and Catiline, as it usually is at our elections here in England; so openly, in short, that the senate

Epist. ad

Attic. l. i.

¶ 31

Senate attempted, though unsuccessfully, to give some check to it by a new and more vigorous law. However as the election approached, Cicero's interest appeared to be superior to that of all the candidates: for the nobles themselves, though always envious and desirous to depress him, yet out of regard to the dangers, which threatened the city from many quarters, and seemed ready to burst out into a flame, began to think him the only man qualified to preserve the republick, and break the cabals of the desperate by the vigour and prudence of his administration: "for in cases of danger, as Sallust observes, pride and envy naturally subside, <sup>Bell. Cat.</sup> and yield the post of honour to virtue." <sup>24-</sup> The method of choosing consuls was not by an open vote, but by a kind of ballot, or little tickets of wood distributed to the citizens with the names of the several candidates severally inscribed upon each: but in Cicero's case the people were not content with this secret and silent way, but before they came to any scrutiny, loudly and universally proclaimed Cicero the first consul; so that, as he himself says, "he was not chosen by the votes of particular citizens, but the common suffrage of the city; nor declared by the voice of the crier, but of the whole Roman people." This year several alterations happened in his own family. His father died; his daughter Tullia was given in marriage at the age of thirteen to C. Piso Frugi, a young nobleman of great hopes, and one of the best families in Rome; and his son was also born in the same year. So that with the highest honour, which the publick could bestow, he received the highest pleasure, which private life ordinarily admits, by the birth of a son and heir to his family.

Orat. contra  
Rullum, ii.  
2. et in Pi-  
son. i.

His first care, after his election to the consulship, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the interests of the republick; being convinced, that all the success of his administration depended upon it. He began therefore to tempt him by a kind of argument, which seldom fails of its effect with men of his character; the offer of power to his ambition, and money to his pleasures. With these baits he caught him; and a bargain was presently agreed upon between them, that Antonius should have the choice of the best province, which was to be assigned to them at the expiration of their year. Having laid this foundation for the laudable discharge of his consulship, he took possession of it, as usual, on the first of January; and had no sooner entered upon this high office, than he had occasion

to exert himself against P. Servilius Rullus, one of the new tribunes, who had been alarming the senate with the promulgation of an Agrarian law: the purpose of which was, to create a decemvirate, or ten commissioners, with absolute power for five years over all the revenues of the republick, to distribute them at pleasure to the citizens, &c. These laws used to be greedily received by the populace, and were proposed therefore by factious magistrates, as oft as they had any point to carry with the multitude against the publick good; so that Cicero's first business was to quiet the apprehensions of the city, and to baffle, if possible, the intrigues of the tribune. After routing him therefore in the senate, he pursued him into his own dominion, the forum; where in an artful and elegant speech from the rostra, he gave such a turn to the inclination of the people, that they rejected this law with as much eagerness, as they had ever before received one. This alarm being over, another accident broke out, occasioned by the publication of a law of L. Otho, for the assignment of distinct seats in the theatres to the equestrian order, who used before to sit promiscuously with the populace. But this highly offended the people, who could not digest the indignity of being thrust so far back from their diversions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next transaction of moment, in which he was engaged was the defence of C. Rabirius, an aged senator, in whose favour there is an oration of his still extant. But the grand affair of all, which constituted the glory of his consulship, and has transmitted his name with such lustre to posterity, was the skill he shewed, and the unwearied pains he took, in suppressing that horrid conspiracy, which was formed by Catiline and his accomplices, for the subversion of the commonwealth. Catiline was now renewing his efforts for the consulship with greater vigour than ever, and by such open methods of bribery, that Cicero published a new law against it, with the additional penalty of a ten years exile. Catiline, who knew the law to be leveled at himself, formed a design to kill Cicero, with some other chiefs of the senate, on the day of election, which was appointed for the twentieth of October. But Cicero gave information of it to the senate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of so great importance: and the day following, in a full house, he called upon Catiline to clear himself

himself of this charge; where, without denying or excusing it, he bluntly told them, that "there were two bodies in the republick, meaning the senate and the people, the one of them infirm with a weak head, the other firm without a head; which last had so well deserved of him, that it should never want a head while he lived." He had made a declaration of the same kind and in the same place a few days before, when, upon Cato's threatening him with an impeachment, he fiercely replied, that "if any flame should be excited in his fortunes, he would extinguish it, not with water, but a general ruin." These declarations startled the senate, and convinced them, that nothing but a desperate conspiracy, ripe for execution, could inspire so daring an assurance: so that they proceeded immediately to that decree, which was the usual refuge in all cases of imminent danger, of ordering the consuls to take care that the republick received no harm.

Cicer. pro  
Muræ. 25.

Sall. bell.  
Cat. 29.

Catiline, repulsed a second time from the consulship, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council therefore of all the conspirators, to settle the plan of the work, and divide the parts of it among themselves, and fix a proper day for the execution. The number of their chiefs was above thirty five; partly of the senatorian, partly of the equestrian order. The senators were P. Cornelius Lentulus, C. Cethegus, P. Autronius, L. Cassius Longinus, P. Sylla, Serv. Sylla, L. Vargunteius, Q. Curius, Q. Annius, M. Porcius Lecca, L. Bestia. At a meeting of these it was resolved, that a general insurrection should be raised through Italy, the different parts of which were assigned to different leaders: that Rome should be fired in many places at once, and a massacre begun at the same time of the whole senate and all their enemies; that in the consternation of the fire and massacre, Catiline should be ready with his Tuscan army, to take the benefit of the publick confusion, and make himself master of the city: where Lentulus in the mean time, as first in dignity, was to preside in their general councils; Cassius to manage the affair of firing it; Cethegus to direct the massacre. But the vigilance of Cicero, being the chief obstacle to all their hopes, Catiline was very desirous to see him taken off, before he left Rome: upon which two knights of the company undertook to kill him the next morning in his bed, in an early visit on pretence of business. They were both of his acquaintance, and used to frequent his house; and knowing his

his custom of giving free access to all, made no doubt of being readily admitted, as one of the two afterwards confessed. But the meeting was no sooner over, than Cicero had information of all that passed in it: for by the intrigues of a woman named Fulvia, he had gained over Curius her gallant, one of the conspirators of senatorian rank, to send him a punctual account of all their deliberations. He presently imparted his intelligence to some of the chiefs of the city, who were assembled that evening, as usual, at his house; informing them not only of the design, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the house well guarded, and all admittance refused to them.

This was the state of the conspiracy, when Cicero delivered the first of those four speeches; which were spoken upon the occasion of it, and are still extant. The meeting of the conspirators was on the 6th of November in the evening: and on the 8th he summoned the senate to the temple of Jupiter in the capitol, where it was not usually held, but in times of publick alarm. Catiline himself, though his schemes were not only suspected, but actually discovered, had the confidence to come to this very meeting; which so shocked the whole assembly, that none of his acquaintance durst not venture to salute him; and the consular senators quitted that part of the house in which he sat, and left the whole clear to him. Cicero was so provoked by his impudence, that instead of entering upon any business, as he designed, addressing himself directly to Catiline, he broke out into a most severe invective against him: and with all the fire and force of an incensed eloquence, laid open the whole course of his villainies, and the notoriety of his treasons. Catiline, astonished by the thunder of this speech, had little to say for himself in answer to it: but as soon as he was got home, and began to reflect on what had passed, perceiving it in vain to dissemble any longer, he resolved to enter into action immediately, before the troops of the republick were increased, or any new levies made: so that after a short conference with Lentulus, Cethegus, and the rest, about what had been concerted in the last meeting, and promising a speedy return at the head of a strong army, he left Rome that very night with a small retinue, and made the best of his way to Manlius's camp in Etruria;

Etruria; upon which he and Manlius were both declared publick enemies by the senate.

In the midst of all this hurry, and soon after Catiline's flight, Cicero found leisure, according to his custom, to defend L. Muræna, one of the consuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the senate, that he would try the force of Cicero's late law upon one of the consular candidates; and he was Plutarch in Caton. joined in the accusation by one of the disappointed candi-

dates, S. Sulpicius, a person of distinguished worth and character, and the most celebrated lawyer of the age; for whose service, and at whose instance Cicero's law against bribery was chiefly provided. Muræna was unanimously acquitted: but who can see without some surprise, persons so attached to each other, engaged in the same cause on opposite sides? Cicero had a strict intimacy all this while with Sulpicius, whom he had served with all his interest in this very contest for the consulship. He had a great friendship also with Cato, and the highest esteem of his integrity. Yet he not only defended this cause against them both, but to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profession of Sulpicius as trifling and contemptible, the principles of Cato as absurd and impracticable, with so much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "what a facetious consul have we!" Ibid.

But what deserves great attention, the opposition of these eminent men, in an affair so interesting, gave no sort of interruption to their friendship, which continued as firm as ever to the end of their lives: and Cicero, who lived the longest of them, shewed the real value that he had for them both after their deaths, by procuring publick honours for the one, and writing the life and praises of the other. This was a greatness of mind truly noble, and suitable to the dignity of the persons: not to be shocked by the particular opposition of their friends, when their general views on both sides were laudable and virtuous. The examples of this kind will be more or less frequent in states, in proportion as the publick good happens to be the ruling principle; for that is a bond of union too firm to be broken by any little differences about the measures of pursuing it. But where private ambition and party zeal have the ascendant, there every opposition must necessarily create animosity; as it obstructs the acquisition of that good, which is considered as the chief end of life, private benefit and advantage.

But

But to return to the affair of the conspiracy. Lentulus, and the rest, who were left in the city, were proposing all things for the execution of their grand design, and soliciting men of all ranks, who seemed likely to favour their cause, or be of any use to it. Among the rest they agreed to make an attempt upon the ambassadors of the Allobroges; a warlike, mutinous, faithless people, inhabiting the countries now called Savoy and Dauphiny, greatly disaffected to the Roman power, and already ripe for rebellion. These ambassadors, who were preparing to return home, much out of humour with the senate, and without any redress of the grievances they were sent to complain of, received the proposal at first very greedily; but reflecting afterwards on the difficulty of the enterprise, and the danger of involving themselves and their country in so desperate a cause, they resolved to discover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the consul. Cicero's instructions upon it were, that the ambassadors should continue to feign the same zeal which they had hitherto shewn, and promise every thing that was required of them, till they had got a full insight into the intent of the plot, with distinct proofs against the particular actors in it: and that then matters should be so contrived, that, upon their leaving Rome in the night, they should be arrested with their papers and letters about them. All this was successfully executed, and the whole company brought prisoners to Cicero's house by break of day. Cicero summoned the senate to meet immediately, and sent at the same time for Gabinius, Statilius, Cethegus, and Lentulus; who all came presently to his house, suspecting nothing of the discovery. With them, and the ambassadors in custody, he set out to meet the senate in the temple of concord: and after he had given the assembly an account of the whole affair, Vulturcius, one of the conspirators who was taken with the ambassadors, was called in to be examined separately, who soon confessed, that he had letters and instructions from Lentulus to Catiline, to press him to accept the assistance of the slaves, and to lead his army with all expedition towards Rome, to the intent that when it should be set on fire in different places, and the general massacre begun, he might be at hand to intercept those who escaped, and join with his friends in the city. The ambassadors were examined next, who declared, that they had received letters to their nation from Lentulus, Cethegus, and Statilius. These letters were produced and read, which



so dejected and confounded the conspirators, that they had nothing at all to say for themselves. After the criminals were withdrawn and committed to close custody, the senate went into a debate upon the state of the republick, and came unanimously to the following resolution among others, that publick thanks should be decreed to Cicero in the amplest manner; by whose virtue, council, and providence, the republick was delivered from the greatest dangers. In Catil. iii. 5-6. Cicero however thought it prudent, in the present unsettled state of the city, to bring this affair to a conclusion as soon as might be; and therefore brought the question of their punishment, without further delay, before the senate, which he summoned for that purpose the next morning. The debate was of great delicacy and importance; to decide upon the lives of citizens of the first rank. Capital punishments were rare and ever odious in Rome, whose laws were of all others the least sanguinary; banishment, with confiscation of goods, being the ordinary punishment for the greatest crimes. As soon therefore as he had moved the question, what was to be done with the conspirators; Silanus, the consul elect, being called upon to speak the first, advised, that those who were then in custody, with the rest who should afterwards be taken, should all be put to death. To this all who spoke after him readily assented, till it came to J. Cæsar, then prætor elect, who, in an elegant and elaborate speech, "treated that opinion, not as cruel; "since death, he said, was not a punishment, but relief to "the miserable; but as new and illegal, and contrary to "the constitution of the republick." He therefore gave it as his opinion, that the estates of the conspirators should be confiscated, and their persons closely confined in the strong towns of Italy. These two contrary opinions being proposed, the next question was, which of them should Salust. bell. Cat. 50. take place: Cæsar's had made a great impression on the assembly, and Cicero's friends were going forwardly into it, when Cicero rose up, and made his fourth speech, which now remains on the subject of this transaction: which speech had the desired effect, and turned the scale in favour of Silanus's opinion. The vote was no sooner passed, than Cicero resolved to put it in execution, lest the night which was coming on should produce any new disturbance. He went therefore from the senate, attended by a numerous guard, and taking Lentulus from his custody, conveyed him through the forum to the common prison, where he delivered him to the executioners, who presently strangled him

him. The other conspirators, Cethegus, Statilius, and Gabinius were conducted to their execution by the prætors, and put to death in the same manner. Catiline in the mean time had been in a condition to make a stouter resistance than they imagined; having filled up his troops to the number of two legions, or about twelve thousand fighting men; but when the fatal account came, of the death of Lentulus and the rest, the face of his affairs began to change, and his army to dwindle apace, by the desertion of those, whom hopes of victory and plunder had invited to his camp. And after many fruitless attempts to escape into Gaul by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a sharp and bloody action, he and all his army were entirely destroyed. Thus ended this famed conspiracy; and Cicero, for the great part he acted in the suppression of it, was honoured with the glorious title of *Pater Patriæ*, which he retained for a long time after: "Hail thou," says Pliny, who was first saluted the parent of thy country."

Hist. nat.  
vii. 30.

Cicero's administration was now at an end, and nothing remained but to resign the consulship, according to custom, in an assembly to the people, and to take the usual oath, of having discharged it with fidelity; which also was generally accompanied with a speech from the expiring consul. He had mounted the rostra, and was ready to perform this last act of his office, when Metellus, one of the new tribunes, would not suffer him to speak, or to do any thing more, than barely take the oath: declaring, that he, who had put citizens to death unheard, ought not to be permitted to speak for himself. Upon which Cicero, who was never at a loss, instead of pronouncing the ordinary form of an oath, exalting the tone of his voice, swore out aloud, that he had saved the republic and city from ruin: which the multitude below confirmed with an universal shout, and with one voice cried out, that what he had sworn was true. However, he had no sooner quitted his office, than he began to feel the weight of that envy, which is the certain fruit of illustrious merit. He was now therefore the common mark, not only of all the factious, against whom he had declared perpetual war, but of another party not less dangerous, the envious too: whose united spleen never left pursuing him from this moment, till they had driven him out of that city, which he had so lately preserved. The tribune Metellus, as we have seen, began the attack,  
and

In Pison. 3.  
ep. fam. v. 2.

and continued it by insulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was strenuously supported by J. Cæsar. Cicero, upon the expiration of his consulship, took care to send a particular account of his whole administration to Pompey, who was finishing the Mithridatick war in Asia; in hopes to prevent any wrong impression there, from the calumnies of his enemies, and to draw from him some publick declaration in praise of what he had been doing. But Pompey being informed by Metellus and Cæsar of the ill humour, which was rising against Cicero in Rome, answered him with great coldness, and, instead of paying him any compliment, took no notice at all of what had passed in the affair of Catiline: upon which Cicero expostulates with him in a letter which is still extant. Ep. fam. v. 7.

About this time Cicero bought a house of M. Crassus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now supposed to have given up to his brother Quintus. The house cost him near thirty thousand pounds, and seems to have been one of the noblest in Rome. It was built about thirty years before, by the famous tribune M. Livius Drusus; on which occasion we are told, that when the architect promised to build it for him in such a manner, that none of his neighbours should overlook him: "but if you have any skill, replied Drusus, contrive it rather so, that all the world may see what I am doing." The purchase of so expensive a house raised some censure on his vanity, and especially as it was made with borrowed money. This circumstance he himself does not dissemble, but says merrily upon it, that "he was now so plunged in debt, as to be ready for a plot, only that the conspirators would not trust him." Vell. Pat. l. ii. 14. Ep. fam. v. 6.

The most remarkable event that happened in this year, which was the forty-fifth of Cicero's life, was the pollution of the mysteries of the Bona dea by P. Clodius; which, by an unhappy train of consequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæsar's wife Pompeia, who, according to annual custom, was now celebrating in her house those awful sacrifices of the goddess, to which no male creature ever was admitted; and where every thing masculine was so scrupulously excluded, that even pictures of that sort were covered during the ceremony. It flattered Clodius's imagination, greatly, to gain access to his mistress in the midst of her holy ministry; and with this view he dressed himself in a woman's

woman's habit, that by the benefit of his smooth face, and the introduction of one of the maids, he might pass without discovery : but by some mistake between him and his guide, he lost his way, when he came within the house, and fell in unluckily among the other female servants. Here he was detected by his voice ; and the servants alarmed the whole company by their shrieks, to the great amazement of the matrons, who threw a veil over the sacred mysteries, while Clodius found means to escape. The story was presently spread abroad, and raised a general scandal and horror through the city. The whole defence which Clodius made, when, by order of the senate, he was brought to a trial, was to prove himself absent at the time of the fact ; for which purpose he produced men to swear, that he was then at Interamna, about two or three days journey from the city. But Cicero, being called upon to give his testimony, deposed, that Clodius had been with him that very morning at his house in Rome. Clodius however was absolved by thirty one of the judges, while twenty five only condemned him : and as Cicero looked upon himself to be particularly affronted by a sentence, given in flat contradiction to his testimony, so he made it his business on all occasions to display the iniquity of it, and to sting the several actors of it with all the keenness of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himself on Cicero, began now to give an opening to the scheme, which he had formed for that purpose. His project was to get himself chosen tribune, and in that office to drive him out of the city, by the publication of a law, which by some stratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by its original institution, so his first step was to make himself a plebeian, by the pretence of an adoption into a plebeian house, which could not yet be done without the suffrage of the people. Cæsar was at the bottom of this scheme, and Pompey secretly favoured it : not that they intended to ruin Cicero, but to keep him only under the lash ; and if they could not draw him into their measures, or make him at least sit quiet, to let Clodius loose upon him. Cicero affected to treat it with the contempt, which it seemed to deserve ; sometimes rallying Clodius with much pleasantry, sometimes admonishing him with no less gravity. But whatever face he put outwardly upon this affair, it gave him a real uneasiness within, and made him unite himself more closely

closely with Pompey, for the benefit of his protection against a storm, which he saw ready to break upon him.

The first triumvirate, as it has commonly been called, was now formed; which was nothing else in reality, but a traitorous conspiracy of three of the most powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæsar in his consulship, which was now coming on: Cæsar, by giving way to Pompey's glory to advance his own: and Crassus's, to gain that ascendancy by the authority of Pompey and Cæsar, which he could not sustain alone. Cicero might have made what terms he pleased with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whose union he and all the friends of the republick abhorred. Clodius in the mean time had been pushing on the business of his adoption, which at last he effected; and began soon after to threaten Cicero with all the terrors of his tribunate, to which he was now chosen without any opposition. Cæsar's whole aim in this affair was to subdue Cicero's spirit, and distress him so far, as to force him to a dependence upon him: for which end, while he was privately encouraging Clodius to pursue him, he was proposing expedients to Cicero for his security. But though his fortunes seemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his safety to any man, and much more to Cæsar, whose designs he always suspected, and whose measures he never approved. This stiffness in Cicero so exasperated Cæsar, that he resolved immediately to assist Clodius with all his power to oppress him: while Pompey all the while was giving him the strongest assurances, confirmed by oaths and vows, that there was no danger, and that he would sooner be killed himself, than suffer him to be hurt. Clodius in the mean time was obliging the people with several new laws, contrived chiefly for their advantage; the design of all which was only to introduce, with a better grace, the ground plot of the play, the banishment of Cicero: which was now directly attempted by a special law, importing, that whoever had taken the life of a citizen uncondemned and without a trial, should be Vell. Patere, prohibited from fire and water. Though Cicero was not<sup>u. 45.</sup> named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which, though

Ep. ad Attic.  
iii. 15.

not done by his single authority, but a general vote of the senate, was alledged to be illegal, and contrary to the liberties of the people. Cicero, finding himself thus reduced to the condition of a criminal, changed his habit upon it, as was usual in the case of a publick impeachment; which however was an hasty and inconsiderate step, and helped to precipitate his ruin. He was not named in the law, nor personally affected with it: the terms of it were general and seemingly just, reaching only to those, who had taken the life of a citizen illegally: whether this was his case, or not, was not the point in issue, but to be the subject of another trial. He was sensible of his error, when it was too late; and oft reproaches Atticus, that being a bystander, and less heated in the game than himself, he should suffer him to make such blunders. The tide however bore hard against him. Cæsar, though he affected great moderation, was secretly against him: Pompey, who had hitherto given him the strongest assurances of his friendship, began now, as the plot ripened towards a crisis, to grow cool and reserved, and at last flatly refused to help him: while the Clodian faction treated his character and consulship with the utmost derision, and Clodius himself at the head of his mob contrived to meet and insult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and stones at him. This being the state of affairs with him, he called a council of his friends, with intent to take his final resolution, agreeably to their advice. The question was, whether it was best to stay, and defend himself by force, or to save the effusion of blood by retreating, till the storm should blow over. Some advised the first; but Cato, and above all Hortensius, warmly urged the last: which, concurring also with Atticus's advice, as well as the fears and entreaties of all his own family, made him resolve to quit the field to his enemies, and submit to a voluntary exile.

As soon as it was known that Cicero was gone, Clodius filled the forum with his band of slaves and incendiaries, which he called the Roman people, though there was not one honest citizen, or man of credit amongst them; and published a law in form against him for putting citizens to death unheard and uncondemned, and confirming his banishment in the usual terms employed on such occasions. This law passed without opposition: and Clodius lost no time in putting it in execution; but fell to work immediately in plundering, burning, and demolishing Cicero's houses both in the city and the country. It cannot be denied, that in this calamity

calamity of his exile, he did not behave himself with that firmness, which might reasonably be expected from one, who had borne so glorious a part in the republick; conscious of his integrity, and suffering in the cause of his country: for his letters are generally filled with such lamentable expressions of grief and despair, that his best friends and even his wife were forced to admonish him sometimes, to rouse his courage, and remember his former character. Atticus was constantly putting him in mind of it; and sent him word of a report, that was brought to Rome by one of Crassus's freed men, that his affliction had disordered his senses. He was now indeed attacked in his weakest part; <sup>Ep. ad Attic.</sup> <sup>iii. 15.</sup> the only place in which he was vulnerable. To have been as great in affliction, as he was in prosperity, would have been a perfection, not given to man: yet this very weakness flowed from a source which rendered him the more amiable in all the other parts of life; and the same tenderness of disposition, which made him love his friends, his children, his country, more passionately than other men, made him feel the loss of them more sensibly. When he had been gone a little more than two months, a motion was made in the senate, by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole house readily agreed. Many obstructions, as may easily be imagined, were given to it by the Clodian faction; but this made the senate only the more resolute to effect it. They passed a vote therefore that no other business should be done, till Cicero's return was carried; which at last it was, and in so splendid and triumphant a manner, that he had reason, he says, to fear, lest people should imagine that he himself had contrived his late flight, for the sake of so glorious a restoration. <sup>Pro domo,</sup> <sup>28.</sup>

Cicero, now in his fiftieth year, was restored to his former dignity, and soon after to his former fortunes; satisfaction being made to him for the ruin of his estates and houses, which last were built up again by himself with more magnificence than before. But he had domestick grievances about this time, which touched him very nearly; and which, as he signifies obscurely to Atticus, were of too delicate a nature to be explained by a letter. They arose chiefly from the petulant humour of his wife, which began to give him frequent occasions of chagrin; and by a series of repeated provocations confirmed in him that settled disgust, which ended at last in a divorce. As to his publick concerns, his chief point was how to support his former authority in the

city, which it was not easy to do, when the government of the republick was usurped by the power and ambition of a few: and therefore, instead of the able statesman and generous patriot, a light in which we have hitherto viewed him, we find him acting a subservient part, and managing the triumvirate, which could not be controuled, in the best manner he could for the publick welfare. In the fifty-sixth year of his age he was sent into Asia, and obliged to assume a new character, which he had never before sustained, of the governor of a province and general of an army. These preferments were, of all others, the most ardently desired by the great, for the advantages they afforded both of acquiring power, and amassing wealth: yet they had no charms for Cicero, but were indeed disagreeable to his temper, which was not formed for military achievements, but to sit at the helm, and shine in the administration of the whole republick. However he acquitted himself nobly in administering the civil affairs of his province of Cilicia; where his whole care was, to ease the several cities and districts, of that excessive load of debts, in which the avarice and rapaciousness of former governors had involved them. Nor does he seem, in military affairs, to have wanted either the courage or conduct of an experienced leader. For he played the general so well in the few expeditions in which he was concerned, that he had the honour of a supplication decreed to him at Rome, and was not without some expectation even of a triumph.

As to the publick news of the year, the grand affair, that engaged all peoples thoughts, was the expectation of a breach between Cæsar and Pompey, which seemed to be now unavoidable. Crassus had been destroyed with his army some years ago in the war with the Parthians; and Julia the daughter of Cæsar, whom Pompey married, and who, while she lived, was the cement of their union, was also dead in childbed. Cæsar had put an end to the Gallick war, and reduced the whole province to the Roman yoke: but though his commission was near expiring, he seemed to have no thoughts of giving it up, and returning to the condition of a private subject. He pretended, that he could not possibly be safe, if he parted with his army; especially while Pompey held the province of Spain prolonged to him for five years. This disposition to a breach, Cicero soon learnt from his friends, as he was returning from his province of Cilicia. But as he foresaw the consequences of a war more coolly and clearly than any



any of them, so his first resolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either side, not that he was irresolute which of them to choose, for he was determined within himself to follow Pompey; but the difficulty was how to act in the mean time towards Cæsar, so as to avoid taking part in the previous decrees, which were prepared against him, for abrogating his command, and obliging him to disband his forces on pain of being declared an enemy. Here he wished to stand neuter a while, that he might act the mediator with a better grace and effect. In this disposition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a second conference with him, before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the senate. Cicero however would not still be driven from it: the more he observed the disposition of both parties, the more he perceived the necessity of it. The honest, as they were called, were disunited amongst themselves; many of them were dissatisfied with Pompey; all fierce and violent; and denouncing nothing but ruin to their adversaries. He clearly foresaw, what he declared without scruple to his friends, that which side soever got the better, the war must necessarily end in a tyranny. The only difference, as he said, was, that if their enemies Ad Attic. vii. 7. conquered, they should be proscribed, if their friends, be slaves.

He no sooner arrived at the city however, than he fell, as he tells us, into the very flame of civil discord, and found the war in effect proclaimed: for the senate had just voted a decree, that Cæsar should dismiss his army by a certain day, or be declared an enemy; and Cæsar's sudden march towards Rome effectually confirmed it. In the midst of all this hurry and confusion, Cæsar was extremely solicitous about Cicero; not so much to gain him, for that was not to be expected, as to prevail with him to stand neuter. He wrote to him several times to that effect, and employed all their common friends to press him with letters on that head; all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time these letters give us a most sensible proof of the high esteem and credit, in which Cicero flourished at this time in Rome: when, in a contest for empire, which force alone was to decide, we see the chiefs on both sides so solicitous to gain a man to their party, who had no peculiar skill in arms, or ta-

lents for war. Pursuing however the result of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy some time before, and was then at Dyrrhachium; and arrived safely in his camp with his son, his brother, and his nephew, committing the fortunes of the whole family to the issue of that cause. His personal affection for the man, preference of his cause, the reproaches of the better sort, who began to censure his tardiness, and above all, his gratitude for favours received, made him resolve at all adventures to run after him. But as he entered into the war with reluctance, so he found nothing in it, but what increased his disgust. He disliked every thing which they had done, or designed to do; saw nothing good amongst them but their cause; and that their own councils would ruin them. He was dissatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this disagreeable situation he declined all employment; and finding his counsels wholly slighted, resumed his usual way of rallery, for he was a great jester, and what he could not dissuade by his authority, endeavoured to make ridiculous by his jests. When Pompey put him in mind of his coming so late to them: how can I come late, said he, when I find nothing in readiness among you? and upon Pompey's asking him sarcastically, where his son-in-law Dolabella was; he is with your father-in-law, replied he. To a person newly arrived from Italy, and informing them of a strong report at Rome, that Pompey was blocked up by Cæsar: and you sailed hither therefore, said he, that you might see it with your own eyes. By the frequency of these splenetick jokes, he is said to have provoked Pompey so far as to tell him, I wish you would go over to the other side, that you may begin to

Macrob. saturnal. 2. 3.

Plutarch, in fear us.

Cicer.

After the battle of Pharsalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæsar; who was now declared dictator the second time, and Marc Antony his master of the horse. We may easily imagine, what we find indeed from his letters, that he was not a little discomposed at the thoughts of an interview with Cæsar, and the indignity of offering himself to a conqueror, against whom he had been in arms; for though upon many accounts he had reason to expect a kind reception from Cæsar, yet he hardly thought his life, he says, worth begging; since what was given

given by a master, might always be taken away again at pleasure. But at their meeting, he had no occasion to say or do any thing that was below his dignity: for Cæsar no sooner saw him, than he alighted, and ran to embrace him, and walked with him alone, conversing very familiarly for several furlongs. About the end of the year, Cæsar embarked for Africa, to pursue the war against the Pompeian generals, who, assisted by king Juba, held the possession of that province with a vast army: but while the general attention was employed in the expectation of some decisive blow, Cicero, despairing of any good from either side, chose to live retired, and out of sight; and whether in the city or the country, shut himself up with his books; which, as he often says, had hitherto been the diversion only, but were now become the support, of his life. In this retreat he entered into a close friendship and correspondence with M. Terentius Varro, who is said to have been the most learned of all the Romans; and wrote two of those pieces upon orators and oratory, which are still extant in his works. Ep. ad Attic. i. 16—20. Ep. fam. ix. 2.

He was now in his sixty first year, and forced to part at last with his wife Terentia; whose humour and conduct had long been uneasy to him. This drew upon him some censure; for putting away a wife, who had lived with him above thirty years, the faithful partner of his bed and fortunes; and the mother of two children, extremely dear to him: and what gave his enemies the greater handle to rally him was, his marrying a handsome young woman, named Publilia, of an age disproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent spirit: and though he had borne her perverseness in the vigour of health and flourishing state of his fortunes; yet, in a declining life, soured by a continual succession of mortifications from abroad, the want of ease and quiet at home was no longer tolerable to him.

Cæsar returned victorious from Africa about the end of July, by the way of Sardinia, where he spent some days: upon which Cicero says pleasantly in a letter to Varro, he had never seen that farm of his before, which though one of the worst that he has, he does not yet despise. Some of Cicero's jests upon Cæsar's administration are still preserved; which shew, that his friends had reason enough to admonish him to be still more upon his guard. Cæsar had advanced Laberius, a celebrated mimick actor, to the order of knights; but when he stepped from the stage into the the-

atre, to take his place on the equestrian benches, none of the knights would admit him to a seat amongst them. As he was marching off therefore with disgrace, happening to pass near Cicero, I would make room for you here, says he, on our bench, if we were not already too much crowded: alluding to Cæsar's filling up the senate also with the scum of his creatures, and even with strangers and barbarians. At another time being desired by a friend, in a publick company, to procure for his son the rank of a senator, in one of the corporate towns of Italy, he shall have it, says he, if you please, at Rome; but it will be difficult at Pompeii. An acquaintance likewise from Laodicea, coming to pay his respects to him, and being asked, what business had brought him to Rome, said, that he was sent upon an embassy to Cæsar, to intercede with him for the liberty of his country: upon which Cicero replied, if you succeed, you shall be an ambassador also for us. Cæsar, on the other hand, though he knew his temper and principles to be irreconcilable to his usurped dominion, yet out of friendship to the man, and a reverence for his character, was determined to treat him with the greatest humanity, and by all the marks of personal favour; which however Cicero never used for any purposes whatever, but to screen himself from any calamity in the general misery of the times, and to serve those unhappy men, who were driven from their country and families, for the adherence to that cause, which he himself had espoused.

Macrob. sat.  
2, 3. Suetonius 76.

Cicero was now oppressed by a new and most cruel affliction, the death of his beloved daughter Tullia; who died in childbed, soon after her divorce from her third husband Dolabella. She was about two and thirty years old at the time of her death; and by the few hints, which are left of her character, appears to have been an excellent and admirable woman. She was most affectionately and piously observant of her father; and to the usual graces of her sex, having added the more solid accomplishments of knowledge and polite letters, was qualified to be the companion as well as the delight of his age; and was justly esteemed not only as one of the best, but the most learned of the Roman ladies. His affliction for the death of this daughter was so great, that the philosophers are said to have come from all parts to comfort him. But this can hardly be true, except of those who lived in Rome, or in his own family: for his first care was, to shun all company as much as he could, by removing to Atticus's house, where  
he

he lived chiefly in his library, turning over every book he could meet with, on the subject of moderating grief. But finding his residence here too publick, and a greater resort to him, than he could bear, he retired to Asturia, one of his seats near Antium; a little island on the Latian shore, at the mouth of a river of the same name, covered with woods and groves, cut out into shady walks; a scene of all others the fittest to indulge melancholy, and where he could give a free course to his grief. "Here, says he to Atticus, "I live without the speech of man, every morning early "I hide myself in the thickest of the wood, and never "come out till the evening. Next to yourself, nothing is "so dear to me as this solitude; and my whole conversation is with my books." Indeed his whole time was employed in little else than reading and writing, during Ep. ad Attic. xii. 15. Cæsar's administration, which he never could cheerfully submit to; and it was within this period, that he drew up some of the gravest of those philosophical pieces, which are still extant in his works.

After the death of Cæsar, by the conspiracy formed against him by Brutus and Cassius, Cicero became once more himself. By this accident he was freed at once from all subjection to a superior, and all uneasiness and indignity of managing a power, which every moment could oppress him. He was without competition the first citizen in Rome; the first in that credit and authority both with the senate and people, which great merit and services will necessarily give in a free city. The conspirators considered him as such, and reckoned upon him as their sure friend; for they had no sooner killed Cæsar in the senate house, which Cicero tells us he had the pleasure to see, than Brutus, lifting up his bloody dagger, called out upon him by name, to congratulate with him on the recovery of their liberty. And when they all ran out presently after into the forum with their daggers in their hands, proclaiming liberty to the city, they proclaimed at the same time the name of Cicero. Hence Antony afterwards took a pretence of charging him in publick with being privy to the conspiracy, and the principal adviser of it. It is evident indeed from several of his letters, that he had an expectation of such an attempt; for he prophesied very early, that Cæsar's reign could not last six months, but must necessarily fall, either by violence, or of itself; nay farther, he hoped to live to see it. Yet it is Ibid. x. 8. certain, that he was not at all acquainted with it: for though he had the strictest friendship with the chief actors, and

and they the greatest confidence in him, yet his age, character, and dignity, rendered him wholly unfit to bear a part in an attempt of that nature; and to embark himself in an affair so desperate, with a number of men, who, excepting a few of the leaders, were all either too young to be trusted, or, as he says, too obscure even to be known by him.

Philipp. ii.  
25.

But though Cæsar's reign was now indeed fallen, yet Cicero's hopes were all going to be disappointed: and though the conspiracy had succeeded against Cæsar, yet it drew after it a train of consequences, which, in little more than a year, ended in the destruction not only of the commonwealth, but of even Cicero himself. The conspirators had formed no scheme beyond the death of Cæsar; but seemed to be as much surprised and amazed at what they had done, as the rest of the city was. Their irresolution and delays therefore gave Antony leisure to recollect himself, and to propose and carry many things on the pretence of publick concord, of which he afterwards made a most pernicious use; amongst the chief of which may be reckoned a decree for the confirmation of all Cæsar's acts, and for the allowance of a publick funeral to Cæsar, from which he took the opportunity of inflaming the soldiers and the populace to the disadvantage of the republican cause; and he succeeded in it so well, that Brutus and Cassius had then no small difficulty to defend their lives and houses from the violence of his mob, and, with the rest of the conspirators, were soon after obliged to quit Rome. Cicero also left Rome soon after Brutus and Cassius, not a little mortified to see things take so wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excursion to Greece, and pay a visit to his son, whom he had sent about a year before to Athens, to study under the philosophers of that place, and particularly under Cratippus, the chief of the peripatetick sect. In the mean time he had frequent meetings and conferences with his old friends of the opposite party, the late ministers of Cæsar's power; among whom were Hirtius, Pansa, &c. There were several reasons, which made it necessary to these men, to court Cicero at this time as much as ever. For if the republick happened to recover itself, he was of all men the most capable to protect them on that side: if not, the most able to assist them against Antony, whose designs and success they dreaded still more; for if they must have a new master, they were disposed, for the sake of Cæsar, to prefer

prefer his heir and nephew Octavius. For this new actor was now appearing upon the stage; and though hitherto but little considered, soon made the first figure upon it, and drew all people's eyes towards him. He had been sent a few months before to Appollonia, there to wait for his uncle on his way to the Parthian war, in which he was to attend him: but the news of Cæsar's death soon brought him back to Italy, to try what fortunes he could carve for himself, by the credit of his new name, and the help of his uncle's friends. Hirtius and Pansa were with Cicero at this time; and they presented Octavius to him, immediately upon his arrival, with the strongest professions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it necessary to cherish and encourage Octavius, if for nothing else, yet to keep him at a distance from Antony: but could not yet be persuaded to enter heartily into his affairs. He suspected his youth, and want of experience; and that he had not strength enough to deal with Antony; and above all, that he had no good disposition towards the conspirators. He thought it impossible, he should ever be a friend to them, and was persuaded rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himself. And when Cicero did consent at last to unite himself to Octavius's interests, it was with no other view, but to arm him with a power sufficient to oppress Antony, yet so checked and limited, that he should not be able to oppress the republick.

In the hurry of all these politicks, he was prosecuting his studies still with his usual application; and besides some philosophical pieces, now finished his book of offices, or the duties of man, for the use of his son. A work admired by all succeeding ages, as the most perfect system of heathen morality, and the noblest effort and specimen, of what reason could do towards guiding man through life with innocence and happiness. However he paid a constant attention to publick affairs; missed no opportunities, but did every thing that human prudence could do for the recovery of the republick: for all that vigour, with which it was making this last effort for itself, was entirely owing to his councils and authority. This appears from those memorable Philippicks, which from time to time he published against Antony, as well as from other monuments of antiquity. But all was in vain: for though Antony's army  
was

was entirely defeated at the siege of Modena, which made many people imagine, that the war was at an end, and the liberty of Rome established; yet the death of the consuls Panfa and Hirtius in that action, gave the fatal blow to all Cicero's schemes, and was the immediate cause of the ruin of the republick. Octavius grew more and more intractable; being persuaded they owed their safety to him, and every thing daily conspired to bring about that dreadful union of him with Lepidus and Antony, which was formed so soon after. Cicero had applied indeed to Brutus and Cassius over and over again, to come with their armies to Italy, as the only means of saving the republick: but, after all his repeated applications, neither of them seemed to have entertained the least thought of it. Yet notwithstanding the pains that Cicero was taking, and the glorious struggle he was making in the support of expiring liberty, Brutus, who was naturally peevish and querulous, being particularly chagrined by the unhappy turn of affairs in Italy, and judging of councils by events, was disposed at last to throw all the blame upon him. He charged him chiefly, that by a profusion of honours on young Cæsar, he had inspired him with an ambition, incompatible with the safety of the republick, and armed him with that power, which he was now employing to oppress it: whereas the truth is, that by these honours Cicero did not intend to give Cæsar any new power, but to apply that, which he had acquired by his own vigour, to the publick service and the ruin of Antony; in which he succeeded even beyond expectation; and would certainly have gained his end, had he not been prevented by accidents, which could not be foreseen. For it is evident from many facts, that he was always jealous of Cæsar, and instead of increasing, was contriving some check to his authority; till by the death of the consuls, he slipped out of his hands, and became too strong to be managed by him any longer.

Octavius had no sooner settled the affairs of the city, and subdued the senate to his mind, than he marched back towards Gaul, to meet Antony and Lepidus; who had already passed the Alps, and brought their armies into Italy, in order to have a personal interview with him; which had been privately concerted for settling the terms of a triple league, and dividing the power and provinces of the empire amongst themselves. The place, appointed for this interview, was a small island about two miles from Bononia, formed by the river Rhenus, which runs near to that city. Here they met,



met, and spent three days in a close conference, to adjust the plan of their accommodation: the substance of which was, that the three should be invested jointly with supreme power, for the term of five years, with the title of triumvirs, for settling the state of the republick; that they should act in all cases by common consent; nominate the magistrates and governours both at home and abroad; and determine all affairs relating to the publick by their sole will and pleasure; &c. &c. The last thing, which they adjusted, was the list of a proscription, which they were determined to make of their enemies. This, as the writers tell us, occasioned much difficulty and warm contests among them; till each in his turn consented to sacrifice some of his best friends to the revenge and resentment of his colleagues. The whole list is said to have consisted of three hundred senators and two thousand knights; all doomed to die for a crime the most unpardonable to tyrants, their adherence to the cause of liberty. They reserved the publication of the general list to their arrival at Rome; excepting only a few of the most obnoxious, the heads of the republican party, about seventeen in all; the chief of whom was Cicero. For Cicero's death was the natural effect of their union, and a necessary sacrifice to the common interest of the three. Those, who met to destroy liberty, must come determined to destroy him; since his authority was too great to be suffered in an enemy, and experience had shewn, that nothing could make him a friend to the oppressors of his country.

Cicero was at his Tusculan villa, when he first received the news of the proscription, and of his being included in it. It was the design of the triumvirate to keep it a secret, if possible, to the moment of execution; in order to surprise those, whom they had destined to destruction, before they were aware of the danger, or had time to escape. But some of Cicero's friends found means to give him early notice of it, upon which he set forward presently towards Asturia, the nearest village, which he had upon the sea; where he embarked in a vessel ready for him, with intent to transport himself directly out of the reach of his enemies. But the winds being cross and turbulent, and the sea wholly uneasy to him, after he had sailed about two leagues along the coast, he landed at Circæum, and spent a night near that place in great anxiety and irresolution. The question was, what course he should steer; and whether he should fly to Brutus, or Cassius, or to S. Pompeius: but  
after

In Ciceron.

Senec. sua-  
for. i.Val. Maxim.  
v. 3.

after all his deliberations, none of them; it is said, pleased him so much, as the expedient of dying. So that, as Plutarch says, he had some thoughts of returning to the city, and killing himself in Cæsar's house; in order to leave the guilt and curse of his blood upon Cæsar's perfidy and ingratitude: but the importunity of his servants prevailed with him to sail forwards to Cajeta; where he went again on shore, to repose himself in his Formian villa, about a mile from the coast: weary of his life and the sea; and declaring he would die in that country, which he had so often saved. Here he slept soundly for several hours; though, as some writers tell us, a great number of crows were fluttering all the while, and making a strange noise about his windows, as if to rouse and warn him of the approaching fate; and that one of them made its way into the chamber, and pulled away his very bed cloaths; till his slaves, admonished by this prodigy, and ashamed to see brute creatures more solicitous for his safety than themselves, forced him into his litter or portable chair, and carried him away towards the ship, through the private ways and walks of his woods; having just heard, that soldiers were already come into the country in quest of him, and not far from the villa. As soon as they were gone, the soldiers arrived at the house; and perceiving him to be fled, pursued immediately towards the sea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preserved in a capital cause. As soon as the soldiers appeared, the servants prepared themselves to fight, being resolved to defend their master's life at the hazard of their own; but Cicero commanded them to set him down, and to make no resistance. Then looking upon his executioners with great presence and firmness, and thrusting his neck, as forwardly as he could, out of the litter, he bad them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haste and great joy towards Rome, as the most agreeable present, which they could carry to Antony. Popilius charged himself with the conveyance, without reflecting on the infamy of carrying that head, which had saved his own. He found Antony in the forum, surrounded with guards and crowds of people; but upon shewing, from a distance, the spoils which he brought, he was rewarded upon the spot with the honour of a crown, and about eight thousand pounds sterling. Antony ordered

ordered the head to be fixed upon the rostra between the two hands: a sad spectacle to the city; and what drew tears from every eye; to see those mangled members, which used to exert themselves so gloriously from that place, in defence of the lives, the fortunes, and the liberties of the Roman people, so lamentably exposed to the scorn of sycophants and traitors. The deaths of the rest, says an historian of that age, caused only a private and particular sorrow, but Cicero's an universal one. It was a triumph over the republick Cremutius Cordus apud Senec. itself; and seemed to confirm and establish the perpetual slavery to Rome. Antony considered it as such; and, fatigued with Cicero's blood, declared proscription at an end.

He was killed on the seventh of December; about ten days from the settlement of the triumvirate; after he had lived sixty three years, eleven months, and five days.

CICERO (MARCUS) the son of Marcus Tullius Cicero: of whom it is the most necessary to give some account, because his character has been delivered down to us in a very disadvantageous, and, as many think, in a very injurious light. For he has generally been represented, both by the ancients and moderns, as stupid and vicious, and even a proverb of degeneracy: yet when we come to enquire accurately into the fact, we shall not find sufficient ground for so scandalous a tradition. Senec. de Senec. 4. 30.

He was born, as has been observed in the foregoing article, of Terentia, in the year that his father obtained the consulship: that is, in the year of Rome 690, and about 64 years before Christ. In his early youth, while he continued under the eye and discipline of his father, he gave all imaginable proofs both of an excellent temper and genius; was modest, tractable, and dutiful; diligent in his studies, and expert in his exercises: so that in the Pharsalick war, at the age of seventeen, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accomplishments of a young soldier. Cic. de offic. ii. 13. Not long after Pompey's death, he was sent to Athens, as we have said, to study under Cratippus. Here indeed, upon his first fall into the world, he was guilty of some irregularity of conduct and extravagance of expence, that made his father uneasy: in which he was supposed to have been drawn by Gorgias, his master of rhetoric; a lover of wine and pleasure; whom Cicero for that reason expostulated with severely by letter, and discharged from his attendance upon him. But the young man was soon made sensible

sensible of his folly, and recalled to his duty by the remonstrances of his friends, and particularly of Atticus; so that his father readily paid his debts, and enlarged his allowance; which seems to have been about 700 l. per annum.

Ad Attic.  
xiii. 1.

From this time, all the accounts of him from the principal men of the place, as well as his Roman friends, who had occasion to visit Athens, are constant and uniform in their praises of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles: of which he sent a high encomium to his father, and entrusted him, though but twenty years old, with a principal command in his army: in which he acquitted himself with a singular reputation both of courage and conduct; and in several expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he escaped to Pompey; who had taken possession of Sicily with a great army, and fleet superior to any in the empire. This was the last refuge of the poor republicans: where young Cicero was received again with particular honours; and continued fighting still in the defence of his country's liberty: till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and restoration of all the proscribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the rest of his party: where he lived for some time in the condition of a private nobleman; remote from all publick affairs; partly through the envy of the times, averse to his name and principles; partly through choice, and his old zeal for the republican cause, which he retained still to the last. In this uneasy state, where he had nothing to rouse his virtue, or excite his ambition, it is not strange that he sunk into a life of indolence and pleasure, and the intemperate love of wine; which began to be the fashionable vice of this age, from the example of Antony, who had lately published a volume on the triumphs of his drinking. Young Cicero is said to have practised it likewise to great excess, and to have been famous for the quantity he used to swallow at a draught: as he had resolved, says Pliny, to deprive Antony, the murderer of his father, of the glory of being the first drunkard of the empire.

Nat. hist. l.  
14. c. 22.

Appian, P.  
619.

Augustus however paid him the compliment, in the mean while, to make him a priest or augur, as well as one of those magistrates, who presided over the coinage of the publick

publick money: in regard to which there is a medal still extant, with the name of Cicero on the one side, and Appius Claudius on the other; who was one of his colleagues in this office. But upon the last breach with Antony, Augustus no sooner became the sole master of Rome, than he took him for his partner in the consulship: so that his letters, which brought the news of the victory at Actium, and conquest of Egypt, were addressed to Cicero the consul; who had the pleasure of publishing them to the senate and people, as well as of making and executing that decree, which ordered all the statues and monuments of Antony to be demolished, and that no person of his family should ever after bear the name of Marcus. By paying this honour to the son, Augustus made some atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it also there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes should, by a strange revolution of affairs, be renewed for the triumph of young Cicero. Soon after Cicero's consulship, he was made proconsul of Asia, or, as Appian says, of Syria; one of the most considerable provinces of the empire: from which time we find no farther mention of him in history. He died probably soon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and distinguishing himself in the councils of the state. But from the honours already mentioned, it is evident, that his life, though blemished by some scandal, yet was not void of dignity; and amidst all the vices, with which he is charged, he is allowed to have retained his father's wit and politeness.

There are two stories related of him, which shew, that his natural courage and high spirit were far from being subdued by the ruin of his party and fortunes. For being in company with some friends, where he had drank very hard, in the heat of wine and passion, he threw a cup at the head of Agrippa; who, next to Augustus, bore the chief sway in Rome. He was provoked to it probably by some dispute in politicks, or insult on the late champions, and vanquished cause of the republick.

At another time during his government of Asia, one Cestius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the assurance to come one day to his table, Cicero, after he had enquired his name,

M. Senec.  
*Senecor.* 6.

and understood, that it was the man, who used to insult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away, and publicly whipt. Upon the whole, if his life did not entirely correspond with the splendor of his father's, it seems chargeable to his misfortune, rather than his fault; and to the miserable state of the times, which allowed no room for the attainment of his father's honours, or the imitation of his virtues: but if he had lived in better times, and a free republick, though he would not have been so eminent a scholar, or orator, or statesman as his father, yet he would have excelled him probably in that character, which conferred a more substantial power and dazzling glory, the fame of a brave and accomplished general.

De Piles,  
*Frescoy, &c.*

CIMABUE (GIOVANNI) a renowned painter, was born at Florence in the year 1240, and was the first who revived the art of painting in Italy. Being descended of a noble family, and a lad of sprightly parts, he was sent to school, in order to learn the belles lettres of those times; but instead of minding his books, he was observed to spend all his time in drawing the figures of men, or horses, or the like, upon paper, or the backside of his books. The fine arts having been extinct in Italy, ever since the eruption of the barbarians, the senate of Florence had sent at that time for painters out of Greece, to restore painting in Tuscany. Cimabue was their first disciple: for following his natural bent, he used to elope from school, and pass whole days with those painters to see them work. His father perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to business, and soon surpassed his masters both in design and colouring. He gave something of strength and freedom to his works, to which they could never arrive: and though he wanted the art of managing his lights and shadows, was but little acquainted with the rules of perspective, and in divers other particulars but indifferently accomplished, yet the foundation, which he laid for future improvement, entitled him to the name of the "father of the first age, or "infancy of modern painting."

Cimabue painted, according to the custom of those times, in fresco, and in distemper, painting in oil being not then found out. He painted a great many things at Florence, some of which are yet remaining: but, as his fame began to spread, he was sent for to many remote places, and among the

the rest to Asceci, a city of Umbria, and the birth place of St. Francis. There in the lower church, in company with those Greek painters, he painted some of the cieling and the sides of the church, with the stories of the lives of our Saviour and St. Francis; in all which he so far out did the coadjutors, that, taking courage, he resolved to paint by himself, and undertook the upper church in fresco. Being returned to Florence, he painted for the church of Sancta Maria Novella, where he went first to school, a great piece of our lady, which is still to be seen between the chapel of the Rucillai, and that of the Bardi di Vernia; and which was the biggest picture, that had been seen in those days. The connoisseurs say, that one may even now discern in it the Greek way of his first masters, though bettered, and endeavouring at the modern way of painting. It produced however so much wonder in the people of those times, that it was carried from Cimabue's house to the church with trumpets before it, and in solemn procession; and he was highly rewarded and honoured by the city for it. There is a tradition, that, while Cimabue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou king of Naples came through Florence: where being received with all possible demonstrations of respect, the magistrates, among other entertainments, carried him to see this piece. And because no body had yet seen it, all the gentry of Florence waited upon him thither; and with such extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the merry suburb; which name it has retained to this day, though it has since been built upon, and made a part of the city.

Cimabue was also a great architect, as well as painter, and concerned in the fabrick of Sancta Maria del Fior in Florence: during which employment, being arrived at the age of sixty years, he died. He left many disciples, and among the rest Ghiotto, who proved an excellent master. It is said, that if he had not been followed so close, and so much out done by his scholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is still to be seen, done by the hand of Simon Sanese, in the chapel house of Sancta Maria Novella, made in Porfil, in the history of faith. It is a figure, which has a lean face, a little red beard, in point with a capuche, or monks hood, upon his head, after the fashion of those times: and the figure next to him is Simon Sanese himself, who drew his own picture by the help of two looking glasses.

Painting  
illustrated,  
&c. p. 134.

Baillet,  
jugemens,  
&c. tom. ii.  
p. 332.

CIOFANI (HERCULES) a learned Italian of Sulmo, published annotations upon all the works of Ovid, in the year 1578, to which he prefixed the life of Ovid, and a description of the country of Sulmo. It is said, that the honour, which Ciofani assumed to himself upon being the countryman of Ovid, induced him to undertake his commentaries upon this poet; and that the hearty inclination, with which he pursued the agreeable task, contributed not a little to his having succeeded so well in it. Paul Manutius says, that his notes upon the *Metamorphosis* are full of excellent learning, and written in pure and elegant Latin. Muretus has passed the same judgment upon him. Scaliger says in general, that he wrote well upon Ovid; and adds, what is still more to his credit, that he was a very honest man. He appears indeed to have been a very modest as well as a very judicious and learned man; ready to commend others, but an enemy to censure. His annotations upon Ovid were printed at first in a separate volume by themselves; but they have since been dispersed among others, some of them at least, in the variorum editions of that author.

Biogr. Brit.

CLAGETT (WILLIAM) an eminent and learned divine, was born in the parish of St. Mary in St. Edmund's Bury, Suffolk, of which his father was lecturer, upon the 14th of September 1646; and educated at the free school there under dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge upon the 5th of September 1659, when he was not full thirteen years of age, and took his degrees in arts regularly, ending with that of doctor in divinity in the year 1683. His first appearance in the world was at his own native town of St. Edmund's Bury, where he was chosen one of the preachers, and continued such for seven years. Then he removed to Gray's Inn in London, and was elected preacher to that honourable society upon the first vacancy. Besides this employment, which he held as long as he lived, he was presented by the lord keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamshire, into which he was instituted upon the 14th of May 1683. He was lecturer also of St. Michael Bassishaw, to which he was elected by that parish, upon the death of dr. Benjamin Calamy; and dr. Sharp, afterwards archbishop of York, in his preface to dr. Clagett's sermons,



mons, says, that "there never were two greater men successively lecturers of one parish, nor was ever any parish kinder to two lecturers." He was also chaplain in ordinary to the king. He died of the small pox upon the 28th of March 1688, in the forty second year of his age; and his wife died eighteen days after him of the same distemper, and was buried at St. Michael Bassishaw in the same grave with him. He had many great as well as good qualities, so that the untimeliness of his death made him justly lamented. Dr. Sharp, in the preface above-mentioned, has given him a noble character: and bishop Burnet has ranked him among those eminent and worthy men, whose lives and labours did, in a great measure, rescue the church from the reproaches which the follies of others had drawn upon it. Hist. of his own times, vol. i. 462. It must not be forgotten, that he was one of those excellent divines, who made the noble stand against popery, in the reign of king James II.

Dr. Clagett published several things; a few pieces against the dissenters, many against the papists, some of which are to be found in "the Preservative against popery," which is a collection of tracts printed in 1739 in two volumes folio. But his principal work is his Discourse concerning the operations of the Holy Spirit; with a confutation of some part of dr. Owen's book upon that subject. The first part of this work was published in the year 1677 in 8vo; and the second in 1680, in which there is An answer to mr. John Humphrey's animadversions on the first part. There was also a third part designed: for dr. Owen having made a great shew in the margin of his book, of quotations from the fathers, as if antiquity had been on his side, dr. Clagett intended to prove, as may be seen in the conclusion of his second part, that dr. Owen had not the fathers on his side. The doctor had finished his collections from the ancients to this purpose, and made the book ready for the press; but it happened unfortunately, that the manuscript copy was lodged with a friend of his, whose house was burnt, and the book perished in the flames, after which accident he had no time to finish his collections, though he began them a second time. From these several pieces, which dr. Clagett published himself, the reader, as dr. Sharp observes, may form a judgment of his genius and abilities: "and if a friend, adds he, can speak without partiality, "there doth in those writings appear so strong a judgment, "such an admirable faculty of reasoning, so much honesty "and candour of temper, so great plainness and perspicuity;

"so much spirit and quickness, and, in a word, all the qualities that can recommend an author, or render his books excellent in their kind, that I should not scruple to give dr. Clagett a place among the most eminent and celebrated writers of this church."

After this learned author's decease, his brother Nicholas Clagett published four volumes of his sermons: the first in 1689, and the third and fourth not till 1720. It is remarkable, that one of these sermons was greatly admired by queen Mary, namely, the sixteenth in the first volume upon Job ii. 10. "Shall we receive good at the hand of God, and shall not we receive evil?" This the pious queen desired to hear read more than once, during her illness, a little before her decease. It was composed by the learned author upon the death of a child of his, that happened just before; and it is said to have been the last he made.

Tenison's  
sermon at  
the funeral  
of queen  
mary.

CLAGETT (NICHOLAS) distinguished himself, not only by publishing the sermons of his deceased elder brother, as we have just observed, but also by sermons and pamphlets of his own, which shewed ingenuity and learning, though not equal to his brother's. He was born at St. Edmund's Bury in May 1654, and educated at the school there under mr. Edward Leeds, who published Select dialogues of Lucian, a Greek grammar, &c. He was admitted of Christ's college in Cambridge upon the 12th of January 1671, regularly took his degrees in arts, and in 1704 commenced doctor in divinity. Upon his brother's removal to Gray's Inn, he was elected in his room, March 21, 1680, preacher at St. Mary's in Bury; in which station he continued near forty six years. He was not in the mean time without other preferment. In February 1683, he was instituted to the rectory of Thurlo Parva; and in June 1693, made archdeacon of Sudbury by Moore, then bishop of Norwich. He had also the rectory of Hitcham in Suffolk, to which he was instituted in March 1707. He died on the 27th of January 1726-7, in the seventy third year of his age: and among other children left Nicholas, who was afterwards lord bishop of Exeter. His writings were, 1. A persuasive to peaceableness and obedience. An assize sermon published in 1683. 2. A persuasive to an ingenious trial of opinions in religion. A pamphlet in 1685. 3. A visitation sermon in 1686. 4. Christian simplicity. A sermon preached before the queen, December 31, 1704. 5. Truth defended, and boldness in error rebuked. A considerable octavo volume against

against mr. Whiston's book, intitled, The accomplishment of scripture prophecies. This was published in the year 1710.

CLARKE (SAMUEL) celebrated for his skill in oriental learning, was born at Brackley in Northamptonshire, and became a student in Merton college in Oxford in the year 1638, when he was only fifteen years old. He resided in that university three years, and was then obliged to leave it, because the town was about to be garrisoned for the use of king Charles I. but after the surrender of that place to the parliament, he returned to his college, submitted to the visitors appointed by the then powers in being, and the same year, which was 1648, took the degree of master of arts. The year following he was designed the first architypographus of the university, and for his better encouragement in that office, had the grant of the superior beadleship of the civil law, when it should become vacant, given to him, and to his successors in that place for ever. In 1650 he was master of a boarding school at Islington near London, during his continuance at which place he lent an assisting hand towards the correcting and publishing the Polyglott bible. In 1658 he returned a second time to the university; and foreseeing the death of him, who held the superior beadleship of law, was elected architypographus May 14, 1658, and on the 29th of the same month, superior beadle of the civil law; both which places he held to the time of his death, which happened at his house in Halywell, in the suburbs of Oxford, upon December 27, 1669.

He was extremely well versed in Greek and Latin literature, and had also an uncommon skill in the oriental languages. His works are as follows. *Variae lectiones & observationes in Chaldaicam paraphrasim*: these are in the sixth volume of the Polyglott bible beginning at page 17th. *Scientia metrica & phythmica; seu tractatus de prosodia Arabica ex authoribus probatissimis eruta.* And, *Septimum Bibliorum Polyglottum volumen cum versionibus antiquissimis, non Chaldaica tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis contextum.* He also translated from the original manuscript of the publick library at Cambridge, *Paraphrastes Chaldaeus in libr. Paralipomenon*; which book dr. Edmund Castell consulted, as he tells us in the preface to his *Lexicon Heptaglotton*, when he composed that elaborate work. Clarke also took great pains in the Hebrew text, Chaldee paraphrase, and the Persian gospels in the Polyglott bible,

Wood's  
Athenæ  
Oxon.

bible, which last he translated into Latin; and there goes also under his name a translation out of Hebrew into Latin of another piece, intitled, The mistna of the first Massereth or tract of the talmud, called Beracoth.

Account of  
the life,  
writings, and  
character of  
dr. Clarke.  
by Benjamin  
Hoadly, now  
lord bishop  
of Winchester,  
prefixed to dr.  
Clarke's  
sermons, p.  
1. 2. London  
1730, in  
8vo.  
Ibid. p. 3, 4.

CLARKE (Dr. SAMUEL) one of the greatest divines that any age has produced, was the son of Edward Clarke, esq; alderman of the city of Norwich, and one of its representatives in parliament for several years; and born there upon the 11th of October 1675. He was instructed in classical learning at the free school of that town; and in the year 1691, removed from thence to Caius college in Cambridge, where his uncommon genius and abilities soon began to display themselves. Though the philosophy of Des Cartes was at that time the established philosophy of the university, yet mr. Clarke easily mastered the new system of sir Isaac Newton; and in order to his first degree of arts, performed a publick exercise in the schools upon a question taken from thence. He greatly contributed to the establishment of the Newtonian philosophy by an excellent translation of, and notes upon, Rohault's physicks, which he finished before he was two and twenty years of age. The system of natural philosophy, then generally taught in the university, was that written by mr. Rohault, founded altogether upon Cartesian principles, and very ill translated into Latin. Mr. Clarke gave a new translation, and added to it such notes, as might lead students insensibly, and by degrees, to other and truer notions, than could be found there. "And this certainly, says bishop Hoadly, was a more prudent method of introducing truth unknown before, than to attempt to throw aside this treatise entirely, and write a new one instead of it. The success answered exceedingly well to his hopes; and he may justly be stiled a great benefactor to the university in this attempt. For by this means the true philosophy has without any noise prevailed; and to this day his translation of Rohault is, generally speaking, the standing text for lectures, and his notes the first direction to those, who are willing to receive the reality and truth of things in the place of invention and romance." Mr. Whiston relates, that in the year 1697, while he was chaplain to Moore bishop of Norwich, he met young mr. Clarke, then wholly unknown to him, at a coffee house in that city; where they entered into a conversation about the Cartesian philosophy, particularly Rohault's physicks, which mr. Clarke's tutor, as he

Ibid. p. 5.

tells

tells us, had put him upon translating. "The result of this conversation was, says mr. Whiston, that I was greatly surprised, that so young a man as mr. Clarke then was, should know so much of those sublime discoveries, which were then almost a secret to all, but to a few particular mathematicians. Nor did I remember, continues he, above one or two at the most, whom I had then met with, that seemed to know so much of that philosophy, as mr. Clarke." This translation of Rohault was first printed in the year 1697 in 8vo. There have been four editions of it, in every one of which improvements have been made; especially in the last in 8vo. in 1718, which has the following title: *Jacobi Rohaulti physica. Latine vertit, recensuit, et uberius jam annotationibus, ex illustrissimi Isaaci Newtoni philosophia maximam partem hausitis, amplificavit & ornavit S. Clarke, S. T. P.* Historical memoirs of the life and writings of dr. Clarke, by William Whiston, M. A. p. 3, 4. 3d edit. Accedunt etiam in hac quarta editione novæ aliquot tabulæ æri incisæ, et annotationes multum sunt auctæ. Dr. John Clarke, late dean of Sarum, and our author's brother, translated this work into English, and published it in two volumes in 8vo.

Afterwards he turned his thoughts to divinity; and, in order to fit himself for the sacred function, he studied the Old Testament in the original Hebrew, the New in the original Greek, and the primitive christian writers. Having taken holy orders, he became chaplain to Moore bishop of Norwich, who was ever after his constant friend and patron. Mr. Whiston claims the merit of introducing him to the acquaintance and friendship of this bishop: and tells us, that, after the conversation mentioned above, which he immediately gave the bishop an account of, alderman Clarke and his son were, by the bishop's order, invited and handsomely entertained at the palace. The next year, which was 1698, mr. Whiston, being collated by the bishop to the living of Lowestoft in Suffolk, resigned his chaplainship, in which he was succeeded by mr. Clarke; who lived for near twelve years in this station, with all the freedoms of a brother and an equal, rather than as an inferior. Historical memoirs, &c. p. 5. The bishop esteemed him highly, while he lived; and at his death, gave him the highest proof of his confidence in him, by leaving solely in his hands all the concerns of his family: a trust, which mr. Clarke executed very faithfully, and to the entire satisfaction of every person concerned. In the year 1699, mr. Clarke published two treatises: one, intitled, *Three practical essays on baptism, confirmation, and repent-* Headly, p. 7.

repentance; the other, Some reflections on that part of a book, called Amyntor, or a defence of Milton's life, which relates to the writings of the primitive fathers, and the canon of the New Testament. In a letter to a friend. The author of the Amyntor, it is well known, was the famous mr. Toland. Bishop Hoadly says, that he mentions these pieces of mr. Clarke, not to put them upon a level with his other performances, but only as, "having upon them the plain works of a christian frame of mind, and as proofs of his knowledge in the writings of those early ages, even at his first setting out in the world." Mr. Whiston esteems the Three practical essays, the most serious treatise that mr. Clarke ever wrote; and which, with a little correction, will still be very useful in all christian families. "I well remember, says he, how I once told him, after he had been long at St. James's, and about the court, that I doubted he was not now so serious and good a christian, as he had been in the days of Hermas:" meaning the time of his writing the three practical essays, in which he had frequently quoted The shepherd of Hermas. There have been several editions of these essays. The reflections upon Amyntor was published without a name; but has since been added to dr. Clarke's letter to mr. Dodwell, &c. In the year 1701, he published A paraphrase upon the gospel of St. Matthew; which was followed in 1702 by the paraphrases upon the gospels of St. Mark and St. Luke, and soon after by a third volume upon St. John. They were afterwards printed together in two volumes in 8vo; and have been so universally admired, as to undergo several editions. He had actually begun a paraphrase upon the Acts of the apostles, immediately after the others were published, and had certainly gone through all the remaining books of the New Testament, but something accidentally interrupted the execution; "and it is now, says bishop Hoadly, only to be lamented, that any thing first diverted him from it; or that he did not afterwards prevail upon himself to resume and complete so excellent a work, which his friends often pressed upon him, and to which he would sometimes answer, that it was made less necessary by the labours of several worthy and learned persons, since the appearance of his work upon the four gospels."

In the mean time bishop Moore, his patron, gave our author the rectory of Drayton near Norwich, and procured for him a parish in that city; and these he served himself in the season, when the bishop resided at Norwich. His preach-

*Hist. mem.*  
*&c. p. 8.*

*Ibid. p. 6.*

*Account, &c.*  
*p. 10.*

preaching at first was without notes, and so continued to be till he was rector of St. James's. In the year 1704, he was appointed to preach Mr. Boyle's lecture; and the subject he chose was, The being and attributes of God. He succeeded so well in this, and gave such high satisfaction, that he was appointed to preach the same lecture the next year; when he chose for his subject, The evidences of natural and revealed religion. These sermons were first printed in two distinct volumes; the former in 1705, the latter in 1706. They have since been printed in one volume, under the general title of A discourse concerning the being and attributes of God, the obligations of natural religion, and the truth and certainty of the christian revelation, in answer to Mr. Hobbes, Spinoza, the author of the oracles of reason, and other deniers of natural and revealed religion. Mr. Clarke, having endeavoured in the first part of this work to shew, that the being of a God may be demonstrated by arguments a priori, is unluckily involved in the censure, Mr. Pope has passed upon this method of reasoning in the following lines. They are put into the mouth of one of his dunces, addressing himself to the goddess Dullness:

Let others creep by timid steps and slow,  
On plain experience lay foundations low,  
By common sense to common knowledge bred,  
And lost to nature's cause through nature led,  
All-seeing in thy mists, we want no guide,  
Mother of arrogance, and source of pride!  
We nobly take the high priori road,  
And reason downward, till we doubt of God.  
Dunciad, b. iv. l. 455.

upon which we have the following note: "Those, who, from the effects in this visible world, deduce the eternal power and Godhead of the first cause, though they cannot attain to an adequate idea of the Deity, yet discover so much of him, as enables them to see the end of their creation, and the means of their happiness: whereas they, who take this high priori road, as Hobbes, Spinoza, Des Cartes, and some better reasoners, for one that goes right, ten lose themselves in mists, or ramble after visions, which deprive them of all sight of their end, and mislead them in the choice of wrong means." Mr. Clarke, it is probable, would not have denied this; and the poet perhaps would have spared his better reasoners, and not have joined them

with such company, had he recollected our author's apology for using the argument a priori. "The argument a posteriori, says Mr. Clarke, is indeed by far the most generally useful argument, most easy to be understood, and in some degree suited to all capacities; and therefore it ought always to be insisted upon. But for as much as atheistical writers have sometimes opposed the being and attributes of God by such metaphysical reasonings, as can no otherwise be obviated, than by arguing a priori; therefore this manner of arguing also is useful and necessary in its proper place." We are not quite of Mr. Clarke's opinion

Clarke's  
Works, vol.  
ii. p. 756.  
folio.

here, since we cannot but think all the metaphysical reasonings a priori against the being and attributes of God, sufficiently obviated by the reasoner a posteriori, who, having built his demonstration of those great points upon the solid foundation of matter of fact, may justly leave the metaphysician to reason by himself. We are therefore better pleased with Mr. Clarke's manner of expressing himself, in the answer he made to Mr. Whiston upon this occasion.

"When Mr. Clarke brought me his book, says Mr. Whiston, it was the first volume I suppose, I was in my garden against St. Peter's college in Cambridge, where I then lived. Now I perceived, that in these sermons he had dealt a great deal in abstract and metaphysical reasoning. I therefore asked him, how he ventured into such subtleties, which I never durst meddle with? and shewing him a nettle, or some contemptible weed in my garden, I told him, that weed contained better arguments for the being and attributes of a God, than all his metaphysics. Mr. Clarke confessed it to be so; but alledged for himself, that since such philosophers as Hobbes and Spinoza had made use of those kind of subtleties against, he thought proper to shew, that the like way of reasoning might be made better use of on the side of religion: which reason or excuse I allowed to be not inconsiderable."

Hist. mem.  
&c. p. 7.

Mr. Whiston tells us in the same place, that "as he had been informed, Dr. George Smalridge, afterwards bishop of Bristol, declared it to be the best book on those subjects, that had been written in any language;" and Bishop Hoadly makes no scruple to declare, that "every christian in this country ought to esteem these sermons as his treasure, since they contain the true strength, not only of natural, but of revealed religion." They have passed through several editions. In the fourth or fifth were added several letters to Dr. Clarke from a gentleman in Gloucestershire;

Account,  
&c. p. 15.



shire; relating to the demonstration of the being and attributes, with the doctor's answers. This gentleman was dr. Joseph Butler, afterwards lord bishop of Durham. In the sixth edition was added, A discourse concerning the connexion of the prophecies in the Old Testament, and the application of them to Christ: and an answer to a seventh letter concerning the argument a priori. It may not be amiss to observe, that mr. Clarke's sermons concerning the being and attributes of God occasioned a controversy to arise, and several pieces to be written, which had dr. Law, mr. Jackson, and others, for their authors; but we do not find, that mr. Clarke himself ever appeared in their vindication.

About this time, or not much later, mr. Whiston tells us, it was, that he discovered our author had been looking into the primitive writers, and began to suspect, that the Athanasian doctrine of the Trinity was not the doctrine of those early ages. "Whether, says he, mr. Newton had given mr. Clarke yet any intimations of that nature, for he knew it long before his time; or whether it arose from some enquiries of his own, I do not directly know; though I incline to the latter. This only I remember to have heard him say, that he never read the Athanasian creed in his parish, at or near Norwich but once; and that was only by mistake, at a time when it was not appointed by the rubrick." In the year 1706, he published His. mem. &c. p. 8. a letter to dr. Dodwell; wherein all the arguments in his epistolary discourse against the immortality of the soul are particularly answered, and the judgment of the fathers, to whom mr. Dodwell had appealed, concerning that matter truly represented. Bishop Hoadly observes, that in this letter he answered mr. Dodwell in so excellent a manner, both with regard to the philosophical part, and to the opinions of some of the primitive writers, upon whom these doctrines were fixed, that it gave universal satisfaction. Account, &c. p. 17. But this controversy did not stop here, for the celebrated mr. Anthony Collins, coming in as a second to mr. Dodwell, went much farther into the philosophy of the dispute, and indeed seemed to produce all that could plausibly be said against the immateriality of the soul, as well as the liberty of human actions. This enlarged the scene of the dispute; into which our author entered, and wrote with such a spirit of clearness and demonstration, as at once shewed him greatly superior to his adversaries in metaphysical and physical knowledge; and made every intelligent reader rejoice, that such an incident had happened to provoke and extort from him that plenty

plenty of strong reasoning and perspicuity of expression, which were indeed very much wanted upon this intricate and obscure subject. "And I am persuaded, continues the bishop, that as what he has wirt in this controversy, comprehends the little that the ancients had said well, and adds still more evidence than ever clearly appeared before, and all in words that have a meaning to them, it will remain the standard of good sense on that side of the question, on which he spent so many of his thoughts, as upon one of his favourite points." Mr. Clarke's letter to mr.

Account,  
 &c. p. 18.

Dodwell was soon followed by four defences of it, in four several letters to the author of A letter to the learned mr. Henry Dodwell; containing Some remarks on a pretended demonstration of the immateriality and natural immortality of the soul, in mr. Clarke's answer to his late Epistolary discourse, &c. Mr. Clarke's letter and his four defences were afterwards all printed together; and the answer to Toland's Amyntor added to them. In the midst of all these labours, mr. Clarke found time to shew his regard to mathematical and physical studies, and exact knowledge and skill in them. And his natural affection and capacity for these studies were not a little improved by the friendship of the incomparable sir Isaac Newton; at whose request, as bishop Hoadly tells us, he translated his opticks into Latin in 1706. With this version sir Isaac was so highly pleased, that he presented him with the sum of five hundred pounds, or an hundred pound for each child, mr. Clarke having then five children.

ibid. p. 30.

This same year also, bishop Moore, his patron, who had long formed a design of fixing him in a more conspicuous station in the metropolis of the kingdom, procured for him the rectory of St. Bennet's, Paul's Wharf, in London: and soon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in consideration of his great merit, and at the request of the bishop, presented him to the rectory of St. James's Westminster, when it became vacant in 1709. From this time he left off preaching without notes, and made it his business to compose and write down as accurate sermons as he could; "not, says bishop Hoadly, because he could not proceed in the former method, with a copiousness of good sense and clear expression, which the noblest audience might with pleasure have attended to, but chiefly because from that time it became his resolution to prepare his sermons in such a manner, that they might hereafter

Whiston's  
 hist. mem.  
 &c. p. 8, 9.

“ hereafter be as useful from the press, as he wished them to be from the pulpit.” Upon his advancement to this station, Account, he took the degree of doctor in divinity, when the publick &c. p. 19. exercise which he performed for it at Cambridge was prodigiously admired. The questions which he maintained were these: 1. Nullum fidei christiæ dogma, in sacris scripturis traditum, est rectæ rationi dissentaneum: that is, No article of the christian faith, delivered in the holy scriptures, is disagreeable to right reason. 2. Sine actionum humanarum libertate nulla potest esse religio: that is, Without the liberty of human actions there can be no religion. The doctor’s thesis was upon the first of these questions; which being thoroughly sifted by that most learned and acute disputant professor James, the doctor made an extempore reply, in a continued discourse for near half an hour, with so little hesitation, that many of the auditors declared themselves astonished; and owned, that, if they had not been within sight of him, they should have supposed him to have read every word of this reply from a paper. After this, through the course of the syllogistical disputation, he guarded so well against the arts, which the professor was a complete master of; replied so readily to the greatest difficulties such an objector could propose; and pressed him so close and hard with clear and intelligible answers, that perhaps never was such a conflict heard in those schools, never such a disputation kept up for so long a time and with so much spirit, nor ever any, which ended with greater, if equal honour to the respondent. The professor, who was a man of humour as well as learning, said to him at the end of the disputation, Profecto, me probe exercuisti, that is, On my word, you have worked me sufficiently; and the members of the university went away, admiring, as indeed they well might, that a man even of dr. Clarke’s abilities, after an absence of so many years, and a long course of business of quite another nature, should acquit himself in such a manner, as if this sort of academical exercise had been his constant employment: and with such fluency and purity of expression, as if he had been accustomed through his whole time to no other language in conversation but Latin. The same year, namely 1709, dr. Clarke revised and corrected mr. Whiston’s 22, 23. Hoadly, p. translation of the apostolical constitutions into English. Mr. Whiston tells us, that his own studies having been chiefly upon other things, and having rendered him incapable of being also a critick in words and languages, he desired his great friend

friend and great critick dr. Clarke to revise that translation ; which he was so kind as to agree to.

Hist. mem.  
2<sup>de</sup>. p. 16.

In the year 1712, dr. Clarke published a most beautiful and pompous edition of Cæsar's commentaries, adorned with elegant sculptures. It is intitled, C. Julii Cæsaris quæ extant, accuratissime cum libris editis & mss. optimis collata, recognita, & correctæ: accefferunt annotationes Samuelis Clarke, S. T. P. item indices locorum, rerumque & verborum, utilissimæ. It was printed in 1712, in folio; and afterwards in 1720, in octavo. It was dedicated to the great duke of Marlborough, "at a time, says bishop Hoadly, when his unequalled victories and successes had raised his glory to the highest pitch abroad, and lessened his interest and favour at home."

Account,  
&c. 29.

In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he selected what appeared the best and most judicious in former editors, with some corrections and emendations of his own interspersed. Mr. Addison has spoke of dr. Clarke's folio edition of Cæsar's commentaries in the following words: "The new edition, which is given us of Cæsar's commentaries, has already been taken notice of in foreign gazettes, and is a work that does honour to the English press. It is no wonder, that an edition should be very correct, which has passed through the hands of one of the most accurate, learned, and judicious writers this age has produced. The beauty of the paper, of the character, and of the several cuts, with which this noble work is illustrated, makes it the finest book that I have ever seen; and is a true instance of the English genius, which though, it does not come the first into any art, generally carries it to greater heights, than any other country in the world."

Spectator,  
No. 367.

In the same year, namely 1712, dr. Clarke published in octavo, his celebrated book intitled, The scripture doctrine of the Trinity, &c. which is divided into three parts. The first is, A collection and explication of all the texts in the New Testament, relating to the doctrine of the Trinity: in the second part, the foregoing doctrine is set forth at large, and explained in particular and distinct propositions; and in the third, the principal passages in the liturgy of the church of England, relating to the doctrine of the Trinity, are considered. Bishop Hoadly applauds our author's method of proceeding, in forming his sentiments upon so important a point, "He knew, says he, and all men agreed, that it was a matter of mere revelation. He did not therefore retire into his closet, and set himself to invent and  
"forge

"forge a plausible hypothesis, which might sit easily upon  
 "his mind. He had not recourse to abstract and metaphy-  
 "sical reasonings to cover or patronize any system, he  
 "might have embraced before. But, as a christian he laid  
 "open the New Testament before him. He searched out eve-  
 "ry text, in which mention was made of the three persons,  
 "or any one of them. He accurately examined the meaning  
 "of the words, used about every one of them; and by the  
 "best rules of grammar and critique, and by his skill, in  
 "language, he endeavoured to fix plainly what was de-  
 "clared about every person, and what was not. And what  
 "he thought to be the truth, he published under the ti-  
 "tle of The scripture doctrine of the Trinity. I am far, says  
 "the bishop, from taking upon me to determine, in so  
 "difficult a question between him and those who made  
 "replies to him; but this I hope I may be allowed to  
 "say, that every christian divine and layman ought to pay  
 "his thanks to dr. Clarke, for the method into which he  
 "brought this dispute; and for that collection of texts of  
 "the New Testament, by which at last it must be decided,  
 "on which side soever the truth may be supposed to lie. *Account,*  
 Mr. Whiston informs us, that some time before the publi- *&c. p. 25.*  
 cation of this book, there was a message sent to dr.  
 Clarke from the lord Godolphin, and some others of queen  
 Anne's ministers, importing, "That the affairs of the publick  
 "were with difficulty then kept in the hands of those that  
 "were for liberty; that it was therefore an unreasonable  
 "time for the publication of a book that would make a  
 "great noise and disturbance; and that therefore they de-  
 "sired him to forbear, till a fitter opportunity should offer  
 "itself:" which message, says mr. Whiston, the doctor had  
 no regard to, but went on according to the dictates of his  
 own conscience, with the publication of his book notwithstand-  
 ing. The ministers however were very right in their con- *Hist. mem.*  
 jectures; for the work made noise and disturbance enough, *p. 30.*  
 and occasioned a great number of books and pamphlets,  
 written by himself and others. We will subjoin a list of  
 those published by dr. Clarke, referring, for the rest, to a pam-  
 phlet intitled, An account of all the considerable books and  
 pamphlets that have been wrote on either side, in the con-  
 troversy concerning the Trinity, since the year 1712; in  
 which is also contained an account of the pamphlets, wrote  
 this last year on each side by the dissenters, to the end of the  
 year 1719. Lond. 1720, in octavo. Dr. Clarke's tracts are as  
 follow, 1. A letter to the reverend dr. Wells, in answer

to his remarks. Lond. 1714, in octavo. 2. A reply to the objections of Robert Nelson, esq; and of an anonymous author, against dr. Clarke's scripture doctrine of the Trinity; being a commentary on forty select texts of scripture. This anonymous author was supposed to be dr. James Knight, vicar of St. Sepulchre's in London. 3. An answer to the remarks of the author of *Some considerations concerning the Trinity*, and the ways of managing that controversy. This author was dr. Gastrel, bishop of Chester. These two last pieces were published together in 1714 in octavo. 4. A letter to the late reverend mr. R. M. (Richard Mayo) containing observations upon his book, intitled, *A plain scripture argument against dr. Clarke's doctrine concerning the ever blessed Trinity*. 5. A letter to the author of a book intitled, *The true scripture doctrine of the most holy and undivided Trinity continued and vindicated: recommended first by mr. Nelson, and since by dr. Waterland*. These two pieces were published together in 1719, in octavo, at the end of a tract by another author, intitled, *The modest plea for the baptismal and scripture notion of the Trinity, &c.* 6. The modest plea continued: or, A brief and distinct answer to dr. Waterland's queries, relating to the doctrine of the Trinity, Lond. 1720, in octavo. 7. Observations on dr. Waterland's second defence of his queries, Lond. 1724, in octavo. 8. Dr. Clarke's replies to the author of *Three letters to dr. Clarke, from a clergyman of the church of England, concerning his scripture doctrine of the Trinity*. The letters and replies were published together by the author of the letters, in 1714, in octavo.

Books and pamphlets however were not all, which the scripture doctrine of the Trinity occasioned: it made its author obnoxious to the power ecclesiastical, and his book to be complained of by the lower house of convocation. Their complaint was sent to the upper house, upon the second of June 1714, setting forth, "That a book had been lately published, and dispersed throughout the province, intitled, "The scripture doctrine of the Trinity, and several defences thereof, by the same author: which book and defences did, in their opinion, contain assertions contrary to the catholic faith, as received and declared by the reformed church of England, concerning three persons of one substance, power, and eternity,, in the unity of the God-head: and tending moreover to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy, &c." On the fourth of June the bishops

shops returned for answer " That they approved the zeal of the lower house, thought they had just cause of complaint, and would take it into their consideration:" and, on the twelfth of the same month, sent a message to them, directing an extract to be made of particulars out of the books complained of. On the twenty third, the said extract was laid before the bishops, disposed under the following heads: " 1. Assertions contrary to the catholick faith, as received and declared by this reformed church of England, concerning three persons of one substance, power, and eternity, in the unity of the Godhead. 2. Passages tending to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy. 3. Passages in the liturgy and thirty nine articles, wrested by dr. Clarke in such a manner, as is complained of in the representation." Dr. Clarke drew up a reply to this extract, dated June the twenty sixth, which, it seems, was presented to some of the bishops, but, for reasons unknown, not laid before the house. After this, there appearing in almost the whole upper house a great disposition to prevent dissensions and divisions, by coming to a temper in this matter, dr. Clarke was prevailed upon to lay before the house a paper, dated July the second, setting forth: " That his opinion was, that the Son of God was eternally begotten by the eternal incomprehensible power and will of the Father; and that the Holy Spirit was likewise eternally derived from the Father by or through the Son, according to the eternal incomprehensible power and will of the Father. 2. That before his book, intitled, The scripture doctrine of the Trinity, was published, he did indeed preach two or three sermons upon this subject; but that, since the book was published, he had never preached upon this subject: and, because he thought it not fair to propose particular opinions, where there is not liberty of answering, he was willing to promise, as indeed he intended, not to preach any more upon this subject. 3. That he did not intend to write any more concerning the doctrine of the Trinity; but, if he should fail herein, and write any thing hereafter upon this subject, contrary to the doctrine of the church of England, he did hereby willingly submit himself to any such censure, as his superiors should think fit to pass on him. 4. That, whereas it had been confidently reported, that the Athanasian creed, and the third and fourth petitions in the liturgy had been omitted in his church by his direction, he did hereby declare, that the third and fourth

“ petitions in the liturgy had never been omitted at all, as far as he knew; and that the Athanasian creed was never omitted at eleven o'clock prayers, but at early prayers only, for brevity's sake, at the discretion of the curate, and not by his appointment. 5. That, as to his private conversation, he was not conscious to himself, that he had given any occasion for those reports, which have been spread concerning him with relation to this controversy.” His paper concludes with these words: “ I am sorry, that what I sincerely intended for the honour and glory of God, and so to explain this great mystery, as to avoid the heresies in both extremes, should have given offence to this synod, and particularly to my lords the bishops. I hope my behaviour for the time to come with relation hereunto, will be such as to prevent any future complaints against me.”

After this paper had been before the upper house, dr. Clarke being apprehensive, that if it should be published separately, as afterwards happened, without any true account of the preceding and following circumstances, it might be liable to be misunderstood in some particulars, caused an explanation, dated July the fifth, to be presented to the bishop of London, the next time the upper house met: setting forth, “ That whereas the paper, laid before their lordships the Friday before, was, through haste and want of time, not drawn up with sufficient exactness, he thought himself indispensibly obliged in conscience to acquaint their lordships, that he did not mean thereby to retract any thing he had written, but to declare, that the opinion, set forth at large in his Scripture doctrine, &c. is, that the Son was eternally begotten by the eternal incomprehensible power and will of the Father, &c. and that, by declaring he did not intend to write any more concerning the doctrine of the Trinity, he did not preclude himself from a liberty of making any inoffensive corrections in his former books, if they should come to another edition, or from vindicating himself against any misrepresentations, or aspersions, which might possibly hereafter be cast upon him, on occasion of this controversy.” After the delivery of this explanation, the upper house resolved, July the 5th, to proceed no farther upon the extract laid before them by the lower house; and ordered dr. Clarke's papers to be entered in the acts of that house. But the lower house, not so satisfied, resolved July the 7th, that the paper subscribed by dr. Clarke, and communicated to them by the bishops,



bishops, does not contain in it any recantation of the heretical assertions and offensive passages, complained of in their representation, and afterwards produced in their extract; nor gives such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Thus ended this affair: the most authentick of which we have in a piece, intitled, An apology for dr. Clarke, containing an account of the late proceedings in convocation, upon his writings concerning the Trinity. Lond. 1714. octavo. It was written, mr. Whiston tells us, by a <sup>Hist. mem.</sup> worthy clergyman in the country, a common friend of his <sup>&c. p. 54.</sup> and dr. Clarke's; and contains true copies of the original papers, relating to the proceedings of the convocation and dr. Clarke, communicated by the dr. himself, and occasioned by his friend's letter to him, in relation to his conduct: which letter, with dr. Clarke's answer, is printed in the apology. The scripture doctrine of the Trinity, as we have observed, was first published in 1712: afterwards there was a second edition, with many alterations, in 1719; and there has been, since his death, a third edition with very great additions, left under the doctor's hand ready prepared for the press. Bishop Hoadly assures us, in opposition to those who have supposed dr. Clarke to have retracted his notions concerning the Trinity, that, "From the time of publishing this book, to the day of his death, he found no reason, as far as he was able to judge, to alter the notions which he there professed, concerning the Father, Son, and Holy Ghost, towards any of those schemes, which seemed to him to derogate from the honour of the Father on one side, or from that of the Son and Spirit on the other. And this, says the bishop, I thought proper just to mention, as what all his friends know to be the truth."

About the year 1712, dr. Clarke had a conference with dr. Smalridge, afterwards bishop of Bristol, concerning the doctrine of the Trinity, at Thomas Cartwright's, esq; at Aynho in Northamptonshire. Mr. Whiston has given us the following account of it: "The conference between dr. Smalridge and dr. Clarke was proposed by the former, in order to the conviction of the latter, and if any person in England, says he, was able to convince upon that head, it must have been dr. Smalridge, who had fully considered my fourth volume of primitive christianity revised; and was a thorough master of those original books of christianity, from whence the arguments were to be taken; and who wanted no sagacity nor good will to enforce them."

Account,  
&c. p. 56.

"However he failed of success; and on the contrary, the  
 "company were generally satisfied, that the evidence on dr.  
 "Clarke's side was greatly superior to the other: and  
 "whether dr. Smalridge did not himself somewhat feel it,  
 "I cannot certainly tell. So far, I think, will appear here-  
 "after, that except his condemnation of the gross Arians,  
 "whom neither dr. Clarke nor I ever supported, he after  
 "this chose rather to refer to others, who had managed the  
 "Athanasian cause, than ever to enter directly into its vin-  
 "dication. Nor did he escape the suspicion of being him-  
 "self inclinable, to what has of late been called Arian-  
 "ism; especially at Oxford, as will appear hereafter."

Hist. mem.

&c, p. 52.

In the years 1715 and 1716, he had a dispute with the celebrated mr. Leibnitz, relating to the principles of natural philosophy and religion; and a collection of the papers, which passed between them, was published in octavo, in 1717, under the following title: A collection of papers, which passed between the late learned mr. Leibnitz and dr. Clarke, relating to the principles of natural philosophy and religion. To which are added Letters from Cambridge to dr. Clarke concerning liberty and necessity, with the doctor's answers. And, Remarks upon a book, intituled, A philosophical enquiry concerning human liberty. The letters from Cambridge, which dr. Clarke answers in this volume, were written by Richard Bulkeley, esq; author of a poem in twelve books, intituled, The last day. This gentleman died in September 1718, at about twenty four years of age. The philosophical enquiry concerning human liberty was written by Anthony Collins, esq. All the pieces contained in this volume were translated into French, and published by mr. Des Maizeaux in the first volume of *Recueil de diverses pieces sur la philosophie, la religion naturelle, l'histoire, les mathematiques, &c. par messrs. Leibnitz, Clarke, Newton, & autres auteurs celebres.* Printed at Amsterdam in 1720, in two volumes in 12mo. This book of the doctor's is inscribed to her late majesty queen Caroline, then princess of Wales, who was pleased, bishop Hoadly tells us, to have the controversy pass through her hands, and was the witness and judge of every step of it. It related chiefly to the important and difficult subjects of liberty and necessity. "This  
 "liberty or moral agency, says the bishop, was a darling  
 "point to him. He excelled always, and shewed a superi-  
 "ority to all, whenever it came into private discourse or  
 "publick debate. But he never more excelled, than when  
 "he was pressed with the strength, this learned adversary  
 "was

Account,

&c, p. 31.

“ was master of; which made him exert all his talents to  
 “ set it once again in a clear light, to guard it against the  
 “ evil of metaphysical obscurities, and to give the finishing  
 “ stroke to a subject, which must ever be the foundation of  
 “ morality in man, and is the sole ground of the account-  
 “ ableness of intelligent creatures for all their actions. And  
 “ as this, continues the bishop, was the last of dr. Clarke’s  
 “ works relating to a subject, which had been, by the writ-  
 “ ings of cloudy or artful men, rendered so intricate, I shall  
 “ take the liberty to say, with regard to the same tendency,  
 “ from his first discourse about the being of God to these  
 “ letters, that what he has written to clear and illustrate  
 “ this cause, does now stand, and will for ever remain, be-  
 “ fore the world, a lasting monument of a genius, which  
 “ would throw in light where darkness used to reign, and  
 “ force good sense and plain words into what was almost the  
 “ privileged place of obscurity and unintelligible sounds.” *Account,*  
 Mr. Whiston says, “ That dr. Clarke pressed so hard upon *p. 32.*  
 “ Leibnitz, from matter of fact, known laws of motion,  
 “ and the discoveries of sir Isaac Newton, who heartily assist-  
 “ ed the doctor, I mean, those letters, that he was forced  
 “ to have recourse to metaphysical subtleties, and to a pre-  
 “ established harmony of things, in his own imagination,  
 “ which he styles a superior reason; till it was soon seen,  
 “ that monsieur Leibnitz’s superior reason served to little  
 “ else, but to confirm the great superiority of experience  
 “ and mathematicks, above all such metaphysical subtleties  
 “ whatsoever. And, I confess, says he, I look upon these  
 “ letters of dr. Clarke, as among the most useful of his  
 “ performances in natural philosophy.” Mr. Whiston has  
 preserved an anecdote, relating to this controversy; which *Hist. mem.*  
 is, that sir Isaac Newton once pleasantly told dr. Clarke, *p. 102.*  
 that, “ he had broke Leibnitz’s heart with his reply to  
 “ him.” *Ibid.*

About the year 1718, dr. Clarke made an alteration in  
 the forms of doxology in the singing psalms, which produced  
 no small noise and disturbance, and occasioned some pam-  
 phlets to be written. The alteration was this :

To God, through Christ, his only Son,  
 Immortal glory be, &c.

And,

To God, through Christ, his Son, our Lord,  
 All glory be therefore, &c.

A considerable number of these select psalms and hymns having been dispersed by the society for Promoting Christian Knowledge, before the alteration of the doxologies was taken notice of, dr. Clarke was charged with a design of imposing upon the society: whereas, in truth, the edition of them had been prepared by him for the use of his own parish only, before the society had thoughts of purchasing any of the copies: and as the usual forms of doxology are not established by any legal authority, ecclesiastical or civil, in this dr. Clarke had not offended. However Robinson, bishop of London, so highly disliked this alteration, that he thought proper to publish a letter to the incumbents of all churches and chapels in his diocese, against their using any new forms of doxology. The letter is dated December the 26th 1718, and begins thus: "Reverend brethren, there is an instance of your care and duty, which I conceive myself at this time highly obliged to offer, and you to regard, as necessary for the preservation of the very foundations of our faith. Some persons, seduced, I fear, by the strong delusions of pride and self-conceit, have lately published new forms of doxology, entirely agreeable to those of some ancient hereticks, who impiously denied a Trinity of persons in the unity of the Godhead. I do therefore warn and charge it upon your souls, as you hope to obtain mercy from God the Father, through the merits of Jesus Christ our Lord, and by the sanctification of the Holy Ghost, three persons and one God blessed for ever, that you employ your best endeavours to prevail with your several flocks, to have a great abhorrence for the above-mentioned new forms, and particularly that you do not suffer the same to be used, either in your churches, or in any schools, where you are to prevent that most pernicious abuse, &c." It is rare to meet with a man in history, who, as we have the greatest reason to suppose, was less subject to "the delusions of pride and self-conceit," than dr. Clarke was: but nothing is more common, than to read of men of the greatest abilities and learning, having been abused and defamed by those who had neither; and who had been objects of contempt, if their being armed with authority had not made them in some measure objects of fear. In the mean time, the bishop's letter was animadverted upon by mr. Whiston, in "A letter of thanks to the right reverend the lord bishop of London, for his late letter to his clergy against the use of new forms of doxology, &c." dated January the 17th 1718-19: and

in a pamphlet, intitled, An humble apology for St. Paul and the other apostles; or, a vindication of them and their doxologies from the charge of heresy. By Cornelius Paets. London 1719, in 8vo. Soon after came out an ironical piece, intitled, A defence of the bishop of London, in answer to mr. Whiston's letter of thanks, &c. addressed to the archbishop of Canterbury. To which is added, A vindication of dr. Sacheverell's late endeavour to turn mr. Whiston out of his church. Mr. Whiston's letter of thanks occasioned likewise the two following pieces; namely, The lord bishop of London's letter to his clergy vindicated, &c. by a believer. London, 1719: and, A seasonable review of mr. Whiston's account of primitive doxologies, &c. by a presbyter of the diocese of London, 1719. This presbyter was supposed to be dr. William Berriman. To the latter mr. Whiston replied in a second letter to the bishop of London; and the author of The seasonable review, &c. answered him in a second review, &c. As to dr. Clarke's conduct in this affair, mr. Whiston "esteems it one of the most christian attempts towards somewhat of reformation, upon the primitive foot, that he ever ventured upon: but adds, that the bishop of London, in the way of modern authority, was quite too hard for dr. Clarke, in the way of primitive christianity."

Hist. mem.  
&c. p. 76.

About this time he was presented by the lord Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigstan's hospital in Leicester. In the year 1724, he published in octavo, Seventeen sermons preached on several occasions, eleven of which were never before printed; and the year following a sermon, preached at the parish church of St. James, April 18th 1725, upon the erecting a charity school for the education of women servants. In the year 1727, upon the death of sir Isaac Newton, he was offered by the court the place of master of the mint, worth communibus annis 1200 or 1500l. a year. Upon this offer, mr. Whiston tells us, the doctor advised with his friends, and particularly with mr. Emlyn and himself, about accepting or refusing it. They advised him against accepting it, as what he wanted not; as what was entirely remote from his profession, and would hinder the success of his ministry. He was himself generally of the same opinion with them, could never thoroughly reconcile himself to this secular preferment, and therefore absolutely refused it. Mr. Whiston seems to wonder, that dr. Clarke's eulogists should lay so little stress upon this refusal, as to mention it not at all, or at least

Account,  
&c. p. 27.

least very negligently; while "he takes it, he says, to be  
 "one of the most glorious actions of his life, and to afford  
 "undeniable conviction, that he was in earnest in his re-  
 "ligion."

Hist. mem.  
 &c. p. 107,  
 108.

In the year 1728, was published, A letter from dr. Clarke to mr. Benjamin Hoadly, F. R. S. occasioned by the controversy, relating to the proportion of velocity and force in bodies in motion; and printed in the philosophical transactions, No. 401. And here, for the sake of putting things of a sort together, let us mention a fact, relating to natural knowledge, recorded by mr. Whiston in the Historical memoirs, &c. and in which our author was concerned. He tells us then, that "about the year 1709, alderman Clarke and his  
 "son mr. Clarke, saw a very curious sight in astronomy,  
 "which he does not know that any others before had  
 "ever seen: and it was this. They happened to be view-  
 "ing Saturn's ring at Norwich, with a telescope of seven-  
 "teen feet long; when without any previous thought or ex-  
 "pectation of such a thing, as mr. Clarke assured him,  
 "they both distinctly saw a fixed star between the ring  
 "and the body of that planet. A sure evidence, says he,  
 "that the ring is properly distinct from the planet, and at  
 "some distance from it; which, although believed, could  
 "hardly be demonstrated before."

Ibid. p. 9.

In the beginning of the year 1729, he published the twelve first books of Homer's Iliad. This edition was printed in quarto, and dedicated to his royal highness the duke of Cumberland. The Latin version is almost entirely new; and annotations are added to the bottom of the pages. Homer, bishop Hoadly tells us, was dr. Clarke's admired author, even to a degree of something like enthusiasm, hardly natural to his temper; and that in this he went a little beyond the bounds of Horace's judgment, and was so unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out, and give a reason for every passage, word, and tittle, that could create any suspicion. "The translation, adds the bishop, with his  
 "corrections may now be stiled accurate; and his notes,  
 "as far as they go, are indeed a treasury of grammatical  
 "and critical knowledge. He was called to this task by  
 "royal command; and he has performed it in such a man-  
 "ner, as to be worthy of the young prince, for whom it  
 "was laboured. The praises given to this excellent work  
 "by the writers abroad in their memoirs, as well as by  
 "the learned masters of the three principal schools of  
 "England

“ England, those of Westminster, Eton, and St. Paul’s;  
 “ and the short character, that the performance was *supra*  
 “ *omnem invidiam*, bestowed by one, whom dr. Clarke had  
 “ long before styled *criticos unus omnes longe longaque*  
 “ *antecellens*, and whom every one will know by that title  
 “ without my naming him; make it unnecessary to add a  
 “ word upon this subject.” Mr. Whiston informs us, that *Account,*  
 he had begun this work in his younger years; and that *acc. p. 29.*  
 “ the notes were rather transcribed than made new.” The *Hist. mem.*  
 twelve last books of the Iliad were published, in the year *acc. p. 112.*  
 1732, in quarto, by our author’s son, mr. Samuel Clarke;  
 who informs us, in the preface, that his father had finished  
 the annotations to the three first of those books, and as  
 far as the 359th verse of the fourth; and had revised the  
 text and version, as far as verse 510th of the same book.  
 There has been a second edition of the whole, published  
 at London in the year 1735, in two volumes in 8vo.

While dr. Clarke was thus employed in finishing the  
 remaining books of Homer, he was interrupted with an  
 illness, which ended in his death. He had all his life long  
 enjoyed a firm state of health, without any indisposition bad  
 enough to confine him, except that of the small pox in his  
 youth; till, on Sunday the 11th of May 1729, going out in  
 the morning to preach before the judges at Serjeant’s Inn,  
 he was there seized with a pain in his side, which made it  
 impossible for him to perform the office he was called to,  
 and quickly became so violent, that he was obliged to be  
 carried home. He went to bed, and thought himself so  
 much better in the afternoon, that he would not suffer  
 himself to be blooded; against which remedy, it is remark-  
 able that he had entertained strong prejudices. But the pain  
 returning very violently about two the next morning, made  
 the advice and assistance of a noble physician absolutely  
 necessary; who, after twice bleeding him and other appli-  
 cations, thought him, as he also thought himself, to be out  
 of danger. He continued to think so, till the Saturday  
 morning following; when, to the inexpressible surprise of  
 all about him, the pain removed from his side to his head;  
 and, after a very short complaint, took away his senses so,  
 as they never returned any more. He continued breathing  
 till between seven and eight of the evening of that day,  
 which was the 17th of May 1729, and then died, in the  
 fifty fourth year of his age. The same year was printed *Hoadly, &c.*  
 his Exposition of the church catechism, and ten vo- *p. 34.*  
 lumes of sermons, in 8vo. His Exposition is made up of  
 those

those lectures, he read every Thursday morning, for some months in the year, at St. James's church. In the latter part of his time, he revised them with great care, and left them completely prepared for the press. This performance was immediately animadverted upon by dr. Waterland, when dr. Sykes took up the cudgels in favour of dr. Clarke. A controversy ensued; and three or four pamphlets were written on each side, with the titles of which there is no occasion to trouble the reader.

After so particular account of dr. Clarke's life and writings, it may not seem very needful to dwell upon his character; yet as it has been drawn in a masterly manner by two great men, it may be entertaining enough to hear what they say of him. Dr. Hare then, late bishop of Chichester, and author of *The difficulties and discouragements, which attend the study of the scripture, in the way of private judgment*, speaks in that pamphlet of dr. Clarke in the following terms: "dr. Clarke, says he, is a man, who has  
 " all the good qualities, that can meet together to recommend him. He is possessed of all the parts of learning,  
 " that are valuable in a clergyman, in a degree that few  
 " possess any single one. He has joined to a good skill in  
 " the three learned languages a great compass of the best  
 " philosophy and mathematicks, as appears by his Latin  
 " works; and his English ones are such a proof of his own  
 " piety, and of his knowledge in divinity, and have done  
 " so much service to religion, as would make any other  
 " man, that was not under the suspicion of heresy, secure  
 " of the friendship and esteem of all good churchmen, especially of the clergy. And to all this piety and learning, and  
 " the good use that has been made of it, is added a temper  
 " happy beyond expression; a sweet, easy, modest, inoffensive, obliging behaviour adorn all his actions; and no  
 " passion, vanity, insolence, or ostentation, appear either  
 " in what he writes or says: and yet these faults are often  
 " incident to the best men, in the freedom of conversation,  
 " and writing against impertinent and unreasonable adversaries, especially such as strike at the foundation of virtue and religion. This is the learning, this the temper  
 " of the man, whose study of the scriptures has betrayed  
 " him into a suspicion of some heretical opinions."

Hoadly, &c.  
 p. 20.

Dr. Hoadly, the present bishop of Winchester, is the other great man I mean: when dr. Clarke's sermons were published in ten volumes 8vo after his death, an account was given, in a preface written by that prelate, of his life, writings,



writings, and character : from which account, and from mr. Whiston's Historical memoirs of him, we have selected the materials of this article. At the latter end of this account the bishop writes thus of dr. Clarke: " He was a person, says he, of a natural genius, excellent enough to have placed him in the superior rank of men, without the acquirements of learning ; and of learning enough to have rendered a much less comprehensive genius very considerable in the ways of the world. But in him, they were both united to such a degree, that those, who were of his intimate acquaintance, knew not which to admire most. The first strokes of knowledge, in some of its branches, seemed to be little less than natural to him : for they appeared to lie right in his mind, as soon as any thing could appear ; and to be the very same, which afterwards grew up with him into perfection, as the strength and cultivation of his mind increased. He had one happiness very rarely known among the greatest men, that his memory was almost equal to his judgment, which is as great a character as can well be given of it." Account, &c. p. 35.

Then, after observing how great the doctor was in all branches of knowledge and learning, he goes on thus : 36.

" If in any one of these many branches he had excelled only so much, as he did in all, this alone would justly have entitled him to the name of a great man. But there is something so very extraordinary, that the same person should excell, not only in those parts of knowledge, which require the strongest judgment, but in those which want the help of the strongest memory also ; and it is so seldom seen, that one, who is a great master in theology, is at the same time skilfully fond of all critical and classical learning ; or excellent in the physical and mathematical studies : or well framed for metaphysical and abstract reasonings ; that it ought to be remarked, in how particular a manner, and to how high a degree, divinity and mathematicks, experimental philosophy and classical learning, metaphysics and critical skill, all of them, various and different as they are amongst themselves, united in dr. Clarke." Afterwards the bishop informs us, how earnestly his acquaintance and friendship was sought after by the greatest lovers of virtue and knowledge ; what regard was paid to him by the chief persons of the law ; and, above all, what pleasure her late majesty queen Caroline took in his conversation and friendship : for " seldom a week passed, says he, in which he did

" not

Ibid. p. 41.  
42.

Account,  
 &c. p. 48.

Ibid. p. 49.

Elogium,  
 &c. p. 2.  
 edit. 3d.

Account,  
 &c. p. 35.

“ not receive some proof of the greatness of his genius, and  
 “ of the force of his superior understanding.”  
 “ If any one should ask, continues the bishop, as it is  
 “ natural to do, how it came to pass, that this great man  
 “ was never raised higher in the church? I must answer,  
 “ that it was neither for want of merit, nor interest, nor  
 “ the favour of some, in whose power it was to have raised  
 “ him. But he had reasons within his own breast, which  
 “ hindered him from either seeking after, or accepting any  
 “ such promotion. Of these he was the proper, and indeed  
 “ the only judge: and therefore I say no more of them.”  
 The truth is, his scruples about subscription were very great;  
 as we are informed by dr. Sykes, who observes, in his elo-  
 gium of dr. Clarke, printed at the end of mr. Whiston’s  
 Historical memoirs, that “ the doctor would often wish,  
 “ that those things, which were suspected by many, and  
 “ judged unlawful by some, might be seriously considered,  
 “ and not made terms of communion. He thought it  
 “ would be the greatest happiness to see the occasions of  
 “ good and learned mens scruples removed out of the pub-  
 “ lick forms of divine service, and the doctrines of chri-  
 “ stianity reduced to the New Testament only; and that it  
 “ would be right to have nothing required from the preachers  
 “ of the gospel, but what was purely primitive. This he  
 “ thought to be the only means of making the minds of  
 “ sincere christians easy and quiet. This he believed would  
 “ make men much more charitable to one another; and  
 “ make the governors of the church and state transact  
 “ their important affairs with greater ease and freedom  
 “ from disturbances.” Upon the whole, bishop Hoadly makes  
 no scruple to declare, that “ by dr. Clarke’s death, the world  
 “ was deprived of as bright a light, and masterly a  
 “ teacher of truth and virtue, as ever yet appeared amongst  
 “ us; and, says he in the conclusion of his account, as  
 “ his works must last as long as any language remains to  
 “ convey them to future times, perhaps I may flatter myself  
 “ that this faint and imperfect account of him may be  
 “ transmitted down with them. And, I hope, it will be  
 “ thought a pardonable piece of ambition and self-interest-  
 “ edness; if, being fearful lest every thing else should prove  
 “ too weak to keep the remembrance of myself in being,  
 “ I lay hold on his fame to prop and support my own. I  
 “ am sure, as I have little reason to expect, that any thing  
 “ of mine, without such an assistance, can live, I shall  
 “ think myself greatly recompensed for the want of any  
 “ other

“other memorial, if my name may go down to posterity,  
 “thus closely joined with his; and I myself be thought of,  
 “and spoke of, in ages to come, under the character of The Account,  
 &c. p. 50.  
 “FRIEND of dr. CLARKE.”

We must not forget to observe, that dr. Clarke married Catharine, the only daughter of the reverend mr. Lockwood, rector of Little Missingham in the county of Norfolk; in whose good sense and unblameable behaviour he was happy to his death. By her he had seven children, two of which died before him, and one in a few weeks after him.

*Ibid.* p. 35.

CLAUDE, of Lorrain, a celebrated landscape painter, was born in the year 1600, and sent first to school; but proving extremely dull and heavy, was soon taken from thence, and bound an apprentice to a pastry cook, with whom he served his time out. Afterwards he went with some young fellows to Rome, with a view of getting a livelihood there; but being unable to speak the language, and withal very ill bred, no body cared to set him to work. Chance brought him at length to Augustino Traffo, who hired him to pound his colours, clean his pallet and pencils, look after his house, dress his meat for him, and do all his household drudgery; for Augustino kept no other servant. His master hoping to make him serviceable to him in some of his greatest works, taught him by degrees the rules of perspective, and the elements of design. Claude at first did not know what to make of those principles of art; but being encouraged, and not failing in application, he came at length to understand them. Then his soul enlarged itself apace, and cultivated the art with wonderful eagerness. He removed his study to the banks of the Tiber, and into the open fields, where he would continue from morning to night, taking all his lessons from nature herself; and by many years diligent imitation of that excellent mistress, he climbed up to the highest step of perfection in landscape painting. Sandrart relates, that being in the fields with him, for the sake of studying together, Claude made him observe, with as much nicety, as if he had been well versed in physicks, the causes of the diversity of the same view or prospect; and explained, why it appeared sometimes after one fashion, and sometimes after another, with respect to colours, as the morning dew or the evening vapours more or less prevailed. His memory was so good, that he would paint with great faithfulness when he got home, what he had seen abroad. He was so absorbed in his labours, that  
 he

he never visited any body. The study of his profession was his amusement; and by the mere dint of cultivating his talent, he drew some pictures, which made his name deservedly famous throughout Europe, in that sort of painting to which he applied himself. He has been universally admired for his pleasant and most agreeable invention; for the delicacy of his colouring, and the charming variety and tenderness of his tints; for his artful distribution of the lights and shadows, for his wonderful conduct in the disposition of his figures, and for the advantage and harmony of his compositions. Upon the whole, Claude may be produced as an instance to prove, that constant and assiduous application will even supply the want of genius; or, if this will not be allowed, will draw forth genius into view, where no body suspected any genius was. This industry however he was always obliged to exert, for he never performed without difficulty: and, when his performance did not come up to his idea, he would sometimes do and undo the same piece, even to seven or eight times over. He was much commended for several of his performances in fresco, as well as oil. He was employed by pope Urban VIII. and many of the Italian princes, in adorning their palaces; and after having lived to an extreme old age, he died in the year 1682, and was buried in the church of Trinita de Monti in Rome.

CLAUDE (JOHN) a minister of the church of Paris, born at Sauvetat in the province of Angenois, in the year 1619, was one of the greatest men of the ecclesiastical profession. He studied as far as philosophy under his father, who was also a minister; and afterwards, going through a course of divinity, was ordained at Montauban in the year 1645. He was made minister of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became minister of a church of St. Africk in Rovergne; and eight years after, pastor of that of Mimes. As the protestants had an university in the city of Mimes, mr. Claude had there an opportunity of displaying one of his chief talents, which was happily explaining a theological subject; and he used to read private lectures to such, as were candidates for the ministry. He had undertaken to refute the piece, called the Method, which was written by cardinal Richlieu against the protestants; but hearing, that mr. Martel, the professor of divinity at Montablaui, had a synodical commission for that purpose, he laid aside that design.

*mimes*

fig. Having opposed, in the synod of the Lower Languedoc, a man, whom the court had won over to attempt a re-union, he was punished for it by a decree of council, which forbade him the exercise of the functions of a minister in Languedoc, after he had exercised them eight years at Mimes. He went to Paris to get, if possible, this resolution taken off; and, after staying there six months to no purpose, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him.

During this journey, he wrote a little book, which gave rise to the most famous dispute, that ever was carried on in France between the protestants and Roman catholics. The occasion of it was this. messieurs de Port-Royal were at that time using their utmost endeavours to make a convert of mr. de Turenne to the Romish religion; and for that purpose presented him with a little piece, in which they pretended to shew, that the protestant churches had always believed what is taught in that of the Romanists, concerning the real presence, and that a change of belief, such as the protestants suppose, is impossible. Mr. de Turenne's lady, who always dreaded what happened after her decease, namely, that her husband would turn Roman catholick, did all that lay in her power to confirm him in the protestant faith. For this reason she caused an answer to be made to the piece of messieurs de Port-Royal; and mr. Claude was appointed to write it. He acquitted himself so admirably well upon this occasion, that several copies were taken of his answer, which were spread every where, both in Paris and in the provinces; so that had it been printed, it could not have been made much more publick. Messieurs de Port-Royal, hearing of this, thought themselves absolutely obliged to answer it; which they did, by publishing, in the year 1664, the famous work, intituled, *La perpetuité de la foi de l'église catholique touchant l'eucharistie*, that is, *The perpetuity of the catholick church in regard to its doctrine of the eucharist*. It contains the first piece, and a reply to mr. Claude's answer. This minister, who was then at Montauban, wrote a reply, which was printed with his first answer in the year 1666. This work is intituled, *Reponse aux traités, intitulez, La perpetuité, &c.* that is, *An answer to two treatises, intituled, The perpetuity, &c.* There is no doubt, but the merit of mr. Claude's book contributed greatly to its fame; but nevertheless, the state in which Janesism was at that time, was one chief cause of the mighty

noise this work made. For the Janfenists confidered mr. Claude's triumph as nothing, provided it could but leffen the joy of meffieurs de Port-Royal; and therefore, for the fake of promoting their own caufe, they spread in all places the name and merit of mr. Claude. So neceffary is it, as Bayle's D. A. mr. Bayle juftly obferves upon this occafion, for fome books to appear at certain feafons, and to be wrote againft certain perfons, rather than at other junctures. Mr. Arnauld undertook to refute mr. Claude's book, and publifhed a large volume in the year 1669. Father Nouet, a famous jefuit, engaged in the controverfy, and publifhed a book againft mr. Claude, who wrote an answer to it, which was printed in 1668. Some prefer this answer to his other pieces; and we are told, that it was his favourite piece. The author of the *Journal des favans*, difcharged his artillery againft mr. Claude, by inserting an extract of that jefuit's book: and this occafioned mr. Claude to publifh a very witty provincial againft the author of the journal. It is an anonymous letter, and intituled, *Lettre d'un provincial à un de fes amis fur le fujet du journal du 28 Juin 1667*, that is, A letter from a provincial to a friend, occafioned by the journal of the 28th of June 1667; which letter was answered by the journalift fome time after. This conteft went no farther; but with regard to mr. Arnauld, who had added two more volumes to the former, mr. Claude was forced to engage in a very laborious ftudy, in order to examine the tenets of the Greek church, and thofe of the eastern fchifmatics: and he fhewed great learning and abilities in the answer he made to him. The Janfenists only made a general reply to mr. Claude's book. They publifhed their *Prejugez legitimes contre le Calvinifme*, that is, *Juft prejudices againft Calvinifm*: which mr. Claude refuted by one of the beft works, fays mr. Bayle, that either himfelf or any other proteftant clergyman ever compofed. It is intituled, *Deffenfe de la reformation*, that is, *A defence of the reformation*: was firft printed in quarto at Roan in 1673, and afterwards at the Hague in 1682, 12mo.

*Did.*

Mr. Claude, as we have obferved, was elefted minifter of the church of Montauban: it was about the year 1662. Four years after, he was forbid by the court to exercife his functions there, which obliged him to go a fecond time to Paris. He continued there near nine months, without being able to remove the obftacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling

willing to lose a person of mr. Claude's abilities, gave him also an invitation in the year 1666. From that time, to the revocation of the edict of Nantz, he did very great service to that church, and to the whole body, by his excellent works; and by the detail he descended to, concerning the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a consistory or a synod, or to dispute off-hand. He discovered this latter talent in the last conference, which mademoiselle de Duras desired to hear. This lady, it seems, would not forsake her religion, till she had heard mr. Claude and the bishop of Meaux dispute in her presence: she accordingly had her wish; for these two illustrious champions disputed together at the countess de Roie's her sister's, the first of March 1678. Each disputant wrote the relation of his conference, and ascribed the victory to himself. These relations were at first only handed about in manuscript; but at last the bishop of Meaux published his relation in the year 1682, and that of mr. Claude followed soon after. Mr. Claude was distinguished from the rest of the ministers, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it: but the Romish clergy found means to shorten even that time. For on Monday the 22d of October 1685, the day on which the revocation of the edict of Nantz was registered at Paris, mr. Claude at ten in the morning was ordered to leave France in twenty four hours. He obeyed with the utmost submission; and set out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France; and who, though he executed his orders faithfully, yet treated mr. Claude with civility: so true it is, that exalted merit has a great influence even on the hearts of those, who do not love the protestant religion. He set out from Paris in the Brussels coach; and his fame flying before him procured him several obliging offices from many persons in his journey. He passed through Cambray, where he lay; and was there presented with some refreshments by the jesuits. The father rector did mr. Claude the honour to pay him a visit, which mr. Claude returned; and the difference of religion did not interrupt this obliging correspondence and marks of reciprocal esteem.

Abregé de  
vie de mr.  
Claude, p.  
101.

Mr. Claude made Holland his place of refuge; where he met with a very kind reception, and was honoured with a considerable pension by the prince of Orange. He used to preach from time to time at the Hague; and his last sermon

was on Christmas-day 1686 : where he displayed his excellent talent so admirably, that the princeſs of Orange was greatly affected and extremely pleaſed with him. The authors of the ſupplement to Moreri's dictionary have indeed ſaid, that " even the French proteſtants themſelves never looked upon his ſermons as excellent ones ;" but mr. Bayle has declared, in anſwer to ſuch miſrepreſentation, that " they contained all thoſe things, which the proteſtants could deſire ; ſuch as the greateſt regularity and order, a deep ſearch into divinity, much ſublimity and majeſty, a nervous maſculine eloquence and a juſtneſs of argument. All that can be ſaid on this ſubject, continues mr. Bayle, is, that mr. Claude had not a pleaſing voice ; which gave occaſion to this ſmart ſaying of mr. Morus, that all the voices will be for him except his own : but this did not leſſen the great fame and eſteem, in which his ſermons were held." To go on. On the Chriſtmas-day we have mentioned, mr. Claude was ſeized with an illneſs, of which he died upon the 13th of January 1687 ; and his death was juſt matter of grief to his whole party. Many judicious among them regretted it the more, as thinking, that, had he lived longer, ſo many ſcandalous quarrels would not have broke out among the proteſtants, which have ſince given ſo much pleaſure to the Roman catholicks : yet many others believed and aſſerted, that it would have been impoſſible for any man to have prevented them.

Abſege de  
vic de mr.  
Claude,  
p. 14, 15,  
74, 75.

Mr. Claude married at Caſtres in the year 1648 ; and his wife brought him Iſaac Claude, who was born at St. Afrique on the 5th of March 1653. His father was very fond of him, and bred him to the miniſtry. He ſtudied in the univerſities of France ; after which he returned to his father, who completed him in his ſtudies, eſpecially in thoſe relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the miniſtry. He was invited by the congregation of the church of Clermont in Beauvoſis ; and his father had the ſatisfaction to impoſe his hands on him the 9th of October 1678, and to ſee him miniſter of the Walloon church at the Hague, when he retired to Holland in 1685. He died at the Hague upon the 29th of July 1695, after having publiſhed ſeveral excellent works of his deceased father.

CLAUDI ANUS (CLAUDIUS) a Latin poet, flouriſhed in the fourth century, under the emperor Theodoſius, and under his ſons Arcadius and Honorius. Many learned men



men imagine him to have been born at Alexandria in Egypt, this opinion however has not been universal : for others have made a Spaniard of him ; others a Frenchman ; and Plutarch and Politian suppose Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome, in the year of Christ 395, when he was about thirty years old ; and there insinuated himself into Stilico's favour : who, being a person of great abilities both for civil and military affairs, though a Goth by birth, was now become so considerable under Honorius, that he may be said for many years to have governed the western empire. Stilico afterwards fell into disgrace, and was put to death ; and it is more than probable, that the poet was involved in the misfortunes of his patron, and severely persecuted in his person and fortunes by Hadrian, an Egyptian by birth, who was captain of the guards to Honorius, and seems to have succeeded Stilico ; for we find him, in an epistle to that minister, heavily venting his sorrows, and complaining of Hadrian's cruelty and unforgiving temper :

Audiat hoc commune solum, longæque carinis  
 Nota Pharos, flentemque attollens gurgite vultum,  
 Nostra gemat Nilus numerosis funera ripis.  
 Let Pharos through the world by trade renowned,  
 Thy rage let Egypt hear, our mother ground :  
 To mourn my sorrows, from each oozy bed  
 Let weeping Nilus raise his drooping head.

Which passage, by the way, plainly proved Claudian to have been a native of Alexandria in Egypt. There is reason however to think, that he rose afterwards to great favour, and obtained several honours both civil and military. Nay, if the antiquaries are not mistaken, Arcadius and Honorius granted him an honour, which seems to exceed any that had ever been bestowed upon a poet before. For they tell us, that these emperors, at the senate's request, had ordered a statue to be erected for him in Trajan's forum with a very honourable inscription : and this they confirm by the late discovery of a marble, which, after it was carefully examined by Pomponius Lætus and other able antiquaries, was judged to be the pedestal of Claudian's statue in brass. The inscription runs thus : " To Claudius Claudianus, tribune  
 " and notary, and among other noble accomplishments,  
 " the most excellent of poets, though his own poems are  
 " sufficient to render his name immortal, yet as a testimony

“ of their approbation, the most learned and happy emperors Arcadius and Honorius have, at the request of the senate, ordered this statue to be erected and placed in the forum of Trajan.” Under the inscription was placed the following epigram in Greek, which was no less glorious to the poet.

Rome and the Cæsars here his statue raise,  
Who Virgil genius joined to Homer’s lays.

The princess Serena had a great esteem for Claudian, and recommended and married him to a lady of great quality and fortune in Lybia, as he acknowledges very gratefully in an epistle, which he addresses to Senera from thence, a little before his wedding day.

Non ego, &c.  
No spreading olives bending with their fruit,  
No vineyards on the hills t’ adorn my suit;  
No flocks nor herds my plenteous pastures feed,  
Nor fields of full eared corn had I to plead:  
No golden root, nor lordly seat I own,  
Nor birth nor title boast; your name alone  
These wants supplies: Serena best can find  
The poor man’s friends, and bid the rich be kind,  
A goddess recommends and is obeyed;  
Wealth, title, lands, your letter all conveyed.

There are a few little poems on sacred subjects, which, through mistake, have been ascribed by some critics to Claudian; and so have made him be thought a christian. But St. Austin, who was contemporary with him, expressly says, that he was a heathen; and Paulus Orosius the historian, who likewise flourished about that time, says the same. Gyraldus therefore justly blames the ignorant credulity of Barthius and others, who have imputed these poems to Claudius Claudianus; and rightly attributes them to Claudius Mamereus, a christian poet of Vienna in Gaul, and contemporary with Sidonius Apollinaris, who commends him at large. The time of Claudian’s death is uncertain, nor do we know any further particulars of his life, than what are to be collected from his works, and which we have already related above. Father Rapin says of this poet, that he has shewn but little judgment in his writings. “ There runs, says he, through all his panegyricks an air of youthfulness”

De civit.  
dei. l. i. c.  
26.  
Lib. vii. c.  
35.

Lib. iv. pp.  
4.

“fulness that has nothing solid in it, although there appears some degree of genius. He does not want fire and imagination, but has none of that harmony in his numbers, and nobleness in his manner, which is so much admired in Virgil. He falls perpetually into the same cadence; and you can hardly read him without being tired.” The father is rather severe, but not without a foundation for his censure; yet we may say with Gyraldus on the other hand, that there are many flowers in Claudian, which deserve to be gathered, and will in the hands of a man of taste be found of great use. Reflections  
sur la poésie.

CLEMENS (ROMANUS) is said to have been born at Rome, where he lived a companion probably, and fellow labourer of St. Paul; and was one of those, as it is generally imagined, whose names are written in the book of Philip. iv. 3. life. Origen calls him a disciple of St. Peter's, and it is not unlikely, but that he might aid and assist this apostle in founding the church at Rome. It is certain, that he was afterwards bishop of that see; but when he was made so, cannot, it seems, be clearly determined. There are various opinions about it. Some persuade themselves, upon the authority of Tertullian and Eusebius, that Clemens was consecrated by St. Peter, but admitted at first to preside over that part only of the church, which comprised the Jewish converts; and that he did not come into the full possession and administration of his office, till the death of Linus, who had been ordained by St. Paul, bishop of the gentile church, and of Anacletus, who succeeded him: and this has been fixed to the year 93. Others have contended, that Clemens succeeded to the care of the whole church in the year 64, or 65, and that he held it to the year 81, or, as others again will have it, 83; but all this, with the other circumstances of this father's life, must be left uncertain as we find it.

We have nothing remaining of his works, of whose genuineness we can be certain, excepting one epistle, which was written to the church of Corinth, in the name of the church of Rome, to quiet some disturbances, which had been raised by unruly brethren in the former; and to re-establish and confirm them in that faith, which had been delivered to them by the apostles, but from which some of them had revolted. The epistle is a very fine one; and, next to holy writ, has usually been esteemed one of the most valuable monuments, which have come down to us

of ecclesiastical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another: he enjoins obedience particularly, and submission to their spiritual governors: he declares those, who had formed cabals against their pastors, and had troubled the church with their seditions, as utterly unworthy of the name of christians: he points out to them the fatal consequences of such divisions: he presses them to return immediately to their duty, by submitting to their rightful pastors, and practising all humility, kindness, and charity one towards another. This was very good advice undoubtedly; and as it probably wrought no ill effect formerly at Corinth, so if it was but followed, as we could wish, it might be of some service to us now in England.

CLEMENS (TITUS FLAVIUS) an eminent father of the church, who flourished at the latter end of the second, and in the beginning of the third century, was by birth an Athenian, as some will have it, but according to others an Alexandrian; on which account he is usually called Clemens Alexandrinus, by way of distinguishing him from Clemens Romanus. Cave goes a kind of a middle way, in order to reconcile these two opinions, and make them a little consistent with each other; by supposing, that Clemens was born and educated at Athens, and afterwards went to Alexandria. Be this as it will, it is generally agreed, that he begun his studies in Greece, continued them in Asia, and finished them, together with his life, in Egypt. His thirst after knowledge seems to have been very great: for he had several masters of different sorts, under whom he not only perfected himself in polite literature and heathen learning, but acquired also a most exact and enlarged idea of the christian revelation. From what we are able to collect from his own account, his masters were such, as had either been disciples of the apostles themselves, or at least had conversed with those disciples: but it is reasonable to conclude, from the interval of time there must needs have been between Clemens and the apostles, that they were of the latter kind. Of all his masters, Pantzenus, who was the last, was his favourite. Pantzenus was a philosopher of the stoick school, who afterwards became a christian. He instructed the catechumens at Alexandria; and, if some authors may be credited, he had been employed in that office, from the days of the evangelist Mark. As soon as Clemens arrived at Alexandria, he put himself under the direction of Pan,

Fabric. bibl.  
Græc.  
Cave  
hist. Literar.  
Dupin, &c.  
Le Clerc  
bib. univer.  
t. x.

Stromat.  
i. i.

Pantænus ; and when Pantænus was sent by Demetrius, bishop of Alexandria, to preach the gospel to the Indians, at the request of their ambassadors, as he was about the year 191, Clemens succeeded him in the catechetical school. He acquitted himself admirably well in this employment ; and many great men came out of it, as Origen and Alexander bishop of Jerusalem. Clemens's method of instructing the catechumens is said to have been this. He pointed out to them, and explained all that was good in the pagan philosophy ; and then led them on insensibly to christianity. For Clemens in his philosophick character, which he seems still to have preserved, was an eclectick ; that is, he was not attached to any particular sect of philosophers, but left himself at liberty to pick out what he thought good and sound from them all.

Besides the office of catechist, Clemens was raised to the dignity of the priesthood ; probably, at the beginning of the emperor Severus's reign ; since Eusebius, in his history of the events of the year 195, gives Clemens the title of priest. About this time he undertook a defence of christianity against pagans and hereticks, in a work, intitled *Stromates*, on account of the variety of matter which it treats : for *Stromates* signifies *Variegati sermones*, or *Discourses abounding with miscellaneous matter*. In this work he has made a great collection of heathen learning, for the sake of shewing the conformity there is between some opinions, which the christians and the philosophers held in common ; he has censured the pagan philosophers for maintaining doctrines absurd and pernicious ; he has supported and explained christianity ; and all this with such prodigious learning, as shews him to have read almost every thing that had been written. When Severus began a persecution against the christians, which he is supposed to have been provoked to by a rebellion of the Jews ; (for the pagans had not as yet learned to distinguish Jews and christians,) many left Egypt to escape the violence of it, Clemens seems to have been among those who fled ; and upon this occasion drew up a discourse, to prove the lawfulness of flying, in times of persecution : for this expedient, though explicitly allowed, and even enjoined in the gospel, had been rejected by some early converts, as a base desertion of the cause, by Tertullian in particular. Clemens went to Jerusalem, and took up his abode for some time with Alexander, who was soon after bishop of that see. During his stay there, he was of great service to the church, as appears from a letter of Alexander to the church of Antioch,

tioc, which Clemens himself carried: in which Alexander says, that "Clemens was a man of great virtue, as the church of Antioch knew already, and would know better when he came among them, and that having been at Jerusalem, he had, by God's blessing, greatly confirmed and strengthened that church."

Euseb. eccl.  
hist. l. vi.

Lib. i.

Lib. vi. c.  
14.

Fabric. bib.  
Græc. lib. v.

From Antioch Clemens returned to Alexandria; but we know not how long he lived: all that can be said is, that he survived Pantænus at least some years, and that he was not old, when he composed his Stromates; for he tells us in that work, that he had made that collection, with a view of its serving him in his old age, when his memory should come to fail him. History says nothing of his death; but his memory appears to have been highly revered at Alexandria, as we learn from an extract of a letter of Alexander to Origen, preserved by Eusebius. Among several works which Clemens was the author of, there are only three considerable ones remaining. 1. *Protrepticon ad gentes*, or, An exhortation to the pagans: in which he refutes the error and falshood of their religions, and exhorts them to embrace christianity. 2. *Pædagogus*, or, The schoolmaster: in which he lays down a regular plan of duty for the christian convert. And, 3. The *Stromates*. Daniel Heinsius has well enough compared these three works of Clemens to the three different degrees which the heathen mystagogues and philosophers observed, when they introduced a candidate to the knowledge of the mysteries: the first of which was purgation, the second initiation, and the third intuition. Now, says Heinsius, Clemens in his *Protrepticon* has laboured to purge his pupil from the filth of heathen idolatry and superstition: in his *Pædagogus* he has initiated him into the rites and duties of a christian: and in his *Stromates*, he has admitted him to a sight of those tremendous mysteries, which the adepts only were qualified to contemplate.

Besides these works, there are preserved some pieces of Clemens of a smaller kind; as an homily intitled, *Quis dives salvetur*, What rich man can be saved? which was first printed at Paris in the year 1672, and afterwards at Oxford in 1683, with some other fragments, in Greek and Latin. All these have been printed in the latter editions of his works: the best of which is that published in two volumes folio by Potter, late archbishop of Canterbury, and printed at Oxford in the year 1715.

CLEOPATRA, queen of Egypt, famous for her wit, beauty, and intrigues, was the daughter of Ptolemy Auletes king of that country: who, dying in the year 51 before Christ, bequeathed his crown to the eldest of his sons, and the eldest of his daughters, ordering them to be joined to each other in marriage, according to the usage of their family, and jointly to govern the Egyptian kingdom. They were both of them very young, Cleopatra the eldest being only seventeen; and therefore he committed them to the tuition of the Roman senate. They could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that share in the government, which was left her by Auletes's will, and drove her out of the kingdom. She raised an army in Syria and Palestine; for the obtaining of her restoration; and was now at war with her brother Ptolemy.

At this conjuncture, Julius Cæsar, in the pursuit of Pompey, failed into Egypt, and came to Alexandria. Here he employed his vacant hours, in hearing and determining the controversy between Ptolemy and his sister Cleopatra: which he claimed a right to do, as an arbitrator appointed by the will of Auletes, the power of the Romans being then vested in him as their dictator. The cause was accordingly brought to Cæsar's hearing, and advocates on both sides were appointed to plead the matter before him. But Cleopatra, considering that Cæsar was extremely possessed with the love of women, laid a plot to take hold of him by this handle; hoping to attach him first to her person, and next to her cause. For she was a woman of that turn, that she made no scruple of prostituting herself for lust, or for interest, according as she was actuated by either of those passions. Sending to Cæsar therefore, she complained, that her cause was betrayed by those that managed it for her; and prayed, that she might be permitted to come to him in person, and plead it herself before him. This being granted, she came secretly into the port of Alexandria in a small skiff towards the dusk of the evening; and the better to get to Cæsar, without being stopped by her brother, or any of his party, who then commanded the place, she caused herself to be tied up in her bedding, and thus to be carried to Cæsar's apartment on the back of one of her servants. It is said, that this work of ingenuity and wit contributed much to the growth of a passion, which Cæsar afterwards entertained for that princess: at least it is Plutarch's opinion. Be this as it will, Cæsar was too sensible of the charms of beauty,

Ptolemy  
in canon.  
astron.  
Cæsar com-  
ment. de  
bello civili.  
l. iii.

Dion Cassius  
lib. xlii.

not

not to be touched with those of Cleopatra. She was then in the prime of her youth, about the twentieth year of her age; and one of those perfect beauties, whose every feature has its particular charm. All which was seconded by an admirable wit, commanding address, and withal a voice so harmonious and bewitching, that, it is said, that single perfection, without the help of her eyes, than which nothing could be finer, was enough to soften the most obdurate heart. To be short, Cæsar lay with her that very night; and is supposed to have begotten on her a son, who was afterwards from his name called Cæsarion. The next morning he sent for Ptolemy, and pressed him to receive his sister again upon her own terms: but Ptolemy perceiving, that, instead of a judge, he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced; and the matter being soon determined by a battle, in which Cæsar came off conqueror, Ptolemy, on his endeavouring to escape over the Nile in a boat, was sunk with it, and drowned in that river. Then Cæsar settled the kingdom upon Cleopatra, and the surviving Ptolemy, her younger brother, as king and queen; which was in effect to put the whole into her hands, this Ptolemy being then no more than eleven years old, and not in a capacity to interfere in the administration of state affairs, and Cleopatra was determined that he never should interfere; for when he was grown up to be fifteen years old, and thereby become capable of sharing the royal authority, as well as the name, she made away with him by poison, and then reigned alone in Egypt. Cleopatra had also a sister named Arsinoë, who, siding in the war with her elder brother Ptolemy, was taken prisoner by Cæsar, and carried to Rome, in order to grace his triumph. She was afterwards dismissed by him; but not being suffered to return to Egypt, lest she should excite new disturbances against Cleopatra's government, she settled in Asia. There Antony found her, after the battle of Philippi; and at the request of Cleopatra, caused her to be put to death. It was for the sake of this lewd woman, and the lascivious conversation he had with her, that Cæsar made this infamous and dangerous war; dangerous, because he had a very inconsiderable force as yet arrived; and his wanton dalliances with her detained him longer in Egypt, than his affairs could well admit. Some authors report, Suetonius among them, that he went up the Nile with her in a magnificent galley; and that he had gone as far as Ethiopia, if his army had not refused to follow him,

Cleopatra

Joseph,  
antiq. l. xv.  
c. 4.  
Appian  
de bellis ci-  
vilibus, lib.  
v.

Sueton in  
vit. Cæs.  
§. 52.



Cleopatra followed Cæsar to Rome, and was there when he was killed in the senate house; but being terrified by that accident, and the subsequent disorders of the city, she ran away presently with great precipitation. Her authority and credit with Cæsar, in whose house she was lodged, made her insolence intolerable to the Romans; whom she seems to have treated on the same foot with her own Egyptians. Cicero had a conference with her in Cæsar's gardens; where, as he tells us, the haughtiness of her behaviour gave him no small offence. But her pride being mortified by Cæsar's fate, *Ad. Attic.* she was now forced to apply to him by her ministers in a <sup>xx. 15.</sup> particular suit, she was recommending to the senate, in which he refused to be concerned. The affair seems to have related to her infant son, whom she pretended to be Cæsar's, and called by his name; and was labouring to get him acknowledged as such at Rome, and declared the heir of her kingdom; as he was the year following both by Antony and Octavius, though Cæsar's friends were generally scandalized at it, and Oppius thought it worth while to write a book to prove, that the child could not be Cæsar's. *Sexton. in. vit. Cæs.* Cleopatra had been waiting to accompany Cæsar into the <sup>§. 52.</sup> east, in order to preserve her influence over him, which was very great: for, after his death, Helvius Cinna, one of the tribunes, owned, that he had a law ready prepared and delivered to him by Cæsar, with orders to publish it, as soon as he was gone, for granting to him the liberty of taking what number of wives, and of what condition he thought fit, for the sake of propagating children. This was contrived probably to save Cleopatra's honour, and to legitimate his issue by her; since polygamy and the marriage of a stranger were prohibited by the laws of Rome.

After the battle of Philippi, Cleopatra, was summoned by Antony, to answer an accusation against her, as if she had favoured the interest of Cassius. She had indeed done so in some measure; and she knew well enough, that this had not been very pleasing to the triumviri, considering what she owed to the memory of Julius Cæsar. She depended however on her wit and beauty; and persuaded herself, that those charms, with which she had conquered Cæsar's heart, were still powerful enough to conquer Antony's; for she was not yet above six and twenty years of age. Full of these assurances, she went to Antony; and her manner of approaching him was so very gallant and noble, that at first sight it made a most pleasing impression upon his soul. Antony waited for her at Tarsus in Cilicia. Cleopatra arriving at  
the

the mouth of the river Cydnus, embarked in a vessel whose stern was of gold, sails of purple silk, oars of silver, and a concert of several instruments that kept time with the oars. She herself was laid under a canopy of a rich cloth of gold, dressed like Venus rising out of the sea: about her were lovely children like cupids fanning her: the handsomest of her women, habited like nereids and graces, were leaning negligently on the sides and shrouds of the vessel: the sweets that were burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with such earnestness, that Antony, who was mounted on a throne to make a show of majesty, was left quite alone; while the multitude at the river shouted for joy, and cried, that "the goddess Venus was come to visit the god Bacchus

Appian. lib. "for the happiness of Asia."

v.

By these arts and the charms of her person, she drew Antony into those snares, which held him enslaved to her, as long as he lived, and finally caused his death. For the present she accompanied him as far as Tyre; and, there taking leave of him, returned to Egypt, firmly persuaded that he could not stay long behind her. She was very right in her persuasion; for Antony soon followed her, and spent the winter with her, in the enjoyment of those pleasures which she every day presented him with in some new and delightful shape. For never did any one possess, like this queen, the art of refining and heightening pleasure by the charms of novelty. She introduced them into the most serious business; and even the most inconsiderable trifles, when managed by her, received such an air as made them agreeable diversions: so that whether they played, or treated one another, or hunted, this queen still made one, and was, as it were, the soul, animating the whole with some lively piece of merriment. She was probably the most voluptuous, as well as the most profuse woman, that any history has recorded. Afterwards, when Antony returned from the Parthian war, although he was grown a great proficient in Egyptian luxury, and carried things every day with more delicacy and expence, yet Cleopatra affected to look upon his entertainments with an air of contempt; only that he might ask her, as he did, what she could add to the magnificence of his treats? "I will, said she, give you one, that shall cost fifty two thousand pound." He judging the thing impossible, a wager was laid; and the next day she made a feast, which, in the first course, had nothing in it extraordinary, Antony began to rally her, and to demand the wager. The queen desired

desired him not to be so hasty, telling him, that this was but the first course, but that herself would sup alone on that sum. She then ordered in the second course, and when they only brought a golden cup, filled with a strong dissolving vinegar; and having two pearls for her pendants of an inestimable price, she took one off, and put it into the cup, and when it was dissolved drank it off. Plancus, who was the judge, presently laid hold on the other, which she was going to take off; and condemned Antony to lose the wager, who was extremely troubled for the loss of such a jewel. The remaining pearl, after the death of Cleopatra, came into the hands of Octavius Cæsar, who caused it to be cut asunder, and made of it two pendants for the image of Venus; which he thought gloriously adorned with half of this prodigal queen's supper. In this manner did this witty Egyptian charm this great Roman; till carrying him successively from one pleasure to another, she served him as Dalilah did Sampson, that is, entirely deprived him of all his strength.

The passion of Antony for Cleopatra, and the gifts he daily made her of Roman provinces, which he joined to her dominions, raised great murmurings at Rome, which Cæsar privately abetted and encouraged: for Cæsar, partly out of a desire to reign alone, and partly to resent the usage of his sister Octavia, whom Antony had married, wanted very much to break with him, and to renew the war. To pave the way for this, when Antony returned from his unfortunate expedition against the Parthians, Cæsar sent Octavia to meet him. Antony was then at Leucopolis between Tyre and Sidon, where he waited for Cleopatra with great impatience. At length she came; and almost at the same time arrived a messenger from Octavia, who staid at Athens. This was very heavy news for Cleopatra; who had great reason to dread so powerful a rival. She betook herself immediately to the arts she had been practising all her life. She feigned a deep melancholy; she abstained almost entirely from food; and when she was near Antony, she beheld him with languishing eyes, after a very passionate manner, as one quite beside herself with love; she let fall tears in his presence, and turned away her face, as if she desired to hide from him those marks of her grief. Half this would have been sufficient to overcome Antony's weakness; who, after he had sent word to Octavia to return to Rome, waited upon Cleopatra back to Alexandria, where he passed the winter in all kinds of pleasure. Here, as if he had meant to vex the Romans, he disposed of the provinces in his share of the empire, in favour of

Cleopatra

Cleopatra and her children. He did it with solemnity: He erected a throne of silver in the gymnasium. Upon this throne were, two seats of gold, one for him, another for Cleopatra; and there in the presence of all the people, he declared her queen of Egypt, Cyprus, Lydia, and Lower Syria, associating with her Cæsarion, the son whom she had, or pretended to have, for we see it was doubted, by Julius Cæsar. To the children which he had by her, he gave the title of king of kings; and for their dominions, to Alexander, the eldest, he allotted Armenia, Media, and Parthia, which he said he would conquer in a very little time. Ptolemy, the younger, had Phœnicia, Upper Syria, and Cilicia. Then there appeared Alexander in a long Median vest, with a high cidaris and tiara, which was the mark of sovereignty among those nations. Ptolemy had Grecian buskins, a royal mantle, and a large hat adorned with a diadem, after the manner of the Macedonian kings. In these habits they came to thank Antony and Cleopatra, who embraced them; and immediately two companies of guards, all chosen handsome persons, the one Armenians, and the other Macedonians, were drawn up near these young princes. But the most striking sight in this solemnity was Cleopatra herself, who was dressed like the goddess Isis; and ever after, when she appeared in publick, she wore that habit; and all her edicts and decrees were received as oracles of the new

Applan, &c. Isis.

Cæsar now thought it a convenient time to declare against Antony; and preparations for war began to be made on both sides. Antony and Cleopatra went to Ephesus; where his lieutenants had got together eight hundred vessels. Anthony was advised to send Cleopatra back to Egypt, till the war was ended, and had resolved so to do; but she, fearing least Octavia should take the opportunity of her absence to come to her husband and make a peace, over-ruled this project, and went on with him to Samos. Here, by way of preparation for so great an enterprize, they began with all the pleasures, that could be invented. Their cares were very pleasantly divided. On the one hand, all the kings, princes, and nations, from Egypt to the Euxine sea, and from Armenia to Dalmatia, had orders to send arms, provisions, and soldiers to Samos; on the other, all the comedians, dancers, musicians, and buffoons were obliged to come to this isle; so that a ship which was thought to be laden with soldiers, arms, and ammunition, proved to be laden with players, scenes, and machines for the stage; and while

while a great part of the world was in extreme desolation, joy and all kinds of pleasure ruled here, as if they had all made choice of this place to retire to. Antony, however, had lost a great deal of the relish he formerly had for this sort of doings: his temper was considerably soured; and he was out of humour with Cleopatra to that degree, that he even began to suspect her of attempts against his life, and would eat nothing without a taster. But as this precaution seemed injurious to Cleopatra, she undertook to convince him, that it was in vain to guard against her address and management, whenever she pleased to exert it. Once, at a meal therefore, she proposed a new diversion of drinking one another's garlands, which was to be done by dipping the flowers of them in wine. Antony applauded the frolick, and would begin it with Cleopatra's garland, as she well foresaw; but upon his offering to put the cup to his mouth, she prevented him, and said, "Now, know Cleopatra better, and learn by this instance, that all your precautions against her would signify nothing, if her heart were not interested in your preservation." It seems all the outside flowers of it were poisoned; and to shew that they were, a criminal was immediately brought in by her order who drank the wine, and expired on the place.

It would not be to our purpose to be particular in relating the war between Antony and Cæsar; the battle of Actium, as is well known, determined the victory in favour of the latter; where Cleopatra flying first, Antony hastened after. He conceived however great displeasure at Cleopatra upon this occasion, and continued three days without seeing her: but afterwards recovered his usual humour, and devoted himself to pleasure. In the mean time Cleopatra made trial of all sorts of poisons upon criminals, even to the biting of serpents; and finding, after many experiments, that the sting of an asp gave the quickest and the easiest death, it is believed she, from that very time, made choice of that kind of death if her ill fortune should drive her to an extremity. After they were returned to Egypt, and found themselves abandoned by all their allies, they sent to make proposals to Cæsar. Cleopatra asked the kingdom of Egypt for her children; and Antony desired, he might live as a private man at Athens, if Cæsar was not willing he should tarry in Egypt. Cæsar absolutely rejected Antony's proposal, and sent to Cleopatra, that he would refuse her nothing that was just and reasonable, if she would rid herself of Antony, or drive him out of her kingdom. She refused to act openly

## CLEOPATRA:

against Antony; but after this she betrayed him in every effort that he made, till she obliged him to put an end to his own life, for fear of falling into Cæsar's hands. When Antony was dead, Cleopatra could not forbear most passionately bemoaning the loss of him: however, upon Cæsar's approach to Alexandria, she was quite attentive to her own security. Near the temple of Isis she had raised a stately building, which she designed for her sepulchre. Into this she now retired; and into this was carried by her order all her treasure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled besides with torches, faggots, tow, and other combustible matter: so that Cæsar, who had notice of it, was afraid lest, out of despair, she should burn herself in it with all those vast riches; and therefore contrived to give her hopes from time to time, that she might expect all good usage from the esteem he had for her. The truth is, Cæsar earnestly desired to expose this queen in his triumph, to the Romans; and with this view sent Proculus to employ all his art and address to seize upon her. Cleopatra would not let Proculus enter, but spoke to him through the chinks of the door. Proculus however stole in with two others at a window; which one of her women perceiving, cried out, poor princess you are taken. At this cry Cleopatra turned her head, and drew out a dagger, with an intent to stab herself; but the Roman caught hold of her arm, and said, will you madam injure both yourself and Cæsar, in depriving him of the most illustrious testimony he can give of his generosity, and make the gentlest of princes pass for cruel? he then took the dagger from her, and searched all her cloaths with care, lest she should have any poison concealed about her.

Cæsar was extremely joyed with the news of having in his hands that lofty queen, who had lifted the crown of Egypt above the empire of the Romans: yet commanded her to be served in all respects like a queen. She became inconsolable for the loss of her liberty, and fell into a fever, which gave her hopes that all her sorrows would soon end with her life. She had besides resolved to abstain from eating; but this being known, her children were threatened with death if she persisted in that. Cæsar at length resolved to see her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as soon as she saw Cæsar, she rose up in her shift, and threw herself at his feet. Cæsar civilly lifted her up, and sat down at her bed's head. She began to justify herself; but the proofs against her being too notorious, she

she turned her justification into prayers, and put into his hand an inventory of all her treasure and jewels. Seleucus, Cleopatra's treasurer, had followed Cæsar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler arose; she threw herself out of bed, and running to this perfidious officer, took him by the hair, and beat him severely. Her anger might be real; yet the character of this woman makes one ready to suspect, that it was but to shew Cæsar her beautiful shape and body, which she had still some confidence in. He did not seem moved by it; but only laughed at the thing, and led the queen to her bed. Having private notice soon after, that she was to be carried to Rome within three days, to make a part in the show at Cæsar's triumph, she caused herself to be bitten by an asp, which, they say, was brought to her concealed in a basket of figs; and of this she died, not however till she had paid certain funeral rites to the memory of Antony, and shed abundance of tears over his tomb. Cæsar was extremely troubled at her death, as being by it deprived of the greatest ornament of his triumph; yet he could not but admire the greatness of her courage, in preferring death to the loss of liberty. He ordered her a very magnificent funeral; and her body, as she desired, was laid by that of Antony.

Thus died this princess, whose wit and beauty made so much noise in the world, after she had reigned from the death of her father twenty two years, and lived thirty nine, she was a woman of great parts, as well as of great vice and wickedness. She spoke several languages with the utmost readiness; for being well skilled in Greek and Latin, she could converse with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Persians, without an interpreter; and always gave to such, as were of these nations, as often as they had occasion to address her, an answer in their own language. In her death ended the reign of the family of the Ptolemys in Egypt, after it had continued from the death of Alexander, two hundred ninety four years; for after this, Egypt was reduced into the form of a Roman province, and so remained six hundred seventy years, till it was taken from them by the Saracens in the year of our Lord 641.

Plutarch. in  
Anton.

Elmædæ.  
Hist. Saracenic.

CLERC, (JOHN LE) a most celebrated writer and universal scholar, was born at Geneva upon the 19th of March, in the year 1657. His father Stephen Le Clerc was a learned and eminent citizen of Geneva, who first practised phy-

Clerici vita  
& opera, p.  
7. Amst.  
sick 1711.

Clerici vita  
& opera, p.  
8, 9.

sick, and was afterwards made Greek professor in that academy, and senator of the republic; his mother Susanna Gallatin was a senator's daughter, and of an illustrious family. He had two brothers younger than himself: Daniel, an eminent physician and senator at Geneva, who wrote in French, a history of physick, as far as to Galen's time, which was published at Amsterdam in the year 1702, and highly valued by the professors in that science; and Francis, who settled at Leipzick in the condition of a merchant. Their father took great care of their education, and John was sent to a grammar school at eight years of age; where he soon discovered a violent inclination to books, and such a genius for poetry, that, as he tells us himself, if he had duly cultivated it, he would probably have gained no small reputation in that way. But the more serious studies, to which he applied himself, made him entirely neglect poetry, so that he never wrote verses, but on particular occasions. Thus in the year 1689, having translated into French two sermons of bishop Burnet, preached before king William, on account, he says, of the friendship, which subsisted between himself and that prelate, he subjoined to the one a small poem in heroic, and to the other an epigram in elegiac verse, de Anglia libertate, that is, Upon England restored to liberty.

ibid. 10. 11.

When he was about sixteen years old, he was removed from the grammar school, and placed under mr. Chouët, a very learned man, to study philosophy; and in this he spent two years, but did not yet enter upon the study of divinity, thinking it better to employ another year perfecting himself still more in the belles lettres, and also in acquiring the principles of the Hebrew tongue. He did so: he read all the books that could any ways improve him in this pursuit; and it was this constant assiduity and application, to which he inured himself in his youth, that enabled him afterwards to go through so much uninterrupted fatigue of reading and writing, and to publish so many works as he has done. At nineteen years of age, he began to study divinity under Philip Mestrezat, Francis Turretin, and Lewis Tronchin; and he attended their lectures above two years. Some time before, great disputes had arisen at Geneva about the universality of grace, and the efficacy of Christ's death; several eminent men both at Geneva and Saumur, favoured those opinions; and Le Clerc also embraced them afterwards. But as no person could be admitted into the sacred ministry, without subscribing the consensus Helveticus, which implied a con-



a contrary doctrine, few young men entered deep into this controversy: nor could they well examine the opinions, that were contrary to those established by law, except perhaps in the *Theses Salmurienses*, which Le Clerc studied with the utmost care, as well as some other books of divinity.

*Clerici vita  
& opem, p.  
11-20.*

After he had passed through the usual forms of study at Geneva, and had lost his father in the year 1676, he resolved to go for some time into France; and thither he went in the year 1678, but returned the year after to Geneva, and was ordained with the general applause of his examiners. Soon after he happened upon the works of Curcellæus, his great uncle by his father's side, which had been published by Limborch in the year 1674, but were not easily to be got at Geneva among the Calvinists, who had no dealings with the Armenians; and by reading these he became so persuaded, that the remonstrants had the better of the argument against all other protestants, that he resolved to leave both his own country and France, where the contrary principles were professed. The end of the year 1680, he went to Saumur, a protestant university, where he first read the works of Episcopius, with whose learning and eloquence he was mightily pleased. He also began to make notes and observations upon the Old Testament, which he read in the Polyglot; which notes were of great use to him, when he came afterwards to write his commentaries. While he was at Saumur, there came out a book with this title, *Liberii de sancto amore epistolæ theologicæ*, in quibus varii scholasticorum errores castigantur. This book contains three hundred and twenty pages in 8vo, and consists of eleven theological epistles, as is said, in which several errors of the schoolmen are corrected. It was ascribed by some to mr. Le Clerc, while others thought it was too learned to be written by a young man of four and twenty. It is certain, that, though mr. Le Clerc never owned it, yet he speaks of it in such a manner, as must almost convince us, that he was really the author of it. "I know, says he, a famous divine who said, that Le Clerc had owned himself the author of that book to him; but I know too, and certainly, that that divine's memory failed him, at least that he greatly misunderstood Le Clerc; who yet, if he had been the author of that book, need not have been ashamed of it, considering how young he must have been, when it was written." We may observe further, that when father Simeon openly ascribed this book to mr. Le Clerc, the latter, far from denying the

*Ibid p. 20,  
28.*

*Réponse aux  
sentimens  
de quelques  
théologiens  
de Hollande.  
t. 2.*

charge, did not even attempt to evade it ; for he made no answer to it at all.

In the year 1682, Le Clerc, intending to visit England, took his way through Paris, and arrived at London about the latter end of May. This journey was undertaken chiefly with a view of learning the English language ; for which purpose, that he might not, as he tells us, be altogether employed in learning words only, he procured Hammond's Practical catechism, and his annotations upon the New Testament. Hammond's English, it is true, was not the easiest nor the best for a novice to begin with ; however Le Clerc's application, and a master, soon overcame all difficulties. He preached several times in the French churches at London, and visited several bishops and men of learning ; but the smoaky air of the town not agreeing with his lungs, he returned to Holland, after less than a year's stay, in company with the celebrated historian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He visited Limborch at Amsterdam, from whom he learned the condition on the remonstrants in the United Provinces, he did not yet join them, but he discovered his real sentiments to Limborch, with whom he entered into a strict friendship, which lasted till the death of that great man. He had not been long in Holland, before his friends and relations entreated him to return to Geneva, which accordingly he did ; but not being able to dissemble his opinions, which were contrary to those established by law, he thought it prudent, on his own, as well as their accounts, to leave his native country again, and arrived in Holland at the latter end of the year 1683. The year after he preached sometimes in French in the church of remonstrants, but was soon obliged to leave off preaching ; for what reason, is not known, but conjectured to be the jealousy of the Walloon ministers, who finding their audiences very thin, when Le Clerc preached, prevailed upon the magistrates to forbid his preaching any more. In the year 1684, when the remonstrants held a synod at Rotterdam, he preached once more before them ; and was then admitted professor of philosophy, the Hebrew tongue, and polite literature in their school at Amsterdam.

Réponse aux  
sentimens  
de quelques  
théologiens  
de Hollande  
p. 30, 37.

The remainder of his life offers nothing to us, but the history of his works, and of the controversies in which he was engaged ; and this will give us a wonderful idea of the man, and of the prodigious services he did in his days to the republic of letters, and to religion. The first thing he published, after he was settled at Amsterdam, was a Latin book

of

David Le Clerc his uncle, and late professor of the oriental languages in the university of Geneva, intitled, Theological dissertations, in which many passages of holy scripture, and the various idioms of the sacred language are explained. To which are subjoined Dissertations of Stephen Le Clerc, his father, upon the same subjects. This was published at Amsterdam, in the beginning of the year 1685, in 8vo; and there were added to it notes of his own, in which he does not scruple to differ from both his uncle and his father, as oft as he thinks them mistaken. He also prefixed to this volume an account of their lives. Two years after he published another volume of these two brothers, containing some speeches and poems, a *Computus ecclesiasticus* of David Le Clerc, and some philosophical dissertations by Stephen; to which he himself added a preface. He had published in the mean time a French book of his friend Charles Le Cene, a French minister, called *Dialogues* upon several theological subjects; to which, because of itself it was too small a volume, he added a second part composed of five dialogues, wherein his chief point is to shew the mischief, that metaphysicks have done to religion.

Réponse aux  
sentimens  
de quelques  
théologiens  
de Hollande,  
p. 43-49.

Between the first and second publication of his father's and uncle's pieces, commenced his famous controversy with the acute and learned father Simon; which was the first work of importance, in which he was engaged. Father Simon having published his *Critical history of the Old Testament*, a book which made a great noise, and was forbid to be sold at Paris, Le Clerc read it with great attention; and in the year 1685, published a criticism upon it, intitled, *Sentimens de quelques théologiens de Hollande, sur l'histoire critique du vieux testament, &c.* that is, *The sentiments of some Holland divines upon father Simon's critical history of the Old Testament*; wherein the mistakes of this author are pointed out, and some principles laid down for the right understanding of holy scripture, in 8vo. This work contains twenty letters, in which mr. Le Clerc, pretending to give the judgment of others, vented several bold opinions of his own, which he afterwards retracted or explained away. He surmised, for instance, that the pentateuch was not written by Moses, but by private persons, who extracted it from ancient Jewish memoirs; that the writers of the Old and New Testament were not inspired by the Holy Ghost in the sense, in which it is generally understood, that is by an immediate and inward inspiration, but that they used only their memoirs to relate the history of our Saviour, and

the doctrines they had learned from him; &c. Mr. Bayle's judgment of this book was, that "it contained very good things, but too bold. You should let him know, says he, in a letter to one of his friends, that instead of promoting the interest of that party which he follows, I mean, the Armenians, he will only render them more odious; for he will confirm the world in the notion they have already, that all the learned Armenians are Socinians at least; I say at least, and not without reason. These gentlemen have no prudence nor policy; for if they had shewed themselves less prepossessed in favour of Socinianism, with which they poison all their books, it would not have been difficult to have suppressed the schism, which the synod of Dort has occasioned. But to speak the truth, our Calvinists think it glorious and praiseworthy, not to join with a sect, which is the common

Oeuvres de  
Bayle, tom.  
i. p. 244.

Ibid. p. 208,  
&c.

Mr. Le Clerc thought it necessary to make some answer to this; and he did it in the first volume of his *Bibliothèque ancienne & moderne*. There he neither owns nor denies, that he was the author of those particular letters concerning the inspiration of the writers of the holy scriptures; but says, that he thought he might publish them, because they contain the opinion of Grotius: he adds however, that he did not approve the contents of those letters, though he published them. As to the opinion, of Moses's not being the author of the pentateuch, he afterwards openly recanted it; and in a dissertation prefixed to his commentary on Genesis, he has answered the chief arguments, by which he pretended to prove it. We must not forget to observe, that father Simon published an answer to mr. Le Clerc's sentiments, &c. which mr. Le Clerc supported, in the year 1686, in seventeen letters more; intitled, *Défense des sentimens, &c. or, A defence of the judgment of some Holland divines, &c. against the prior of Bolleville*; for that was the name, which father Simon assumed.

In the same year 1686, he began to write his *Bibliothèque universelle & historique*, in imitation of other literary journals, which were then publishing in several parts of Europe. He wrote the eight first volumes jointly with mr. de la Crose. They were also both concerned in the ninth, but their respective articles were distinguished. The tenth is entirely mr. Le Clerc's, and the eleventh mr. de la Crose's. The rest, to the nineteenth inclusively, are mr. Le Clerc's; and the remainder to the twenty fifth, which is the last

were written by mr. Bernard. The time they took in publishing was to the year 1693 inclusive. Notwithstanding the little leisure he might be supposed to have, while he was writing his *Bibliothèque*, there hardly passed a year, but he published something or other. In the years 1687, 1688, and 1689, he published French translations of bishop Burnet's *Reflections upon Varillas's history*, &c. and of some of his sermons: and in 1690, he translated into Latin the last book of Stanley's *lives of the philosophers*, which contains the history of the heathen philosophy; to which he added notes and an index. The same year he revised and corrected Moreri's great *Historical dictionary*, the sixth edition of which was then printing; and wrote also in French A letter to mr. Jurieu concerning his usage of *Episcopius* in his picture of Socinianism. Mr. Jurieu had accused *Episcopius* of two things; first, of being an Socinian; secondly, of being an enemy to the christian religion. Mr. Le Clerc was employed by his party, the Armenians or remonstrants, to refute those calumnies. He did it effectually; and withal rebuked the accuser with so just a severity, that he durst not venture to make any reply.

Boyle's dict.  
*Episcopius*.  
H.

All this while he continued to read regular lectures, as professor of philosophy and the belles lettres, to the university of Amsterdam; and because there were no single authors, who appeared clear and full enough for his purpose, he projected a design, he tells us, of drawing up some treatises himself. With this view he published, in the year 1691, *Clerici vita* his logick, ontology, and pneumatology; and to complete & opera, p. 60. &c. his course, in 1695, he published his natural philosophy. He had dedicated his logick to the honourable Robert Boyle, esq; but that great philosopher dying before it came to his hands, he addressed it, in the next edition, to his friend mr. Locke, as he had likewise done his ontology and pneumatology. These philosophical works are written in Latin, and were reprinted the fourth time at Amsterdam in 1710, in four volumes 8vo; to which was subjoined the Latin life of mr. Le Clerc, written by himself, and printed at the same place in 1711, which makes a fifth volume. In the first volume, there is a curious philosophical dissertation de argumento theologico ab invidia ducto, or, concerning the artifices used by divines, to excite a publick odium against one another; and in the second, is reprinted his Latin translation of Stanley's history of the eastern philosophy.

In the year 1693, he published the first volume of his *Commentary on the Bible*; a work, he had long projected, and been collecting materials for. This volume contained only the book of *Genesis*; but in the year 1695, he published a *Commentary upon the four following books*. He calls his commentary a philosophical commentary, because his aim is rather to determine the precise meaning of the text, than to illustrate or enlarge upon it. The second, which is the best edition of this commentary on the *penta-teuch*, was printed at Amsterdam in the year 1710. His commentaries upon the historical books of the *Old Testament* were not published till the year 1708; and those upon the *Hagiographa* and the prophets not till the year 1731. This last publication was rather for the sake of uniformity, and of appearing to complete a work, which in reality was not completed; for the author had done but very little at it, and though he lived some years after, yet an almost total decay of his faculties rendered him incapable of doing any more. The whole is enriched with dissertations on several points, and furnished with geographical and chronological tables.

In the year 1696, he published the two first volumes of, what is said to have been his favourite work, namely, his *Ars critica*; to which he added, in the year 1699, his *Epistola criticae & ecclesiasticae*, which make up the third volume of that work. The censures he passes upon *Quintus Curtius*, at the end of the second volume, where he decrees how to judge in a proper manner of the style and character of an author, involved him in a controversy with some critics; and *Perizonius* in particular. His third volume is employed chiefly in defending himself against some exceptions, which had been made by the learned *dr. Cave*, to what he had asserted in the tenth volume of his *Bibliothèque universelle*, and elsewhere. *Le Clerc* had said, and indeed justly, that *Cave*, in his *Historia literaria* of ecclesiastical writers, had concealed many things of the fathers, for the sake of enhancing their credit, which an impartial historian should have related; and that instead of lives of the fathers, he often wrote panegyrics upon them: *Le Clerc* had also asserted the *Trianism* of *Eusebius*. Both these assertions *Cave* endeavoured to refute, in a Latin dissertation published at London in the year 1696; which, with a defence of it, has since been reprinted in his *Historia literaria*. To this Latin dissertation *Le Clerc's* third volume is chiefly an answer; and the first six letters, containing the  
matters

matters of dispute between him and Cave, are inscribed to three English prelates, to whom Le Clerc thought fit to appeal for his equity and candid dealing: the first and second to Tenison archbishop of Canterbury, the 3d and 4th to Burnet bishop of Salisbury, and the 5th and 6th to Lloyd bishop of Worcester. The 7th, 8th, and 9th, are Critical dissertations upon points of ecclesiastical antiquity: and the 10th relates to an English version of his Additions to Hammond's annotations on the New Testament, wherein the translator, not having done him justice, exposed him to the censure of Cave and other divines here. At the end of these epistles, there is addressed to Limborch, what he calls, An ethical Dissertation, in which this question is debated, *An semper respondum sit calumniis theologorum*: that is, in plain terms, whether writers, whose principles may happen to be disliked by the orthodox clergy, should always think themselves obliged to answer whatever calumnies they may attempt to fasten upon him? The 4th edition of the *Ars critica*, which had been corrected and enlarged in each successive edition, was printed at Amsterdam in the year 1712.

In the year 1696, there appeared a second edition of his Life of cardinal Richelieu in two volumes in 8vo, written in French, and published the first time in the year 1694. He undertook this work, he tells us, in order to try his talent in writing history; and he succeeded so well, at least in the judgment of some readers,, that a third edition of it, corrected and enlarged, was published the year 1714, with his name prefixed to it. In the same year 1696, he published two other books in French; 1. Of good and bad luck in lotteries, and, 2. Of incredulity, where he enquires into the general motives and reasons, which make men reject the christian religion: at the end of which are added two letters proving the truth of it. In the year 1697, he published in Latin a compendium of universal history, from the beginning of the world to the times of Charles the great. It is properly nothing more, than an abridgement of Petavius's *Rationarum*, but for its use has been printed several times. In the year 1698, he published in two volumes in folio, a Latin translation of Hammond's paraphrase and notes upon the New Testament, considerably enlarged with animadversions and illustrations of his own. He allowed himself the liberty of correcting Hammond, whenever he appeared to him to be wrong; which, though he did it civilly, and with all due deference to Hammond's great merit, exposed him to the

Clerc. vita  
& opera. p.  
85.

In Ibid. p. 83.

a 90.

the ill will of several English divines, and we have already  
 Clerici vita & opera, p. 29. intimated, to Cave in particular. A second edition of this  
 valuable work, corrected and enlarged, was printed at Franck-  
 fort in 1714, in two volumes folio.

In the year 1699, was printed his *Harmonia evangelica* in  
 Greek and Latin; to which he added a paraphrase upon the  
 whole, and at the end some dissertations on the subject, and  
 also short notes upon the harmony itself. This work was  
 dedicated to Sharp archbishop of York. The same year al-  
 so was published the first volume of his *Parrhasiana*, or  
 Thoughts upon various subjects, namely, religion, criticism,  
 history, poetry, morals, politicks, the decay of letters;  
 and the like. To this work, written in French, was sub-  
 joined a defence of himself and his writings; but instead of  
 defending himself, he only exposed himself to fresh quarrels,  
 and to enmities which were never to cease. In the first place,  
 the professors of the belles lettres in the universities were;  
 as he tells us, highly offended at him for some things which  
 seemed to affect their credit and authority; and especially for  
 what he had said upon the declining state of literature,  
 where they thought themselves particularly leveled at: and  
 it is to this, that he attributed the rough usage, which,  
 as we shall find, he afterwards experienced from that order of  
 men. In the next place, he laid the foundation of a dispute  
 with mr. Bayle, which did not end but with the life of the  
 latter. Mr. Bayle had maintained in his dictionary, under  
 the article MANICHEANS, that those hereticks could oppose  
 to christian divines difficulties concerning moral and physical  
 evil, which it was not possible to solve by the light of reason.  
 Mr. Le Clerc on the contrary maintained in the *Parrhasiana*,  
 that Origen's system, which has been abandoned by all chri-  
 stians, was sufficient to take away these difficulties, and re-  
 futed mr. Bayle's Manichean in the person of an Origenist:  
 and he concluded, that since a disciple of Origen can reduce  
 a Manichean to silence, what might not they do, who should  
 reason infinitely better than he? Mr. Bayle answered mr.  
 Le Clerc's argument, in note E of the article ORIGEN, when  
 the second edition of his dictionary was published in the year  
 1702; to which Mr. Le Clerc replied in the seventh volume  
 of his *Bibliothèque choisée*, printed in the year 1705.  
 Mr. Bayle made a second answer in his *Réponse aux*  
*questions d'un provincial*; and mr. Le Clerc a second re-  
 ply in the ninth volume of his *Bibliothèque choisée*, where  
 however he did no longer personate an Origenist, but printed  
 A defence of the goodness and holiness of God against mr.  
 Bayle's

*Ibid.* p. 100.

*Ibid.* p. 99.

*Parrhasiana*,  
 tom. i. p.  
 304.

ch. 172. &c.



Bayle's objections, as if mr. Bayle had taken the cause of the Manicheans upon himself. Mr. Bayle published a third answer to this, intitled An answer for mr. Bayle to the third and and thirteenth articles of the ninth volume of the *Bibliothèque choisée*; and, at the same time, to put an end to the debate, offered to mr. Le Clerc, to submit to the decision of the faculties of divinity at Leyden, Utrecht, Francker, Groningen, &c. He was willing, he said, to submit to penalties and punishment, in case he should be found to contradict in the least the confessions of faith of the reformed churches in France and the Low Countries. Mr. Le Clerc did not leave mr. Bayle's last answer without a reply, as may be seen in the tenth volume of his *Bibliothèque choisée*, nor did mr. Bayle neglect to take notice of it; for he answered it in a book, intitled, Dialogues between Maximus and Themistus; or, An answer to what mr. Le Clerc has wrote, in his tenth volume of *Bibliothèque choisée*, against mr. Bayle. This however mr. Bayle did not live quite long enough to finish, so that it was not published till after his death.

It is remarkable, that while this controversy was in agitation, there was another between mr. Bayle and mr. Le Clerc begun and ended. It was a controversy within a controversy, which, like a government within a government, often mixed and interfered the one with the other. It was about the plastick natures of our learned Cudworth. Mr. Bayle had cursorily criticised the system of dr. Cudworth and dr. Grew concerning plastick and vital natures; which supposes, that these are immaterial substances, endowed with a power of forming plants and animals, without knowing what they do. He observed, that hereby these gentlemen, Continuation des pensées de Bayle, ses diverses, &c. §. 21. without thinking of it, much less intending it, had weakened the most sensible argument we have for the being of God, taken from the admirable structure of the universe, and gave an opportunity to the Stratonicians to elude it by retortion: "for, says he, if God could give to a plastick nature the faculty of producing the organization of animals, without its having the idea of what it doth, those atheists will conclude from hence, that the formation of the regularity, which we observe in the world, is not inconsistent with want of knowledge, and so the world may be the effect of a blind cause." Mr. Le Clerc, having adopted the system of Cudworth and Grew, thought himself obliged to defend it; and did so, in the fifth volume of his *Bibliothèque choisée*. Mr. Bayle answered in The history of the works of the learned, for August 1704; and mr. Le Clerc replied, in the

the sixth volume of *Bibliothèque choisée*. Mr. Bayle answered again in the history of the works of the learned, for December 1704; and mr. Le Clerc replied again in the seventh volume of the *Bibliothèque choisée*. Mr. Bayle then recapitulated this dispute, and examined it more thoroughly; and mr. Le Clerc, replied once more in the ninth volume of his *Bibliothèque choisée*, and so the dispute ended. We have been the more particular in our account of these disputes between Bayle and Le Clerc, that the curious reader, if he has a mind to examine them, may know how to pursue the several tracts as they lie scattered in the works of each, in a regular and connected order: and they are well worth examining, not only for the sake of the subjects which are important, but because they set forth and illustrate the reasoning talents of two very eminent and uncommon men. Let us now leave mr. Bayle, and proceed in our history of mr. Le Clerc, with observing, that a second volume of the *Parthasiana* was published in the year 1701.

In the year 1700, he published his *Questiones Hieronymianæ*, in answer to Martinai a Benedictine monk, who a little while before had published an edition of St. Jerom; and treated both mr. Le Clerc and his uncle with great severity, because they had said something of that father's character and writings, which did not agree with his opinion of them. Mr. Le Clerc therefore in this piece justifies his criticism upon St. Jerom; maintains him not to be so skilled in the Greek and Hebrew languages as is pretended; and shews further, that Martinai, though a furious advocate for him, was not in the least qualified for the task he undertook of publishing him, since in almost every page he makes egregious blunders.

*Clerici, vita*  
*Ant. p. 106.*

In the year 1701, he gave the publick an edition of Hesiod; and the year after, of Pæto Albinovanus's elogies and fragments, and of Cornelius Severus's *Etna* and fragments; to which last he added the *Etna* of Bembus. These works were intended chiefly for the use of his pupils at Amsterdam. The latter was published under the name of Theodore Gorallus; and before it is a preface, setting forth the right method of explaining ancient authors, which drew upon him much censure and ill language from the verbal critics; from Burman in particular. In the year 1703, when the booksellers at Amsterdam undertook to print an edition of St. Augustine's works, after the Paris edition, they applied to Le Clerc; who not only advised them to add, by way of improving and adorning it, the censures, prefaces, notes, and differ-

differtations, which Erasmus and other learned men had made upon that father, but also himself, at the same time, under the name of Johannes Phereponus, wrote critical and theological animadversions upon St. Augustine, wherein he sometimes commends and sometimes censures him. This exposed him again to the indignation of all the flaming advocates of the fathers; and dr. Jenkins, master of St. John's college in Cambridge, and author of *The reasonableness of christianity*, took him to task for it in a Latin work, printed in the year 1707.

In the year 1703, he published a French translation of the New Testament, with explanatory notes. This work made a great noise, and occasioned him to be exclaimed against as a Socinian. Some ministers of Amsterdam did all they could to persuade the magistrates to prohibit it, and the Walloon synods also endeavoured to have it suppressed; but neither of them succeeded in their attempts. The same year also, he began his *Bibliothèque choisée*, by way of supplement to his *Bibliothèque universelle*, which had been dropped from the year 1693; and continued it to the year 1714. Then he began another work upon the same plan, intitled *Bibliothèque ancienne & moderne*, and continued it to the year 1728. These *Bibliothèques* of mr. Le Clerc may justly be deemed excellent storehouses of good and useful knowledge; and one may almost say, that there is hardly any question of importance, relating to either ancient or modern, sacred or profane learning, but the merits of it are canvassed in some of these *Bibliothèques*. Besides critical accounts of books, many complete dissertations are to be found in them; and not only so, but things of an historical nature, such as memoirs, lives, and elogies of great men. The *Bibliothèque universelle* consists of twenty six volumes, *Choisée* of twenty eight, and the *Ancienne and moderne* of twenty nine; including the three volumes, which contain a general index to each *Bibliothèque*. We may just observe, that these literary journals of mr. Le Clerc were not written in any assuming or inquisitorial manner, like the literary journals, which have for some years past governed the taste of the people of England, but with a spirit of impartiality and candour; which shewed him solicitous to do the strictest justice to every author, and to set him forth in the light, in which he ought to be seen.

In the year 1709, he published an elegant edition, with notes of his own, of Sulpicius Severus; and also of Grotius *de Veritate*, &c. to which, besides notes, he added a treatise

De

Ibid. p. 172,  
175.

*De eligenda inter christianos dissentientes sententia.* The same year he published, and dedicated to lord Shaftsbury, the celebrated author of the characteristicks, &c. a collection of the remains of Menander and Philemon; a completer collection than had been made by Grotius and others; to which he added a new Latin version and notes. It is allowed by Le Clerc's friends, that he committed several errors in this work, which proceeded from his not having carefully enough attended to the *matre*; and therefore it is not surprising, that the criticks and philologers, who had long been at enmity with him, should take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Philoleutherus Lipsienfis; whose censure, it is said, we know not how truly, vexed Le Clerc to such a degree, that it threw him into a fit of sickness, which lasted several days. Bentley's emendations, as they called it, of Le Clerc's edition, were published at Utrecht in the year 1710, with a preface written by Burman; in which there is so much inhumanity and rancour, vented in the most abusive language against Le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abused Le Clerc, in the preface to his *Petronius*, published in the year 1709; and it was the nature of the man to be foul mouthed, and to abuse every body. Le Clerc did not think proper to make any reply to what dr. Bentley and Burman had written against him; for, he says, that there is no more necessity for answering always the calumnies of criticks than of divines. The truth is, he plainly saw, that he had given some reason for the exceptions that were made, and therefore thought it better to be silent. However he received a defence of himself from an unknown person, who assumed the name of Philargyrius Cantabrigienfis; and published it in the year 1711, with a preface written by himself. This Philargyrius Cantabrigienfis is said to have been Cornelius de Pauw; a gentleman who has distinguished himself by philosophical and critical publications.

Ibid. p. 189.

Some may be apt to wonder, that Le Clerc, who always expressed an high regard for the English nation, dedicated several of his principal works to the prelates and great men of it, and was so instrumental, by means of his Bibliothèques, in spreading the abilities, learning, and merits of its ablest writers throughout all Europe, as well as desirous to spread them, should yet be so frequently attacked by some or other of its scholars and divines, as to seem almost the constant butt

butt of its malice and resentment. But let it be remembered, that Le Clerc's Arminian principles were directly opposite to the nonjuring and high church principles, which then prevailed much in England; that though he expressed a zeal for christianity, yet he abhorred any thing which looked like an hierarchy; and that hence he was often led to speak favourably, and perhaps with some degree of approbation, of books published here in England, which were in the mean time, together with their authors, anathematized by our own divines. Tindal's Rights of the christian church, which came out in the year 1706, affords a memorable instance. A book was never published more vexatious to the English clergy than this; yet Mr. Le Clerc, in his *Bibliothèque choisie* of the same year, not only approved, but even epitomized and recommended it in the strongest terms imaginable. <sup>Tom. 2. p. 305.</sup> It may be remembered also, that, about the same time, or perhaps a little before, there was a scheme formed among some great personages, to bring Le Clerc over to England, and to make a better provision for him than he enjoyed at Amsterdam: for this some affirm to have been one cause of the jealousy and ill will conceived against him, and to have drawn upon him some attacks, which might otherwise not have been made; that from Bentley in particular. Be that as it will, the following extract will throw great light upon what has been said. It is the conclusion of A preliminary discourse, written by Dr. George Hickes, to a book printed in the year 1709, and called *Spinoza reviv'd: or, A treatise proving the book, intitled, The rights of the christian church, to be the same with Spinoza's rights of the christian clergy, and that both of them are grounded upon downright atheism.* It runs thus: "As to the appendix, in which the author of this treatise hath considered Mr. Le Clerc's character of the book of the rights, I shall say no more than to express my satisfaction, that divine providence hath raised up so many of late among us, to animadvert upon the loose and dangerous notions of that foreign writer; and what disservice he hath done the christian religion, by recommending many other as pernicious books as that in his *Bibliothèque choisie*, and by taking all occasions in his other writings, to derogate from the authority of catholick tradition, or the consentient doctrine and practice of the ancient universal church. He hath already done much harm to the church of England, of which I pray God to make him sensible: and if at such a distance he hath infected like the plague, how would the contagion spread

Vol. III. "round

“ round about him, should he come with all his latitudes, wit, and learning, to converse amongst us? But whatever desires or designs he hath had, or encouragement he may have received, to come, I hope our almighty Guardian will keep him from the British isle: or, if he should suffer him to come among us, that his good providence will not suffer him to be preferred, till he hath made satisfaction to christianity, to its Lord and Lawgiver, and to its priests and sacraments, by renouncing the unchristian principles and doctrines of the book of rights, which, with so much hearty affection, and so little sense and judgement, he hath recommended to the world. If the reader thinks this stroke upon him to be too severe, I refer him to the appendix for my vindication; where he will find an excellent account of his Spinoza principles and particularly, how he owns that atheist’s account of the original of mankind, and the state of nature, upon which he hath founded both civil and ecclesiastical societies, and by consequence fundamentally subverts our constitution both in church and state.”

In the year 1710, mr. Le Clerc published a new edition of Livy in ten volumes 12mo, with notes of his own, and all the supplements Freinshemius corrected and amended: and the year after, the Three dialogues of *Æschinus Socraticus*, to which he added his *Sylvæ philologicæ*. Limborch dying in the year 1712, mr Le Clerc made his funeral oration and printed it. In the year 1716, he published in quarto, his ecclesiastical history of the two first centuries, to which he prefixed useful prolegomena. This work, which is written in Latin, is very valuable; and many have wished that he had carried it on. Some great men among the Arminians prevailed on Le Clerc to write in French the history of the United Provinces from the birth of the republic to the peace of Utrecht, and the conclusion of the barrier treaty in 1716: and he published three volumes of this work, the first in 1723, the two latter in 1724. Besides the several works of his own, he revised and corrected, and frequently added prefaces and notes to the works of others, which were published under his inspection. In this manner he published Cotelerius’s edition of the *Patres apostolici*, in the year 1698; Petavius’s work *De theologicis dogmatibus* in 1700; Martinus’s *Lexicon philologicum*, in 1701; Petavius’s *Rationarium temporum*, in 1703; Sanfon’s *Geographia sacra*, and Bontrerius’s edition of the *Onomasticon urbium & locorum sacræ scripturæ*, in 1704; Sanfon’s *At-*  
las

las antiquus, in 1705; Erasmi opera omnia; ten volumes, from 1703 to 1707; and the works of Vavafer, in 1709.

It appears by the vast number of books mr. Le Clerc published, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if he had wrote less, and taken more pains with what he wrote.

See the catalogue of Le Clerc's works to the year 1711, at the end of his life.

His works however every where abound with good sense and sound learning; and the greatest part of them will be valued while liberty and literature shall maintain their ground in Europe. He always enjoyed a very good state of health, till the year 1728; when he was seized with a palsy and fever, which deprived him of his speech, and almost of his memory. The malady increased daily; and after spending the six last years of his life with little or no understanding, he died upon the 8th of January 1736, in the 79th year of his age. He had been married in the year 1691, when he was about thirty four years old; and his wife, who was the daughter of the above mentioned Leti, had brought him four children, which all died young. Le Clerc was an honest, candid, *Clerc, viz.* good kind of man; not ambitious of either honours or riches. *P. 198.*

He had very uncommon natural parts, and very uncommon acquirements; yet we do not find, that the love of fame or vain-glory ever tempted him to play loose with his friends or with truth. He was satisfied with a competency of fortune, if indeed he could be said to have it; and though one is ready to suspect, that he was driven to write so much for the sake of the profits attending it, yet he tells us in that life which he wrote of himself to the year 1711, and to which we have in this article constantly appealed, that he had received for all his labours little else from the booksellers, than books. Whatever projects might be yet on foot for his coming into England, they do not seem to have been begun on his side: for he always appeared happy in the studious and philosophick ease which he enjoyed at Amsterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him.

CLEVELAND (JOHN), an eminent English poet, was born at Hinkley in the county of Leicester, of which place his father was vicar; but we do not find in what year. *Wood's fasti Oxon. vol. 1.* He received his grammatical education in the same town under one mr. Richard Vives, a zealous puritan; and was afterwards sent to Christ's college in Cambridge. He was soon distinguished for his uncommon parts and learning,

more especially for his talents as an orator; and when he became of proper standing, was elected a fellow of St. John's college in that university. He continued here about nine years, the delight and ornament of that house, says Mr. Wood; and during that time became as eminent in poetry, as he was in oratory. At length, upon the breaking out of the civil war, he was the first champion that appeared in verse for the royal cause, against the parliamentarians: for which he was ejected from his fellowship as soon as the reins of power came into their hands. Upon this he retired to Oxford the king's head quarters, as the most proper place for him to exert his wit, learning, and loyalty at. Here he began a paper war with the opposite party; and wrote some smart satires against the rebels, especially the Scots. This poem called *The mixed assembly*, and his *Character of a committee man*, are thought to contain the true spirit of satire, and a just representation of the general confusion of the times. He was so very active with these weapons, which nature and his own application had furnished him with, that he was highly respected, not only by the great men of the court, but also by the wits and learned of the university. He addressed an oration, Winstanley tells us, to king Charles I. who was so well pleased with it, that he sent for him, and gave him his hand to kiss with great expressions of kindness. When Oliver Cromwell was a candidate to represent the town of Cambridge, as Mr. Cleveland engaged all his friends and interest to oppose it, so when it was carried but by one vote, he is said to have cried out with much passion, that Winstanley's "that single vote had ruined the church and kingdom:"  
lives of the  
poets. which, if true, shews him to have been possessed of no small share of penetration.

From Oxford he went to the garrison of Newark upon Trent; where he was so highly respected by all, especially Sir Richard Willis the governor of it, that he was made judge advocate, and so continued till the surrender of that place; shewing himself, says Wood, a prudent judge for the king, and a faithful advocate for the country. While he was at Newark, he drew up a bantering answer and rejoinder to a parliament officer, who had written to him on account of one Hill, who had deserted from their side, and carried great sum of money with him to Newark. We will give part of Mr. Cleveland's answer to the officer's first Letter, by which judgement may be formed of the rest. "Sixthly beloved, is it  
"that our brother and fellow labourer in the gospel is star  
"aside? Then this may serve for an use of instruction, not to  
truth



“ trust in man, or in the son of man. Did not Demas leave Paul? did not Onesimus run from his master Philemon? also this should teach us to employ our talents, and not to lay them up in a napkin. Had it been done among the Calvinists, it had been just: then the Israelite had spoiled the Egyptian: but for Simeon to plunder Levi, that... that..., &c.” The garrison of Newark defended itself with much courage and resolution against the besiegers, and did not surrender but by the king’s special command, after he had thrown himself into the hands of the Scots: which order of his majesty, Cleveland warmly resented, in a poem called, *The king’s disguise*. As soon as this event took place, he was thrown into a jail at Yarmouth; where he remained for some time under all the disadvantages of poverty and wretchedness. At last being quite spent with the severity of the confinement, he addressed Oliver Cromwell in a petition for liberty, in such pathetick and moving terms, that his heart, though none of the softest and most yielding, was melted with the prisoner’s expostulation; and he set him at liberty. In this our author did not in the least violate his loyalty; for he made no concessions to Oliver, but only a representation of the hardships he suffered, without acknowledging his sovereignty, though not without flattering his power.

Having thus obtained his liberty, he retired to London, and settled himself in Gray’s inn; and, as he owed his releasement to the protector, he thought it his duty to be passive, at least not to act against him. But Cleveland did not long enjoy this state of ease and study; for, an inter-<sup>Wm Stanley, &c.</sup>mitting fever seizing him, he died upon the 24th of April 1658. On the 1st of May, he was buried in the church of St. Michael in the city; and his intimate friend dr. John Pearson, afterwards bishop of Chester, preached his funeral sermon. Dr. Pearson declined commending the deceased, as is usual on such occasions; and gave this reason for it, “ because such praising of him would not be adequate to the expectation of the audience, seeing some who knew him must think it far below him.” Dr. Fuller has bestowed <sup>144</sup> upon him a noble encomium: “ He was, says he, a general artist, a pure Latinist, an exquisite orator, and, what was his master-piece, an eminent poet.” We cannot think, that Cleveland’s remains are sufficient to convey to posterity so high an idea of his merit; and must therefore suppose, that the doctor was more lavish in his praises, than perhaps he would otherwise have been, merely on account of their agreement

agreement in politicks. There were many who attempted to write elegies upon him; and several performances of this kind in Latin and English are prefixed to the edition of his works. These consist of poems, characters, orations, epistles, &c. and were printed in 8vo, in the year 1677, with his effigy before them.

CLUVERIUS (PHILIPPUS) a celebrated geographer, was born of an ancient and noble family at Dantzick in the year 1580. He was educated by his father with a great deal of care, and sent to Leyden to study the civil Law. But Cluver had no inclination at all for law; his genius led him early to the love of geography; and therefore Joseph Scaliger is said to have advised him to make that his particular study, and not to do violence to his inclinations any longer. This advice, as we may imagine, was readily followed: upon which Cluver presently set out for the Low Countries, in order to take a careful survey of them: but passing through Brabant, for the sake of paying a visit to Justus Lipsius, he had the misfortune to be robbed, which obliged him to return immediately to Leyden. In the mean time his father was grown quite angry at him for deserting the study of the law, and refused to furnish him with money; which drove Cluver to bear arms, as he afterwards did two years in Hungary and Bohemia. It happened at that time, that the baron of Popel, who was his friend, was arrested by an order from the emperor; and thinking himself extremely ill used, he drew up a kind of manifesto by way of apology, which he sent to Cluver to translate into Latin. This Cluver did for him, and caused it to be printed at Leyden; which so displeased the emperor, that he complained by his ambassador to the states, and had Cluver arrested. Cluver however was soon set at liberty: upon which he returned to his geographical studies; and that nothing might be wanting to perfect him in them, he travelled through several countries: through England, France, Germany, and Italy. He was also a prodigious linguist, being able to talk with ease and fluency, as we are told, no less than ten languages. He died at Leyden in the year 1623, at the age of only forty three years.

Cluver published in his life time, *De tribus rhæni alveris: Germania antiqua. Sicilia antiqua. Italia antiqua:* and Vorstius published after his death another work, intitled, *Introductio in universam geographiam tam veterem quam novam, &c.* But as Cellarius with reason observed, there is  
not

not that nicety and exactness shewn by Cluver in this last work, as there was in his former; especially in his *Italia Antiqua*, and *Sicilia Antiqua*.

COCKBURN (CATHERINE) the daughter of captain David Trotter, a Scots gentleman, and sea commander in the reign of Charles II. was born in London, August 16, 1679. She gave marks of a genius for poetry, before she had passed her childhood: and in her 17th year produced a tragedy called *Agnes de Castro*, which was acted in 1695. This performance, and some verses addressed to mr. Congreve upon his *Mourning bride* in 1697, laid the foundation of her acquaintance with that fine writer. In 1698, she brought a second tragedy upon the stage, and in 1701, a third tragedy and a comedy. She also joined about the same time with several other ladies in paying a tribute to the memory of mr. Dryden, who was lately dead; and their poems were published together under the title of *The nine muses*. But poetry and dramattick writing were the least of this lady's talents: she had a great and philosophick turn of mind, and began to project a defence of mr. Locke's *Essay on the human understanding*, against some remarks, which had been made upon it at several times, by dr. Burnet of the *Charter-house*. This defence was finished as early as the beginning of December 1701, when mrs. Cockburn was but twenty two years of age; and it was drawn up in so masterly a way, and so much to the satisfaction of mr. Locke, that he desired mr. King, afterwards lord high chancellor of England, to make her a visit and a present of books. It is remarkable of this lady, that though born a protestant, she had yet, when very young, an intimacy with several considerable popish families, and was seduced by them into the church of Rome, in which she continued stedfast for many years. But now her mind was opened, and her way of thinking enlarged; and she grew weary of that communion, which she is supposed to have left in about 1707. In 1708, she was married to mr. Cockburn, son of dr. Cockburn, an eminent and learned divine of Scotland; and after her marriage entirely diverted from her studies for many years, by attending upon the duties of a wife and a mother. However her zeal for mr. Locke's character and writings drew her again into publick light, when she vindicated mr. Locke's principles, concerning the resurrection of the same body, against the injurious imputation of dr.

Holdsworth. She wrote two pieces upon this occasion, the latter of which was not published till after her death.

Her Remarks upon some writers in the controversy concerning the foundation of moral duty and moral obligation were begun in 1739; and finished the year following. They continued in manuscript till 1743, when they were published in *The works of the learned*, and inscribed with the utmost deference to Alexander Pope, esq; by an admirer of his moral character. Dr. Rutherford's Essay on the nature and obligations of virtue, which was published in 1744, soon engaged Mrs. Cockburn's attention, and appeared to her so very exceptionable, that she resolved to attempt a confutation of it. This she drew up with great perspicuity, spirit, and elegance, and transmitted her manuscript to Mr. Warburton, who published it with a preface of his own, in 1747. The title of it runs thus: *Remarks upon the principles and reasonings of Dr. Rutherford's Essay on the nature and obligations of virtue, in vindication of the contrary principles and reasons enforced in the writings of the late Dr. Samuel Clarke.* Mrs. Cockburn died in 1749, in her 71st year, and was interred at Long Horsley near her husband, who died a year before her, with this short sentence on their tomb; Let their works praise them in the gates. Proverbs xxx. 31. She was indeed a most uncommon lady; no less celebrated for her beauty in her younger years, than for her genius and accomplishments. She was small of stature, but had a remarkable liveliness in her eye, and delicacy of complexion, which continued to her death. The collection of her works, lately exhibited to the world in two volumes, is so incontestable a proof of the superiority of her genius, as in a manner supercedes all that can be said of it. But her abilities as a writer, and the merit of her performances, will not have full justice done them, without duly attending to the peculiar circumstances in which they were produced: her early youth, for instance, when she wrote some; her very advanced age, and ill state of health, when she drew up others; the uneasy situation of her fortune, during the whole course of her life; and an interval of near twenty years in the vigour of it, spent in the cares of a family, without the least leisure for reading or contemplation; after which, with a mind so long diverted and encumbered, resuming her studies, she instantly recovered its entire powers; and in the hours of relaxation from her domestick employments, pursued to their utmost limits some of the deepest inquiries, of which the human understanding

understanding is capable. The reader will easily conceive, that we have not enlarged too much upon this lady's merit, by only running over the titles of her works [A].

[A] Contents of the first volume.

1. A discourse concerning a guide in controversy: first published in 1707, with a preface by bishop Burnet.

2. A defence of mr. Locke's Essay on the human understanding; in 1702.

3. A letter to dr. Holdsworth concerning the resurrection of the same body; in 1726.

4. A vindication of mr. Locke's Christian principles, from the injurious imputations of dr. Holdsworth: now first published.

5. Remarks on some writers in the controversy concerning the foundation of moral obligation, with some thoughts concerning necessary existence; the reality and infinity of space; the extension and place of spirits; and on dr. Watts's notion of substance; in 1743.

Contents of the second volume.

1. Remarks on dr. Rutherford's Essay on the nature and obligati-

ons of virtue; in 1747.

2. Miscellaneous pieces, now first printed. A letter of advice to her son. Sunday's journal. On the usefulness of schools and universities. On the credibility of the historical parts of scripture. On moral virtue. Notes on christianity as old as the creation. On the infallibility of the church of Rome. Answer to A question concerning the jurisdiction of the magistrate over the life of the subject. Remarks on mr. Seed's sermon on moral virtue. Remarks upon an Inquiry into the origin of human appetites and affections.

3. Letters between mrs. Cockburn and several of her friends.

4. Letters between the reverend dr. Sharp, arch deacon of Northumberland, and mrs. Cockburn,\* concerning the foundation of moral virtue.

5. Fatal Friendship, a tragedy.

6. Poems on several occasions.

CODRINGTON (CHRISTOPHER) a brave soldier and admirable scholar, was born at Barbadoes in the year 1668, and had part of his education in that island. He afterwards came over to England, and was admitted a gentleman commoner of Christ church in Oxford, in July 1685; where having taken a degree in arts, he was elected a probationer fellow of All Souls college in the year 1689. He became perfect, it is said, not only in logick, history, and the ancient and modern languages, but likewise in poetry, physick, and divinity. Thus qualified, he went into the army, but without quitting his fellowship; and being a well bred man and accomplished gentleman, as well as a scholar, he soon recommended himself to the favour of king William. He was made captain in the first regiment of foot guards, and seems to have been instrumental in driving the French out of the island of St. Christopher's, which they had seized at the breaking out of the war between France and England; but it is more certain, that he was

See his funeral sermon preached by W. Gordon, M. A. rector of St. James's in Barbadoes, printed at London in 1710.

at the siege of Namur in the year 1695. Upon the conclusion of the peace of Ryswick, he was made captain-general and governor in chief of the Leeward Caribbee islands, in which office he met with some trouble : for in the year 1701, several articles were exhibited against him to the house of commons in England, but he was honourably acquitted from all imputations. In the year 1703, he was at the attack upon Guadaloupe, belonging to the French, in which he shewed great bravery, though that enterprize happened to be unsuccessful. Some time after he resigned his government of the Leeward islands, and led a studious and retired life. For a few years before his death, he chiefly applied himself to church-history and metaphysics; and his elogist tells us, that "if he excelled in any thing, it was in " metaphysical learning, of which he was perhaps the greatest master in the world." He died in Barbadoes upon the 7th of April 1701, and was buried there the day following; but his body afterwards was brought over to England, and interred, on the 19th of June 1716, in the chapel of All Souls college in Oxford. Two Latin orations to his memory were spoken there by two fellows of that college; the one by Digby Cotes, M. A. the university orator at his interment, the other the next day by Edward Young, L.L.B. at the laying the foundation stone of his library. Over his grave a black marble stone was soon after laid, with no other inscription on it but, CODRINGTON.

Gordon &c.

By his last will, he bequeathed his two plantations in Barbadoes, and part of the island in Barbuda, to the society for propagating the gospel in foreign parts; and left a noble legacy to All Souls college, of which he had been fellow. This legacy consisted of his collection of books, which were valued at 6000*l.* and 10,000*l.* to be laid out; 6000*l.* in building a library, and 4000*l.* in furnishing it with books. He was the author of some poems in the *Musæ Anglicanæ*, printed at London in the year 1741; and of a copy of verses, inscribed to Sir Samuel Garth upon his excellent poem, the *Dispensary*. We will transcribe some of the first lines, as a specimen of his talent that way.

Ask me not, friend, what I approve or blame,  
Perhaps I know not, why I like or damn:  
I can be pleased, and I dare own I am.  
I read thee over with a lover's eye;  
Thou hast no faults, or I no faults can spy;  
Thou art all beauty, or all blindness I.

Criticks

Criticks and aged beaux of fancy chafte,  
 Who ne'er had fire, or else whose fire is past,  
 Must judge by rules, what they want force to taste,  
 I would a poet, like a mistress, try,  
 Not by her hair, her hand, her nose, her eye,  
 But by some nameless power to give me joy.

The nymph has G—n's, C—l's, C—l's charms,  
 If with resistless fires my soul she warms,  
 With balm upon her lips, and raptures in her arms.

Such is thy genius, and such art is thine,  
 Some secret magick works in every line. &c. &c.

COKE (Sir EDWARD) lord chief justice of England, and one of the most eminent lawyers this kingdom has produced, was descended from an ancient family in Norfolk, and born at Mileham in that county in the year 1549. His father was Robert Coke, esq; of Mileham; his mother Winifred, daughter and coheiress of William Knightley, of Margrave Knightley in Norfolk. At ten years of age, he was sent to a free school at Norwich; and from thence removed to Trinity college in Cambridge. He remained in the university about four years, and went from thence to Clifford's inn in London; and the year after, was entered a student of the Inner Temple. We are told, that the first proof he gave of the quickness of his penetration and the solidity of his judgment was his stating the cook's case of the Temple, which it seems had puzzled the whole house, so clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable, that this might promote his being early called to the bar, as he was at the end of six years, which, in those strict times was held very extraordinary. He himself has informed us, that the first cause, he moved in the King's bench, was in Trinity term 1578; when he was council for Mr. Edward Denny, vicar of Northinham in the county of Norfolk, in an action of scandalum magnatum brought against him by Henry lord Cromwell. About this time he was appointed reader of Lyon's inn, when his learned lectures were much resorted to; and so continued for three years. His reputation increased so fast, and with it his practice, that when he had been at the bar but a few years, he thought himself in a condition to pretend to a lady of one of the best families, and at the same time of the best fortune in the county of Norfolk. The lady was Bridget, daughter and

Norfolk's  
 state wor-  
 thies and  
 Fuller's  
 worthies in  
 Norfolk.

Lloyd, p.  
 320.

Coke's re-  
 ports, part iv.

Lloyd and  
Fuller, &c.

and coheirefs of John Pefton, efq; whom he soon married, and with whom he had firft and laft 30,000l.

After this marriage, by which he became allied to fome of the nobleft houfes in the kingdom, preferments flowed in upon him apace. The cities of Coventry and Norwich chofe him their recorder; the county of Norfolk for one of their knights in parliament; and the houfe of commons their fpeaker, in the 35th year of queen Elizabeth. The queen likewife appointed him folicitor general in the year 1592, and attorney general the year following. Some time after he loft his wife, by whom he had ten children; and in 1598, he married Elizabeth, daughter of Thomas lord Burleigh, afterwards earl of Exeter, and relict of fir William Hatton. As this marriage was the fource of many troubles to both parties, fo the very celebration of it occafioned no fmall noife and difquiet, by an unfortunate circumftance that attended it. There had been the fame year fo much notice taken of irregular marriages, that archbifhop Whitgift had fignified to the bifhops of his province, to profecute ftrictly all, that fhould offend either in point of time, place, or form. Now, whether mr. Coke looked upon his own or the lady's quality, and their being married with the confent of the family, as fetting them above fuch reftriictions, or whether he did not confider at all about it, certain it is, that they were married in a private houfe without either banns or licence: upon which he and his new married lady, the minifter who officiated, Thomas lord Burleigh, and feveral other perfons, were profecuted in the archbifhop's court; but upon their fubmiffion by their proxies, abfolved from excommunication and the penalties confequent upon it, becaufe, fays the record, they had offended not out of contumacy, but through ignorance of the law in that point. The affair of greateft moment, in which as attorney general he had a fhare in this reign, was the profecution of the earls of Effex and Southampton; who were brought to the bar in Weftminfter hall, before the lords commiffioned for their trial, upon the 19th of February 1600. After mr. Coke had laid open the nature of the treason, and the many obligations the earl of Effex was under to the queen, he is faid to have clofed with thefe words, that "by the juft judgment of God, he of his earldom fhould be Robert the laft, "that of a kingdom thought to be Robert the firft."

Regift.  
Whitgift,  
p. iiii. fol.  
108. A. D.  
1598.

State Trials,  
vol. 1. p.  
199.

In May 1603, he was knighted by king James; and in November the fame year, he managed the trial of the great fir Walter Raleigh at Wincheſter, whither the term was adjourned



adjourned on account of the plague being at London. He lessened himself greatly in the opinion of the world, by his treatment of that unfortunate gentleman; for he exerted a fury and scurrility of language against him hardly to be paralleled. The resentment of the publick was so great upon this occasion, that, as has been generally believed, Shakespear, in his comedy of the Twelfth night, hints at this strange behaviour of sir Edward Coke at Raleigh's trial. See Theobald's Shakespear. He was likewise reproached with this kind of behaviour, in a letter which sir Francis Bacon wrote to him after his own fall; wherein we have the following passage. "As your pleadings were wont to insult our misery, and inveigh literally against the person, so are you still careless in this point, to praise and disgrace upon slight grounds, and that suddenly: so that your reproofs or commendations are for the most part neglected and contemned, when the censure of a judge coming slow, but sure, should be a brand to the guilty, and a crown to the virtuous. You will jest at any man in publick, without any respect to the person's dignity or your own. This disgraces your gravity more, than it can advance the opinion of your wit; and so do all actions, which we see you do directly with a touch of vain-glory. You make the laws too much lean to your opinion; whereby you shew yourself to be a legal tyrant," &c. On the 27th of January 1605-6, at the trial of the gunpowder conspirators, and on the 28th of March following, at the trial of the jesuit Garnet, he made two very elaborate speeches, which were soon after published in a book, intitled, A true and perfect relation of the whole proceedings against the late most barbarous traitors, Garnet a jesuit, and his confederates, &c. printed at London in 1606, quarto. Cecil, earl of Salisbury, observed, in his speech upon the latter trial, "that the evidence had been so well distributed and opened by the attorney general, that he had never heard such a mass of matter better contracted, nor made more intelligible to the jury." This appears to have been really true; so true, that many esteem this last speech especially, sir Edward Coke's master-piece to this day.

It was probably in reward for his service on this occasion, that he was appointed lord chief justice of the common pleas; as he was on the 27th of June the same year. The motto he gave upon his rings, when he was called to the degree of serjeant, in order to qualify him for this promotion, was, *Lex est tutissima cassis*; that is, The law is the safest

safest helmet. Upon the 25th of October 1613, he was made lord chief justice of the king's bench; and, on the 4th of November, was sworn of his majesty's privy council. In the year 1615, the king deliberating upon the choice of a lord chancellor, when that post should become vacant by the death or resignation of Egerton lord Ellesmere, sir Francis Bacon wrote to his majesty a letter upon that subject, wherein he has the following passage, relating to the lord chief justice. "If you take my lord Coke, this will follow. First, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme. Next, you shall blunt his industries in matter of finances, which seemeth to aim at another place. And, lastly, popular men are no sure mounters for your majesty's saddle." The disputes and animosities between these two great men are well known. They seem, as a certain writer observes, to have been personal; and they lasted to the end of their lives. Coke was jealous of Bacon's reputation in many parts of knowledge; by whom again he was envied for the high reputation, he had acquired in one: each aiming to be admired particularly in that, in which the other excelled. Coke was the greatest lawyer of his time, but could be nothing more. If Bacon was not so, we can ascribe it only to his aiming at a more exalted character: not being able, or at least not willing, to confine the universality of his genius within one inferior province of learning. But to go on with sir Edward Coke.

Cabbala, p.  
29.

Mallet's Life  
of Bacon.

The first discovery of sir Thomas Overbury's murder in the tower now broke out, at the distance of two years after the fact happened: for Overbury died on the 16th of September 1613, and the judicial proceedings against his murderers did not commence till about September 1615. In this affair sir Edward acted with great vigour, and, as some think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a design to humble his pride and insolence, took occasion from some circumstances to represent him in a bad light both to the king and to the people: Many circumstances concurred at this time to hasten his fall. He was led to oppose king James, in a dispute relating to his power of granting commendams; and king James did not like to have his prerogative disputed, even in cases where it might well be questioned. He had a contest with the lord chancellor Egerton; in which it is universally allowed, that he was much to be blamed. Sir Edward, as a certain histo-

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rian informs us, had heard and determined a case at common law; after which it was reported, that there had been juggling. The defendant, it seems, had prevailed among the plaintiff's principal witnesses not to attend, or to give any evidence in the cause, provided he could be excused. One of the defendant's agents undertakes to excuse him; and carrying the man to a tavern, called for a gallon of sack in a vessel, and bid him drink. As soon as he had laid his lips to the flaggon, the defendant's agent quitted the room. When this witness was called, the court was informed, that he was unable to come; to prove which, this agent was produced, who deposed, "that he left him in such a condition, that if he continued in it but a quarter of an hour, he was a dead man." For want of this person's testimony the cause was lost, and a verdict given for the defendant. The plaintiffs finding themselves injured, carried the business into chancery for relief; but the defendants, having had judgment at common law, refused to obey the orders of that court. Upon this, the lord chancellor commits them to prison for contempt of the court: they petition against him in the star chamber: the lord chief justice Coke joins with them, foment the difference, and threatens the lord chancellor with a præmunire. The chancellor makes the king acquainted with the business, who, after consulting sir Francis Bacon, then his attorney and some other lawyers upon the affair, justified the lord chancellor, and gave a proper rebuke to Coke.

History of Great Britain, being the life and reign of king James I. &c. by Arthur Wilson, esq.

Wilson, p. 94, 95.

Roger Coke gives us a different account of the occasion of the chief justice's being in disgrace; and informs us, that he was one of the first, who felt the effects of the power of the rising favourite, sir George Villiers, afterwards duke of Buckingham. The author of the notes on Wilson's Life of king James, published in the second volume of Kennet's Complete history of England, tells us, "that sir Edward lost the king's favour, and some time after his place, for letting fall some words upon one of the trials, importing his suspicion, that Overbury had been poisoned to prevent the discovery of another crime of the same nature, committed upon one of the highest rank, whom he termed a sweet prince; which was taken to be meant of prince Henry." Whatever were the causes of his disgrace, which it is probable were many jointly concurring, he was brought upon his knees before the council at Whitehall, upon the 26th of June 1616; and offences were charged upon him by Yelverton, the solicitor general, implying, amongst others

Detection of the court and state of England, vol. I. p. 97.

p. 689.

Peck's Def.  
derata curi-  
osa, p. 12.

other things, "speeches of high contempt uttered in the seat  
" of justice, and uncomely and undutiful carriage in the  
" presence of his majesty, the privy council, and judges." On  
the 20th of June following, he presented himself again at  
the council table upon his knees, when secretary Winwood  
informed him, that report had been made to his majesty of  
what had passed there before, together with the answer that  
he had given, and that too in the most favourable manner;  
that his majesty was no ways satisfied with respect to any  
of the heads; but that notwithstanding, as well out of his  
own clemency, as in regard to the former services of his  
lordship, the king was pleased not to deal heavily with him:  
and therefore had decreed, 1. That he be sequestred from  
the council table, until his majesty's pleasure be further  
known. 2. That he forbear to ride his summer circuit as  
justice of assize. 3. That during this vacation, while he  
had time to live privately and dispose himself at home, he  
take into his consideration and review his books of reports;  
wherein, as his majesty is informed, be many extravagant  
and exorbitant opinions set down and published for positive  
and good law. And if in reviewing and reading thereof, he  
find any thing fit to be altered or amended, the correction is  
left to his discretion. Among other things, the king was  
not well pleased with the title of those books, wherein he  
stiled himself lord chief justice of England; whereas he  
could challenge no more, but lord chief justice of the king's  
bench. And having corrected what in his discretion he  
found meet, in these reports, his majesty's pleasure was, he  
should bring the same privately to himself, that he might con-  
sider thereof, as in his princely judgment should be found  
expedient. Hereunto mr. secretary advised him to conform  
himself in all duty and obedience, as he ought; whereby he  
might hope, that his majesty in time would receive him again  
to his gracious and princely favour. To this the lord chief  
justice made answer, that he did in all humility prostrate  
himself to his majesty's good pleasure; that he acknowledged  
that decree to be just, and proceeded rather from his ma-  
jesty's exceeding mercy than his justice; gave humble thanks  
to their lordships for their favours and goodness towards him;  
and hoped that his behaviour for the future would be such;  
as would deserve their lordship's favours. From which an-  
swer of sir Edward's we may learn, that he was, as such men  
always are, as dejected and fawning in adversity; as he was  
insolent and overbearing in prosperity; the same meanness  
and

Peck, *ibid.*

and poorness of spirit influencing his behaviour in both conditions.

Upon the third of October, he was called before the chancellor, and forbid Westminster-hall; and also ordered to answer several exceptions against his reports. In the beginning of November, the king removed him from the office of lord chief justice. Upon his disgrace, sir Francis Bacon wrote him an admonitory letter, in which he remonstrates to him several errors in his former behaviour and conduct. We have made a citation from this letter already; we will here give the remaining substance of it: for though perhaps it was not very generous in Bacon to write such a letter at such a season, even to a professed adversary, yet it will serve our purpose well enough, in illustrating the character and manners of Coke. In this letter then, he advised sir Edward to be humbled for this visitation; and observes that "affliction only levels the molehills of pride in us, ploughs up the heart, and makes it fit for wisdom to sow her seed, and grace to bring forth her increase." He afterwards points out to him some errors in his conduct. "In discourse," says he, you delight to speak too much, not to hear other men. This, some say, becomes a pleader, not a judge. For by this sometimes your affections are entangled with a love of your own arguments, though they be the weaker; and with rejecting of those, which, when your affections were settled, your own judgment would allow for strongest. Thus, while you speak in your element, the law, no man ordinarily equals you; but when you wander, as you often delight to do, you then wander indeed, and never give such satisfaction, as the curious time requires. This is not caused by any natural defect, but first for want of election; when you, having a large and fruitful mind, should not so much labour what to speak, as to find what to leave unspeaken. Rich soils are often to be weeded. Secondly, you cloy your auditory. When you would be observed, speech must be either sweet or short. Thirdly, you converse with books, not men, and books specially humane; and have no excellent choice with men, who are the best books. For a man of action and employment you seldom converse with, and then but with underlings; not freely, but as a schoolmaster, ever to teach, never to learn. But if sometimes you would in your familiar discourse hear others, and make election of such as know what they speak, you should know many of those tales, which you tell, to be but ordinary;

VOL. III. A a and

“ and many other things, which you delight to repeat and serve in for novelties, to be but stale. As in your pleadings you were wont to insult even misery, and inveigh bitterly against the person; so are you still careless in this point, &c. Your too much love of the world is too much seen, when having the living of 10000 pound, you relieve few or none. The hand that hath taken so much, can it give so little? herein you shew no bowels of compassion, as if you thought all too little for yourself, or that God had given you all that you have, only to that end you should still gather more, and never be satisfied, but try how much you could gather, to account for all at the great and general audit-day. We desire you to amend this, and let your poor tenants in Norfolk find some comfort, where nothing of your estate is spent towards their relief, but all brought up hither to the impoverishing your country.” He then tells him, “ that in the case of Overbury he used too many delays, till the delinquents hands were loose, and his own bound; and that he was too open in his proceedings, and so taught them how to defend themselves. But that, continues he, which we commend you for, are those excellent parts of nature and knowledge in the law, which you are endued withal. But these are only good in their good use. Wherefore we thank you heartily for standing stoutly in the commonwealth’s behalf; hoping, it proceedeth not from a disposition to oppose greatness, as your enemies say, but to do justice, and deliver truth indifferently without respect of persons.”

Cabbala, p.  
219.

Low as sir Edward was fallen, he was afterwards restored to credit and favour; the first step to which was, his proposing a match between the earl of Buckingham’s elder brother, sir John Villiers, and his younger daughter by the lady Hatton: for he knew no other way of gaining that favourite. This however occasioned a prodigious dispute and quarrel between sir Edward, and his wife lady Hatton: who, resenting her husband’s attempt to dispose of her daughter without asking her leave, carried away the young lady, and lodged her at sir Edmund Withipole’s house near Oatlands. Upon this, sir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy council to restore his daughter to him; but before he received an answer, discovering where she was, he went with his sons, and took her by force, which occasioned lady Hatton to complain in her turn to the privy council. Much

con-

fusion followed; and this private match became at length an affair of state. The differences were at length made up, in appearance at least, on the 15th of September 1617, sir Edward was restored to favour, and reinstated in his place as privy counsellor; and on Michaelmas day following, sir John Villiers was married to mrs. Frances Coke at Hampton court, with all the splendour imaginable. This wedding however cost sir Edward dear. For besides 10000 pound paid in money at two payments, he and his son sir Robert did, upon the second of November, pursuant to articles and directions to the lords of the council, assure to sir John Villiers a rent charge of 2000 marks per annum, during sir Edward's life; and of 900 pound a year, during the lady Hatton's life, if she survived her husband; and after both their deaths, the manour of Stoke in Buckinghamshire of the value of 900 pound per annum, to sir John Villiers and his lady, and to the heirs of her body. The same were settled by good conveyances carefully drawn upon the 27th of January 1617, and certified to his majesty under the hands of two serjeants and the attorney general. All this time the quarrel subsisted between him and his wife lady Hatton; and many letters are still extant, which shew a great deal of heat and resentment in both parties. At the time of the marriage, lady Hatton was confined at the complaint of her husband. For since her marriage with sir Edward Coke, she had purchased the island and castle of Purbeck, and several other estates in different counties; which made her greatly independent of her husband. However their reconciliation was afterwards effected, but not till July 1621, and then by no less a mediator than the king.

A parliament was summoned, and met on the 20th of January 1620-1; and on the sixth of February, there was a great debate in the house of commons upon several points of importance, such as liberty of speech, the increase of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity, gave him great weight there: but it very soon appeared, that he resolved to act a different part from what the court, and more especially the great favourite Buckingham, expected. He spoke very warmly; and also took occasion to shew, that proclamations against the tenor of acts of parliament were void: for which he is highly commended by Camden. The houses being adjourned by the king's command on the 4th of June, met again in November; and fell into great heats about the commitment of sir Edwin Sands, soon after their adjournment.

ment, which had such unfortunate consequences, that the commons protested, upon the 18th of December, against the invasion of their privileges. The king prorogued the parliament upon the 21st; and on the 27th, sir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to sir Robert Cotton and mr. Wilson to examine. On the 6th of January 1621-2, the parliament was dissolved: and the same day sir Edward Coke was charged before the council with having concealed some true examinations, in the great cause of the earl of Somerset, and obtruding false ones; nevertheless, he was soon after released, but not without receiving some very high marks of the king's resentment: for he was a second time turned out of the privy council, the king giving him this character, that "he was the fittest instrument for a tyrant, that ever was in England." And yet, says Wilson, in the house he called the king's prerogative an overgrown

monster.  
Wilson, &c.  
p. 191.

Towards the close of the year 1623, he was nominated with several others, to whom large powers were given, to go over to Ireland; which nomination, though accompanied with high expressions of kindness and confidence, was made with no other view, but to get him out of the way, for fear he should be troublesome: but he did not go. He remained firm in his opinions, nor does it appear that he ever sought to be reconciled to the court; so that he was absolutely out of favour at the death of king James.

In the beginning of the next reign, when it was found necessary to call a second parliament, he was pricked for sheriff of the county of Buckingham in the year 1625, to prevent his being chose. He laboured all he could to avoid it, but in vain; so that he was obliged to serve the office, and to attend the judges at the assizes, where he had often presided as lord chief justice. This did not hinder his being elected knight of the shire for the county of Bucks, in the parliament of 1628, in which he distinguished himself more than any man in the house of commons, spoke warmly for the redress of grievances, argued boldly in defence of the liberty of the subject, and strenuously supported the privileges of the house of commons. It was he that proposed and framed the petition of rights; and on the 5th of June 1628, he made a speech, in which he named the duke of Buckingham, as the cause of all our miseries, though Lord Clarendon tells us, he had before blasphemously styled him the saviour of the nation; but this was perfectly consistent with the character  
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Kennet's  
compl. hist.  
of England,  
Vol. iii. p.  
12.

Rushworth's  
collections,  
vol. i. p.  
505, &c.

Hist. of re-  
bell. b. 1,



of the man; who could flatter or abuse, just as his interest or his passion directed. Nor is there any reason to conclude, that all this opposition in sir Edward to the arbitrary measures of the court flowed from any principles of patriotism, for he was too great a tyrant in his nature to be capable of any such, but from a disposition to oppose greatness, as lord Bacon told him, from a desire to distress those, who <sup>H. A. of re-</sup> had done so much to humble him. After the dissolution of <sup>bell. b. d.</sup> this parliament, which happened on the 28th of March 1628-9, he retired to his house at Stoke Pogey's in Buckinghamshire, where he spent the remainder of his days in retirement; and there, upon the 3d of September 1634, he breathed his last in the 86th year of his age, expiring with these words in his mouth, as his monument informs us, "Thy kingdom come, thy will be done." While he lay upon his death bed, sir Francis Windebank, by an order of council, came to search for seditious and dangerous papers; Roger by virtue whereof he took his Commentary upon Littleton, <sup>Coke's de-</sup> and the history of his life before it, written with his own <sup>tection, &c.</sup> hand, his Commentary upon magna charta, &c. the Pleas <sup>ad ann.</sup> of the crown, and the Jurisdiction of courts, his eleventh <sup>1634.</sup> and twelfth Reports in manuscript, and fifty one other manuscripts, with the last will of sir Edward, wherein he had been for several years making provision for his younger grandchildren. The books and papers were kept till seven years after, when one of sir Edward's sons in 1641 moved the house of commons, that the books and papers taken by sir Francis Windebank might be delivered to sir Robert Coke, heir of sir Edward, which the king was pleased to grant. Such of them as could be found were accordingly delivered up, but sir Edward's will was never heard of more.

Sir Edward Coke was in his person well proportioned, and his features regular. He was neat, but not nice, in his dress; and he is reported to have said, "that the cleanness of a man's cloaths ought to put him in mind of keeping all clean within." He had great quickness of parts, deep penetration, a faithful memory, and a solid judgment. He <sup>Lloyd, p. 823.</sup> was wont to say, that "matter lay in a little room;" and in his pleadings he was concise, though in set speeches and in his writings too diffuse. He was certainly a great master of his profession, as even his enemies allow; had studied it regularly, and was perfectly acquainted with every thing relating to it. Hence he gained so high an esteem in Westminster-hall, and came to enjoy so large a share in the favour of the great lord Burleigh. He valued himself, and

indeed not without reason, upon this, that he obtained all his preferments without, employing either prayers or pence; and that he became the queen's solicitor, speaker of the house of commons, attorney general, chief justice of both benches, high steward of Cambridge, and a member of the privy council, without either begging or bribing. As he derived his fortune, his credit, and his greatness from the law, so he loved it to a degree of intemperance. He committed every thing to writing with an industry beyond example, and, as we shall relate just now, published a great deal. He met with many changes of fortune; was sometimes in power, and sometimes in disgrace. He was however so excellent at making the best of a disgrace, that king James used to compare him to a cat, who always fell upon her legs. He was upon occasion a friend to the church and to the clergy: and thus, when he had lost his publick employments, and a great peer was inclined to question the rights of the church of Norwich he hindered it, by telling him plainly, that "if he proceeded, he would put on his cap and gown again, and follow the cause through Westminster hall." He had many benefices in his own patronage, which he is said to have given freely to men of merit; declaring in his law language, that "he would have law livings pass by livery and seisin, and not by bargain and sale."

Lloyd, p.  
823.

Ibid. p.  
825.

Ibid. p. 822.

Fuller's  
worthies, p.  
251.

We will now conclude these memoirs of sir Edward Coke with an account of his writings. "His learned and laborious works on the laws, says a certain author, will be admired by judicious posterity, while fame has a trumpet left her, or any breath to blow therein." This is indisputably a just character of his writings in general: the particulars of which are as follow, About the year 1600, were published in folio, the first part of the Reports of sir Edward Coke, knt. her majesty's attorney general, of divers resolutions and judgments given with great deliberation by the reverend judges and sages of the law, of cases and matters in law, which were never resolved or adjudged before; and the reasons and causes of the said resolutions and judgments during the most happy reign of the most illustrious and renowned queen Elizabeth, the fountain of all justice and the life of the law. The second, third, and so on to the eleventh part of the Reports were all published by himself in the reign of king James I. The twelfth part of his reports hath a certificate printed before it, dated February 2, 1655, and subscribed E. Bullstrode; signifying, that he conceives it to be the genuine work of sir Edward Coke. The title of  
the

the thirteenth part is, *Select cases in law*, reported by sir Edward Coke; and these are asserted to be his in a preface, signed with the initial letters J. G. In the year 1614, there was published, *A speech and charge at Norwich assizes*, intended to pass for sir Edward Coke's; but he clearly disclaims it, in the preface to the seventh part of his reports. He did indeed make a speech at that time, and in some measure to this purpose; but these notes of it were gathered and published without his knowledge in a very incorrect and miserable manner, and published with a design to prejudice and expose him. In the year 1614, was published in folio, *A book of entries*, containing perfect and approved precedents of courts, declarations, informations, complaints, indictments, bars, duplications, rejoinders, pleadings, processes, continuances, *essoigns*, issues, defaults, departure in despite of the court, demurrers, trials, judgments, executions, and all other matters and proceedings, in effect, concerning the practice part of the laws of England, in actions real, personal, mixt, and in appeals: being very necessary to be known, and of excellent use for the modern practice of the law, many of them containing matters in law, and points of great learning; collected and published for the common good and benefit of all the studious and learned professors of the laws of England.

We come now to speak of his *Institutes*, which are divided into four parts. The first is the translation and comment upon the tenures of sir Thomas Littleton, one of the judges of the common pleas, in the reign of Edward IV. It was published in sir Edward Coke's life-time, in the year 1628; but that edition was very incorrect. There was a second published in 1629, said to be revised by the author, and in which this work is much amended; yet several mistakes remained even in that. The second part of the *Institutes* gives us *magna charta*, and several other select statutes in the languages, in which they were first enacted, and much more correct than they were to be had any where else. He adds to these a contrived commentary full of excellent learning, wherein he shews how the common law stood before those statutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the causes of making them, to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the *Institutes* contains the criminal law or pleas of the crown: where, among other things, he shews, in regard to pardons and re-

stitutions, how far the king may proceed by his prerogative, and where the assistance of parliament is necessary. The fourth part of the Institutes comprehends the jurisdiction of all the courts in this kingdom, from the high court of parliament down to the court-baron. This part not being published till after his decease, there are many inaccuracies and some greater faults in it, which were animadverted upon and amended in a book written by William Prynne, esq; and published at London in 1669.

We have besides of sir Edward Coke's writing, 1. A treatise of bail and mainprize, printed in 1637 in 4to. 2. Reading on the state of fines 27 Ed. I. French in 1662, 4to. 3 Complete copyholder, in 1640, 4to. There was added in another edition of this book in 1650, 4to Calthorpe's reading between a lord of a manour and a copyholder his tenant, &c. And in the editions in 12mo, 1668 and 1673, there is a supplement.

COKE (Sir JOHN) a secretary of state in the reign of Charles I. had his education in the university of Cambridge, where he acquired a considerable stock of Latin learning: for Greek, in those days, as well as in these, was not attempted by every body. He led the life of a country gentleman, till he was fifty years of age; when, upon some reputation he had for industry and application to business, he was called to a painful employment in the office of the navy, which he is said to have discharged very well. Afterwards he was made master of the requests, and then secretary of state, which he held till he was near fourscore years of age; and was then turned out by the contrivance of the marquis of Hamilton, to make room for sir Harry Vane, who succeeded him. He was, as lord Clarendon describes him, "a man  
" rather unadorned with any parts of vigour and quick-  
" ness, and unendued with any notable virtues, than no-  
" torious for any weakness or defect of understanding, or  
" transported with any vitious inclinations, appetite to money  
" only excepted. His cardinal perfection was industry, and  
" his most eminent infirmity covetousness. His long ex-  
" perience had informed him well of the state and affairs of  
" England: but of foreign transactions, or the common in-  
" terest of christian princes, he was entirely undiscerning  
" and ignorant."

Clarendon's  
hist. v. 1.  
p. 64.

COLBERT (JOHN BAPTIST) marquis of Segnelai, one of the greatest statesmen that France ever had, was born at Paris

Paris upon the 31st of August in the year 1619; and descended from a family, that lived at Rheims in Champagne, no ways considerable for its splendor and antiquity. His grandfather is said to have been a wine-merchant, and his father at first followed the same occupation; but afterwards traded in cloth, and at last in silk. Our Colbert was instructed in the arts of merchandize; and afterwards became clerk to a notary. In the year 1648, his relation John Baptist Colbert, lord of S. Pouange, preferred him to the service of Michael Le Tellier, secretary of state, whose sister he had married; and here he discovered such diligence, and exactness in executing all the commissions that were entrusted to his care, that he quickly grew distinguished. One day his master sent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother; and ordered him to bring it back, after that minister had seen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, used several arts to deceive him, and obliged him to wait for it several days. Some time after the cardinal, returning to court, and wanting one to write his agenda or memorandums, desired Le Tellier to furnish him with a fit person for that employment: and Colbert being presented to him, the cardinal had some remembrance of him, and desired to know where he had seen him. Colbert was afraid of putting him in mind of Sedan, lest the remembrance of his importunacy, in demanding the queen's letter, should renew the cardinal's anger. But his eminency was so far from hating him for his faithfulness to his late master, that he received him on condition, that he should serve him with the like zeal and fidelity.

Colbert applied himself wholly to the advancement of his master's interests, and gave him so many marks of his diligence and skill, that afterwards he made him his intendant. He accommodated himself so dextrously to the inclinations of that minister, by retrenching his superfluous expences, that he was entrusted with the management of that gainful trade of selling benefices and governments. It was by Colbert's counsel, that the cardinal obliged the governors of frontier places, to maintain their garrisons with the contributions they exacted; with which advice his eminency was extremely pleased. He was sent to Rome, to negotiate the reconciliation of cardinal de Rets, for which the pope had shewed some concern; and to persuade his holiness to consent to the disincamerating of Castro, according to the treaty concluded with his predecessor Urban VIII. Upon the whole, cardinal  
Mazarine

Mazarine had so high an opinion of Colbert's abilities, and withal such a regard for his faithful services, that at his death, which happened in the year 1661, he earnestly recommended him to Lewis XIV. as the properest person to regulate the finances, which at that time stood in much need of reformation. Lewis accepted the recommendation, and made Colbert intendant of the finances. He applied himself to their regulation, and succeeded: though it procured him many enemies, and some affront. France is also obliged to this minister, for establishing at that time her trade with the East and West Indies: a great design, and from which she has reaped innumerable advantages.

In the year 1664, Colbert became superintendant of the buildings; and from that time applied himself so earnestly to the enlarging and adorning of the royal edifices, that they are at present so many masterpieces of architecture: witness the palace of the Tuilleries, the Louvre, St. Germain, Fontainebleau, and Chombord. As for Versailles, it may be said, that he raised it from the ground. It was formerly a dog-kennel, where Lewis XIII. kept his hunting furniture: it is now a palace fit for the greatest monarch. But royal palaces were not Colbert's only care: he formed several designs for increasing the beauty and conveniency of the capital city; and he did it with great magnificence and grandeur. The publick was obliged to this same minister, for the establishment of the academy for painting and sculpture in the year 1664. The king's painters and sculptors, with other skilful professors of those arts, being prosecuted at law by the master-painters at Paris, joined together; and began to form a society, under the name of the royal academy for sculpture and painting. Their design was to keep publick exercises, for the sake of improving those fine arts, and advancing them to the highest degree of perfection. They put themselves under the protection of cardinal Mazarine, and chose chancellor Sequier for their vice-protector; and after Mazarine's death, chose Sequier for their protector, and made Colbert their vice-protector. It was at his solicitation, that they were finally established by a patent, containing new privileges, in the year 1664. Colbert, being made protector after the death of Sequier, thought fit, that an historiographer should be appointed, whose business it should be to collect all curious and useful observations, that should be made at their conferences. This was accordingly done; and his majesty was pleased to settle on him a salary of three hundred livres. To Colbert also the lovers of naval knowledge  
are

are obliged, for the erection of the academy of sciences : for the making of which the more useful, he caused to be erected, in the year 1667, the royal observatory at Paris, which was first inhabited by the celebrated astronomer Cassini. But these are not the only obligations France has to that minister : she owes to him all the advantages she receives by the union of the two seas ; a prodigious work, begun in 1666, and finished in 1680. Colbert was also very intent upon matters of a more private nature, such as regarded the order, decency, and well-being of society. He undertook to reform the courts of justice, and to put a stop to the usurpation of noble titles ; which, it seems, was then very common in France. In the former of those attempts he failed, in the latter he succeeded.

In the year 1669, he was made secretary of state, and entrusted with the management of affairs relating to the sea : and his performances in this province were answerable to the confidence his majesty reposed in him. He suppressed several offices, which were chargeable, but useless : and in the mean time, perceiving the king's zeal for the extirpation of heresy, he shut up the chamber, instituted by the edicts of Paris and Roan. He proposed several new regulations concerning criminal courts ; and was extremely severe with the parliament of Tholouse, for obstructing the measures he took to carry the same into execution. His main design in reforming the tedious methods of proceeding at law, was to give the people more leisure to apply themselves to trading : for the advancement of which he procured an edict, to erect a general insurance-office at Paris, for merchants, &c. In the year 1672, he was made minister of state : for how busied soever he was in the regulation of publick affairs, yet he never neglected his own or his family's interest and grandeur, or missed any opportunity of advancing either. He had been married many years, had sons and daughters grown up ; all of which, as occasion served, he took care to marry to great persons. For though he had no reason to doubt of his master's favour, yet he wisely secured his fortune by powerful alliances. However business was certainly Colbert's natural turn ; and he not only loved it, but was very impatient to be interrupted in it, as the following anecdote may serve to shew. A lady of great quality was one day urging him, when he was in the height of his power, to do her some piece of service ; and perceiving him inattentive and inflexible, threw herself at his feet, in the presence of above an hundred persons, crying, " I beg your greatness, in the name of God,

" to

Vie de Jean  
Bapt. Col-  
bert, Cologn,  
1695.

“ to grant me this favour.” Upon which, Colbert, kneeling down over against her, replied, in the same mournful tone, “ I conjure you, madam, in the name of God, not to disturb me.”

This great minister died of the stone, upon the 6th of September 1683, in the 65th year of his age: leaving behind him six sons, and three daughters. He was of a middle stature, rather lean than fat. His hair was black, and so thin, that he was obliged to begin very soon to make use of a cap. His mien was low and dejected, his air gloomy, and his aspect stern. He slept little, and was very sober. Though naturally sour and morose, he knew how to act the lover; and he had mistresses. He was of a slow conception, but spoke judiciously of every thing, after he had once comprehended it. He understood business perfectly well, and he pursued it with unwearied application. Thus he filled the most important places with high reputation and credit; and his influence diffused itself through every part of the government. He restored the finances, the navy, the commerce: and he erected those various works of art, which have ever since been monuments of his taste and magnificence. He was a lover of learning, though he never applied to it himself; and therefore conferred donations and pensions upon scholars in other countries, while he established and protected academies in his own. He invited into France painters, statuary, mathematicians, and artists of all kinds, who were any ways eminent: thus giving new life to the sciences, and making them flourish, as they did, exceedingly. Upon the whole, he was a wise, active, generous-spirited minister; ever attentive to the interests of his master, the happiness of the people, the progress of arts and manufactures, and in short, to every thing, that could advance the credit and interest of his country. He was a pattern for all ministers of state; and every nation may wish themselves blessed with a Colbert.

Wood's  
Athenæ  
Oxon.

COLE (WILLIAM) was the son of a clergyman, and born at Adderbury in Oxfordshire about the year 1626. After he had been well instructed in grammar learning and the classics, he was entered, in 1642, of Merton college in the university of Oxford. In the latter end of 1650, he took a degree in arts; after which he left the university, and retired to Putney near London; where he lived several years, and became the most famous simpler or botanist of his time. In the year 1656, he published at London, *The art of simpling,*  
or



or An introduction to the knowledge of gathering plants, wherein the definitions, divisions, places, descriptions, and the like, are compendiously discoursed of; with which was also printed *Perpicillum microcosmologicum*, or A perspective for the discovery of the lesser world, wherein man is a compendium, &c. and in 1657, he published *Adam in Eden*, or *Nature's paradise*: wherein is contained the history of plants, herbs, flowers, with their several original names. At length, upon the restoration of king Charles II. in 1660, he was made secretary to dr. Duppa, bishop of Winchester: in whose service he died in 1662, being no more than thirty six or thirty seven years of age.

COLES (ELISHA) author of a well-known dictionary, was born in Northamptonshire about the year 1640; and towards the end of the year 1658, was entered of Magdalene college in Oxford. He left it without taking a degree; and going to London, taught Latin there to young people, and English to foreigners, about the year 1663. Afterwards he became one of the ushers of Merchant-Taylors school; but being there guilty of a very great fault, which is not any where expressly mentioned, he was forced to withdraw into Ireland, from whence he never returned. He was a curious and critical person in the English and Latin tongues, did much good in his profession, and wrote several useful and necessary books for the instruction of beginners; the titles of which are these. I. The complete English school-master, printed at London in 1674. II. The newest, plainest, and shortest short-hand, the same year. III. *Nolens volens*: or, you shall make Latin whether you will or no, containing the plainest directions for that purpose, in 1675; to which is added, IV. The youth's visible Bible, being an alphabetical collection from the whole Bible of such general heads, as were judged most capable of hieroglyphicks; illustrated with twenty four copper-plates, &c. V. An English dictionary explaining all the hard words and terms used in arts and sciences; with an etymological derivation of such terms from their proper fountains, whether Hebrew, Greek, Latin, or French, or any other language, in 1676. VI. An English-Latin, and Latin-English, Dictionary, containing all things necessary for the translating of either language into the other. To which end many things that were erroneous are rectified, many superfluities retrenched, and very many defects supplied, especially in the English-Latin part, in 1677, 4to. It was reprinted in 8vo, and has undergone more than twelve editions.

tions. Mr Ainsworth, in the preface to his *Thesaurus linguae Latinae compendarius*, gives the following character of it; and says, that the author hath indeed considerably enlarged the English-Latin part, which containeth many more English words and phrases, than any Latin dictionary published before his time. But not a few of those words are now entirely obsolete, many of them interpreted in a wrong sense, and worse translated into Latin. And the Latin-English part is very defective, both with regard to the several senses of the Latin words, and the citation of the Roman writers, proper to fix their authority. VII. The most natural and easy method of learning Latin by comparing it with the English: together with the holy history of scripture-war, or the sacred art military, in 1677. VIII. The harmony of the four evangelists in a theatrical paraphrase on the history of our Lord Jesus Christ, in 1679. IX. The young scholar's best companion: or Guide from the A B C to the Latin grammar.

Knight's  
life of Colet,  
p. 1-8.  
Wood's  
Athenae  
Oxon.

Knight, &c.  
p. 14.

Wood, *ibid.*

Knight,  
p. 23.

COLET (Dr. JOHN) an eminent and learned English divine, was born in the parish of St. Antholin, London, in the year 1466, and was the eldest son of sir Henry Colet, knight, twice lord-mayor, who had, besides him, one and twenty children. In the year 1483, he was sent to Magdalene college in Oxford, where he spent seven years in the study of logick and philosophy, and took his degrees in arts. He was perfectly acquainted with Cicero's works, and no stranger to Plato and Plotinus, whom he read together, to the end that they might illustrate each other's meaning. He was forced however to read them only in their Latin translations; for at school, he had no opportunity of learning the Greek tongue, nor at the university, when he went thither; that language being then not only not taught, but thought unnecessary and even discouraged, in that seat of learning. Hence the proverb, Cave a Græcis, ne fias Hæreticus, that is, "Beware of Greek, lest you become an heretick;" and it is well known, that when Linacer, Grocin, and others, afterwards professed to teach the Greek language in Oxford, they were opposed by a set of men, who called themselves Trojans. Colet was also skilled extremely well in mathematics; so that having thus laid a good foundation of learning at home, he went and travelled abroad, for farther improvement; first to France, and then to Italy; and seems to have continued in those two countries from the year 1493 to 1497. But before his departure, and indeed when he was but two years standing in the university, he was instituted

stituted to the rectory of Denington in Suffolk, to which he was presented by a relation of his mother, and which he held to the day of his death. This practice of taking livings, while thus under age, has generally prevailed in the church of Rome; and Mr. Colet, being then an acolythe, which is one of their seven orders, was qualified for it.

Being arrived at Paris, he soon became acquainted with Knight, the learned there, with the celebrated Budæus in particular; p. 20, 21. and was afterwards recommended to Erasmus. In Italy, he

contracted a friendship with several eminent persons, especially with his own countrymen Grocin, Linacer, Lilly, and Latymer; who were learning the Greek tongue, then but little known in England, under those great masters Demetrius, Angelus Politianus, Hermolus Barborus, and Pomponius Sabinus. He took this opportunity of improving himself in this language; and having devoted himself to divinity, he read, while abroad, the best of the ancient fathers, particularly, Origen, Cyprian, Ambrose, and Jerome. He looked sometimes also into Scotus and Aquinas, studied the civil and canon law, made himself acquainted with the history and constitution of church and state; and for the sake of giving a polish to all this, did not neglect to read the English poets, and other authors of the belles lettres. During his absence from England, he was made a prebendary in the church of York, and installed by proxy upon the 5th of March 1493-4. Upon his return in the year 1496, or 1497, he was ordained deacon in December, and priest in July following. He had indeed, before he entered into orders, great temptations from his natural disposition, to lay aside study, and give himself up to gaiety; for he was rather luxuriously inclined; but he curbed his passions, and after staying a few months with his father and mother at London, he retired to Oxford. Wood, &c.,

Here he read public lectures on St. Paul's epistles, without stipend or reward; which, being a new thing, drew a vast croud of hearers, who admired him greatly. And here began his memorable friendship with Erasmus, who came to Oxford about the end of the year 1497, which remained unshaken and inviolable to the day of their deaths. He continued these lectures through the years 1497, 1498, 1499; and in the year 1501, was admitted to proceed in divinity, or to the reading of the sentences. In the year 1504, he commenced doctor in divinity; and in May 1505, was instituted to a prebend in St. Paul's London. The same year and month, he was made dean of that church, without the least application of his own; and being raised to this high station, he

he began to reform the decayed discipline of his cathedral. He brought in a new practice of preaching himself upon Sundays and great festivals, and called to his assistance other learned persons, such as Grocin and Sowle, whom he appointed to read divinity-lectures. These lectures raised in the nation a spirit of enquiry after the holy scriptures, which had long been laid aside for the school divinity; and so might be said to prepare a way for the reformation, which soon after ensued. We cannot but think, that dean Colet was in some measure instrumental towards it, though he did not live to see it effected; for he expressed a great contempt of religious houses, exposed the abuses that prevailed in them, and set forth the danger of imposing celibacy on the clergy. This way of thinking in the dean, together with his free and publick manner of communicating his thoughts, which were then looked upon as impious and heretical, made him obnoxious to the hatred of the clergy, and exposed him to a persecution from the bishop of London; who, being a rigid and bigotted man, could not bear to have the corruptions in his church spoken against, and therefore accused him to archbishop Warham as a dangerous man, preferring at the same time some articles against him. But Warham, well knowing the worth and integrity of dean Colet, dismissed him, without giving him the trouble of putting in any formal answer. The bishop however, not satisfied with that fruitless attempt, endeavoured afterwards to stir up the king and the whole court against him; nay, we are told in bishop Latymer's sermons, that he was not only in trouble, but should have been burnt, if God had not turned the king's heart to the contrary.

Knight,  
p. 6a.

Erasmi epistolæ  
Jodoci Jonæ, id.  
Jan. 1521.  
Epist. 14.  
lib. 15.  
Lond. 1642.  
Edit. 1595.  
4to, p. 174.

These troubles and precautions made the dean weary of the world, so that he began to think of disposing of his effects, and of retiring. Having therefore a very plentiful estate without any near relations, for numerous as his brethren were, they were all dead and buried, he resolved, in the midst of life and health, to consecrate the whole property of it to some standing and perpetual benefaction. And this he performed, by founding St. Paul's school in London, of which he appointed William Lilly first master in the year 1512. He ordained, that there should be in this school an high master, a surmaster, and a chaplain, who should teach gratis one hundred and fifty three children divided into eight classes; and he endowed it with lands and houses, amounting then to one hundred and twenty two pound four shillings and seven pence half penny per annum, of which endowment he made the company of mercers trustees. To further his  
scheme

scheme of retiring, he built a convenient and handsome house near Richmond palace in Surry, to which he intended to betake himself; but death prevented him: for having been seized by the sweating sickness twice, and relapsing into it a third time, a consumption seized him, which carried him off on the 16th of September 1519, in the fifty third year of his age. He was buried in St. Paul's choir, with an humble monument prepared for him several years before, and only inscribed with his bare name. Afterwards a nobler was erected in his honour by the company of mercers, which was destroyed, with St. Paul's cathedral, in the general conflagration in 1666: but the representation of it is preserved in sir William Dugdale's history of St. Paul's, and in Knight's life of the dean. On the two sides of the bust was this inscription. "John Colet, doctor of divinity, dean of Pauls, and the only founder of Pauls-school, departed this life, anno 1519, the son of sir Henry Colet, knt. twice mayor of the cyty of London, and free of the company and mistery of mercers." Lower, there were other inscriptions in Latin. About the year 1680, when the church was taking down, in order to be rebuilt, his leaden coffin was found inclosed in the wall, about two foot and a half above the floor. At the top of it was a leaden plate fastened, whereon was engraved the dean's name, his dignity, his benefactions, &c. Besides his dignities and preferments already mentioned, he was rector of the fraternity or gild of Jesus in St. Paul's church, for which he procured new statutes; chaplain and preacher in ordinary to king Henry VIII; and, if Erasmus is not mistaken, one of the privy council.

Wood, &amp;c.

Knight,  
p. 83.  
Epist. jod.  
Jonæ.

He wrote several things; and those which he published himself, or which have been published since his death, are as follows. I. *Oratio habita a doctore Johanne Colet, decano sancti Pauli, ad clerum in convocatione, anno 1511.* This being hardly to be met with, except in the Bodleian library at Oxford, among archbishop Laud's manuscripts, is reprinted by Knight in his appendix to the life of Colet; where also is reprinted an old English translation of it, supposed to have been done by the author himself. II. *Rudimenta grammatices a Joanne Coletto, decano ecclesie sancti Pauli London. in usum scholæ ab ipso institutæ: commonly called Paul's accidence.* London, 1539, 8vo. III. The construction of the eight parts of speech intitled, *Abolutissimus de octo orationis partium constructione libellus*: which, with some alterations and great additions, makes up the syntax in Lily's grammar. Antwerp, 1530, 8vo. IV. *Daily devotions: or the*

Knight, p.  
181. note.

christian's morning and evening sacrifice. This is said not to be all of his composition. V. Monition to a godly life. London. 1534, 1563, &c. VI. Epistolæ ad Erasmus. Many of them are printed among Erasmus's epistles, and some at the end of Knight's life of Colet. There are still remaining in manuscript several other pieces of the dean, of which the curious and inquisitive reader may see an account in his life by Knight. It is probable, that he had no intention of publishing any thing himself; for he had an inaccuracy and incorrectness in his way of writing, which was likely to expose him to the censures of the criticks; and besides, was no perfect master of the Greek tongue, without which he thought a man was nothing. The pieces above mentioned were found after his death in a very obscure corner of his study, as if he had designed they should lie buried in oblivion; and were written in such a manner, as if intended to be understood by no body but himself. With regard to sermons, he wrote but few; for he generally preached without notes.

Wood, &c.  
Knight, p.  
181.

The descriptions, which are given of his person and character, are much to his advantage. He was a tall, comely, graceful, well bred man; and of learning and piety uncommon. In his writings his style was plain and unaffected; and for rhetorick he had rather a contempt, than a want of it. He could not bear that the standard of good writing should be taken from the exact rules of grammar; which, he often said, was apt to obstruct a purity of language, not to be obtained but by reading the best authors. This contempt of grammar, though making him sometimes inaccurate, and as we have observed, laying him open to the criticks, did not hinder him from attaining a very masterly stile; so that his preaching, though popular and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by the great sir Thomas More. With regard to some of his notions, he was a very eminent forerunner of the reformation; and he and Erasmus jointly promoted it, not only by pulling down those strong holds of ignorance and corruption, the scholastick divinity, and intirely routing both the Scotists, and Thomists, who had divided the christian world between them, but also by discovering the shameful abuses of monasteries, and the folly and danger of imposing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left not a farthing to them when he died. Colet thought simple fornication in a priest more excusable, than pride

pride and avarice : and was with no sort of men more angry, than with those bishops, who, instead of shepherds, acted the part of wolves. He thought none more execrable than they; because, under the pretence of devotions, ceremonies, benedictions, and indulgences, they recommended themselves to the veneration of the people, while, in their hearts, they were slaves to filthy lucre. He condemned auricular confession : and was content to say mass only upon Sundays and great festivals, or at least upon a very few days besides. He had gathered up several authorities from the ancient fathers against the current tenets and customs of the church ; and though he did not care to fly in the face of the governors, yet he shewed a particular kindness and favour to those who disliked the way of worshipping images. As to his moral qualities, he was a man of exemplary temperance, and all other virtues : and so he is represented by his intimate friend Erasmus, in an epistle to Jodocus Jonas, which we have already referred to more than once, and where the life, manners, and qualifications of Colet are professedly described.

COLLIER (JEREMY) an eminent English divine, was born at Stow Qui in Cambridgeshire, September 23d 1650. His father Jeremy Collier was a divine, and considerable linguist ; and some time master of the free school at Ipswich, in the county of Suffolk. His grandfather likewise was a clergyman settled at Bradford in Yorkshire, where he lived in high esteem. He was born at Yeadon near Bradford, and descended from a gentleman's family of that name, seated at Thirsk in the same county, in the reign of Henry the eighth. His mother was Elizabeth Smith of Qui in Cambridgeshire, where her family was possessed of a considerable interest, and related to the Sternes ; being by her mother descended from the Keys, or Cays, of Yorkshire and Lincolnshire. He was educated under his father at Ipswich, from whence he was sent to Cambridge, and admitted a poor scholar of Caius college under the tuition of mr. John Ellys. His admission bears date April the 10th 1669, in the 19th year of his age. He took the degree of bachelor of arts in 1672-3, and that of master of arts in 1676, being ordained deacon on September the 24th of the same year by dr. Peter Gunning bishop of Ely, and priest February the 24th 1677, by dr. Henry Compton bishop of London. Having entered into priests orders, he officiated for some time at the countess dowager of Dorset's at Knowle in Kent, from whence he removed to a small rectory at Ampton near St. Edmund's Bury in Suffolk,

Our account  
thus far is  
taken from  
the General  
dictionary,  
and, as we  
are there in  
formed, is of  
mr. Collier's  
own drawing  
up except a  
few dates.

to which he was presented by James Calthorpe esq; and instituted by dr. Anthony Sparrow bishop of Norwich, September the 25th 1679. After he had held this benefice six years, he resigned it, and came to London in 1685, and was some little time after made lecturer of Grays inn. But the revolution coming on, the publick exercise of his function became impracticable.

Mr. Collier however was of too active a spirit, to sit down contentedly and say nothing; and therefore began the attack upon the revolution; for his pamphlet is said to have been the first written on that side the question after the prince of Orange's arrival, with a piece intitled, The desertion discussed in a letter to a country gentleman. London, 1688, 4to. This was written in answer to a pamphlet of dr. Gilbert Burnet, afterwards bishop of Salisbury, called An enquiry into the present state of affairs, &c. wherein king James is treated as a deserter from his crown; and it gave such offence, that, after the government was settled, mr. Collier was seized and sent to Newgate, where he continued a close prisoner for some months, but was at length discharged without being brought to a trial. He afterwards published the following pieces: A translation of the 9th, 10th, 11th, and 12th books of Sleidan's commentaries, 1689, 4to. *Vindiciæ juris regii*, or remarks upon a paper intitled, An enquiry into the measures of submission to the supreme authority, 1689, 4to. The author of this enquiry was also dr. Burnet. *Animadversions upon the modern explanation of ii. Hen. VII. cap. 1. or a king de facto*, 1689, 4to. A caution against inconsistency, or the connection between praying and swearing, in relation to the civil powers, 1690, 4to. This discourse is a dissuasive from joining in publick assemblies. A dialogue concerning the times, between Philobelgus and Sempronius, 1690, 4to. To the right honourable the lords, and to the gentlemen convened at Westminster, October 1690. This is a petition for an inquiry into the birth of the prince of Wales, and printed upon a half sheet. Dr. Sherlock's case of allegiance considered, with some remarks upon his vindication, 1691, 4to. A brief essay concerning the independency of church power, 1692, 4to. The design of this essay is to prove the publick assemblies guilty of schism, upon account of their being held under such bishops, as had assumed, or owned such as had assumed, the sees of those, who were deprived for not taking the oaths of the new government.

Thus did mr. Collier, by such ways and means as were in his power, continue to oppose with great vigour and spirit,



rit, the revolution and all its abettors : and thus he became obnoxious to the men in power, who only waited for an occasion to seize him. That occasion at length came ; for information being given to the earl of Nottingham, then secretary of state, that mr. Collier, with one mr. Newton, another nonjuring clergyman, was gone down to Romney marsh, with a view of sending to, or receiving intelligence from the other side of the water, messengers were sent down to apprehend them. They were brought to London, and after a short examination by the earl, committed to the gatehouse. This was in the latter end of the year 1692. They were admitted to bail, and released ; but mr. Collier making a scruple of remaining upon bail, because he conceived that carried in it an acknowledgement of the jurisdiction of the court, in which the bail was taken, and consequently of the power, from whence the authority of the court was derived, surrendered in the discharge of his bail before the lord chief justice Holt, and was committed to the king's bench prison. He was released again, at the intercession of friends, in a very few days ; but did not let the affair drop, without attempting to support his principles and justify his conduct. For this purpose he wrote the following pieces, of which it is said, there were only five copies printed. The case of giving bail to a pretended authority examined, dated from the king's bench, November 23, 1692 ; with a preface dated December 1692, and a letter to sir John Holt, dated November 30, 1692 : and also a reply to some remarks upon the case of giving bail, &c. dated April 1693. He wrote soon after this, A persuasive to consideration tendered to the royalists, particularly those of the church of England, 1693, 4to. It was afterwards reprinted in 8vo, together with his vindication of it, against a piece intitled, The layman's apology. He wrote also Remarks upon the London gazette, relating to the Streights fleet, and the battle of Landen in Flanders. 1693, 4to.

We hear no more of mr. Collier, till the year 1696 ; and then we find him acting a very extraordinary part, in regard to sir John Friend and sir William Perkins, who were convicted of being concerned in the assassination plot. The fact was this : mr. Collier, with mr. Cook and mr. Snatt, two clergymen of his own way of thinking, attended those unhappy persons, at the place of their execution, upon the 3d of April ; where mr. Collier solemnly absolved the former, as mr. Cook did the latter, and all three joined in the imposition of hands upon them both. This, as might well be expected,

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Compl. hist.  
of Eng. vol.  
made iii. p. 319.

made a very great noise, and was looked upon as an high insult on the civil and ecclesiastical government; for which reason there was a declaration, signed by the two archbishops and twelve of their suffragans, in which they signified their abhorrence of this scandalous and irregular, this schismatical and seditious proceeding. But ecclesiastical censure was not all they underwent: they were prosecuted also in the secular courts, as enemies to the government. In consequence of this, mr. Cook and mr. Snatt were committed to Newgate, but afterwards released without being brought to a trial; but mr. Collier having still his old scruple about putting in bail, and absconding, was outlawed, and so continued to the time of his death. He did not fail however to have recourse to his pen, as usual, in order to justify his conduct upon this occasion; and therefore published A defence of the absolution given to sir William Perkins at the place of execution; with a farther vindication thereof, occasioned by a paper, intitled A declaration of the sense of the archbishops and bishops, &c. the first dated April 9, 1696, the other April 21, 1696, to which is added, A postscript in relation to a paper called An answer to his defence, &c. dated April 25. Also A reply to the absolution of a penitent according to the directions of the church of England, &c. dated May 20, 1696: and An answer to the animadversions on two pamphlets lately published by mr. Collier, &c. dated July 1, 1696, 4to.

When this affair was over, mr. Collier employed himself in reviewing and finishing several miscellaneous pieces of his, which he published under the title of Essays upon several moral subjects. They consist of three volumes in 8vo; the first of which was printed in the year 1627, the second in 1705, and the third in 1709. They are written in a very extraordinary manner, with such a mixture of learning and wit, and in a style so easy and flowing, that notwithstanding the prejudice of party, which ran, as may easily be imagined, strong against him, they were generally well received, and have run through many editions since. It was the success of the first volume, which encouraged the author to add the other two. In the year 1698, he made an attempt to reform the stage, by publishing his Short view of the immorality and profaneness of the English stage, together with the sense of antiquity upon this argument, 8vo. This engaged him in a controversy with the wits of those times; and Congreve and Vanbrugh, whom, with many others he had taken to task very severely, appeared openly against him. The pieces he wrote in this conflict, besides the first already mentioned, were

were, 2. A defence of the short view, being a reply to mr. Congreve's Amendments, &c. and to the vindication of the author of the Relapse, 1699, 8vo. 3. A second defence of the short view, being A reply to a book intitled, The ancient and modern stages surveyed, &c. 1700, 8vo: the book here replied to was written by dr. Drake. 4. Mr. Collier's Dissuasive from the play-house: in a letter to a person of quality, occasioned by the late calamity of the tempest, 1703, 8vo. 5. A farther vindication of the short view, &c. in which the objections of a late book intitled, A defence of plays, are considered, 1708, 8vo. The Defence of plays has dr. Filmer for its author. In this controversy with the stage, mr. Collier exerted himself to the utmost advantage; and shewed, that a clergyman might have wit, as well as learning and reason, on his side. It is remarkable, that his labours here were attended with success, and actually produced repentance and amendment; for it is allowed on all hands, that the decorum, which has been for the most part observed by the modern writers of dramatick poetry, is intirely owing to the animadversions of mr. Collier. What mr. Dryden said upon this occasion, will shew, that this is not observed without sufficient foundation. "I shall say the less of mr. Collier, because in many things he has taxed me justly; and I have pleaded guilty to all thoughts and expressions of mine, which can be truly arraigned of obscenity, profaneness, or immorality, and retract them. If he be my enemy, let him triumph; if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it for a good one." If mr. Congreve and sir John Vanbrugh had taken the same method with mr. Dryden, and made an ingenuous confession of their faults, they would have retired with a better grace than they did: for it is certain, that with all the wit, which they have shewn in their respective vindications, they make but a very indifferent figure.

The next thing mr. Collier undertook was a work of great industry, rather than genius; and that was the translating of Moreri's great historical, geographical, genealogical, and poetical dictionary. The two first volumes were printed in the year 1701, the third under the title of a supplement in 1705, and the fourth, which is called an appendix, in 1721. About the time that the first volume of the dictionary came out, he published a translation of that

excellent book of the emperor Marcus Antoninus, concerning himself: to which is added the mythological picture of Cebes, &c. In the reign of queen Anne, some overtures were made to engage him to a compliance, and he was promised considerable preferment, if he would acknowledge and submit to the government; but as he became a nonjuror upon a principle of conscience, he could not be prevailed upon to listen to any terms. Afterwards he published in two volumes folio, *An ecclesiastical history of Great Britain, chiefly of England, from the first planting of christianity, to the end of the reign of king Charles II. with a brief account of the affairs of religion in Ireland, collected from the best ancient historians, councils, and records.* The first volume, which comes down to the reign of Henry VII. was published in the year 1708, the second in 1714. This history which is written with great judgement, and contains, besides a relation of facts, many curious discourses upon ecclesiastical and religious subjects, was taken to task by bishop Burnet, bishop Nicholson, and dr. Kennet, afterwards bishop of Peterborough; but was defended by mr. Collier in two pieces. The first was intitled *An answer to some exceptions in bishop Burnet's third part of the history of the reformation, &c. against mr. Collier's ecclesiastical history; together with a reply to some remarks in bishop Nicholson's English historical library &c. upon the same subject, London, 1715;* the second, some remarks on dr. Kennet's second and third letters; wherein his misrepresentations of mr. Collier's ecclesiastical history are laid open, and his calumnies disproved. London, 1717. We cannot but observe, to mr. Collier's credit, an instance of his great impartiality, in the second volume of his history; which is, that in disculpating the presbyterians from the imputation of their being consenting to the murder of king Charles I. he has shewn, that as they only had it in their power to oppose, so to the utmost of that power they did oppose, and protest against that bloody act, both before, and after it was committed.

p. 859, 860.

In the year 1713, mr. Collier, as is confidently related, was consecrated a bishop by dr. George Hicks, who had himself been consecrated suffragan of Thetford by the deprived bishops of Norwich, Ely, and Peterborough, February 23, 1694: As he grew in years, his health became impaired by frequent attacks of the stone, to which his sedentary life probably contributed: so that he published nothing more, but a volume of practical discourses in 1725, and an additional sermon

sermon upon God not the origin of evil, in 1726. Besides what has been mentioned, he wrote some prefaces to other men's works; and published also an advertisement against bishop Burnet's history of his own times; this was printed on a slip of paper, and dispersed in all the coffee houses in the year 1724, and is to be seen in the Evening post, No. 2254. He died of the stone upon the 26th of April 1726, in the 76th year of his age; and was interred three days after in the church yard of St. Pancras near London. He was a very ingenious, learned, moral, and religious man; and though stiff in his opinions, is said to have had nothing stiff or pedantick in his behaviour, but a great deal of life, spirit, and innocent freedom. His reputation as a man of letters was not confined to his own country: for the learned father Courbeville, who translated in French the Hero of Balthazar Gratian, in his preface to that work, speaks in high terms of praise of mr. Collier's miscellaneous essays; which, he says, set him upon a level with Montaigne, St. Evremond, La Bruyere, &c. The same person translated into French his short view of the English stage; where he speaks of him again with strong expressions of admiration and esteem.

COLLINS (JOHN) an eminent accomptant and mathematician, was the son of a nonconformist divine, and born at Wood Eaton near Oxford; upon the 5th of March 1624. At sixteen years of age he was put apprentice to a bookseller at Oxford; but soon left that trade, and was employed as clerk under mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards king Charles II. This Mar was eminent for his mathematical knowledge, and noted for those excellent dials of his, with which the gardens of king Charles I. were adorned: and under him mr. Collins made no small progress in the mathematicks. The intestine wars and troubles increasing, he left that employment, and went to sea, where he spent seven years; the greatest part of it in an English merchantman, which became a man of war in the Venetian service against the Turks. Here having leisure, he applied himself to merchants accompts, and some parts of the mathematicks, for which he had a natural genius; upon his return he took to the profession of an accomptant, and composed several useful treatises upon practical subjects. In the year 1652, he published a work in folio, intitled, An introduction to merchants accompts: which was reprinted in the year 1665, with an additional part, intitled, Supplements to accomptantship and arithmetick.

Wood's  
fasti. Oxon.

A small part of this work, relating to interest, was reprinted in 1685, in a small octavo volume. In the year 1658, he published at London, in quarto, a treatise, called, *The sector on a quadrant*; containing the description and use of four several quadrants, each accommodated for the making of sun-dials, &c. with an appendix concerning reflected dialling, from a glass placed at any reclinacion. In 1659, he published, in quarto, his *Geometrical dialling*; and also the same year, his *Mariners plain scale* new plaind. In the *Philosophical transactions* of the royal society of London, of which he was now become a member, he fully explained and demonstrated the rule given by the learned jesuit De Billy, for "finding the number of the Julian period for any year assigned, the cycles of the sun and moon with the Roman indiction for the years being given." To this he has added some very neatly contrived rules, for the ready finding on what day of the week, any day of the month falls for ever; and other useful and necessary kalendar rules. In the same transactions, he has a curious dissertation concerning the resolution of equations in numbers. In No. 69 for March 1671, he has given a most elegant construction of that chronographical problem: namely, The distances of three objects in the same place, and the angles made at a fourth place in that plane, by observing each object, being given; to find the distances of those objects from the place of observation. In the year 1680, he published a small treatise in quarto, intituled, *A plea for the bringing in of Irish cattle, and keeping out the fish caught by foreigners*; together with an address to the members of parliament of the counties of Cornwall and Devon, about the advancement of tin, fishery, and divers manufactures. In the year 1682, he published in quarto, *A discourse of salt and fishery*; and in the *Philosophical transactions*, No. 159 for May 1684, there is published a letter from our author to the learned dr. John Wallis, giving his thoughts about some defects in algebra. Besides these productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him, that the world is indebted for the publication of dr. Barrow's optical and geometrical lectures; his abridgment of Archimedes's works, and of Apollonius's conicks; mr. Branker's translation of Rhonius's algebra, with dr. Pell's additions; mr. Kersey's algebra; dr. Wallis's history of algebra; mr. Strobe of combinations; and many other excellent works, which were procured by his unwearied sollicitations.

No. 30.  
for Decemb.  
1667.

No. 46.  
for April,  
1669.

While

While Anthony earl of Shaftesbury was lord chancellor, he nominated mr. Collins in divers references concerning suits depending in Chancery, about intricate accounts, to assist in the stating thereof. From this time his assistance was often used in other places, and by other persons; by which he acquired, says mr. Wood, some wealth and much fame, and became accounted, in matters of that nature, the most useful and necessary person of his times; and in the latter part of his life, he was made accomptant to the royal fishery company. In the year 1682, after the act at Oxford was finished, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis and the Avon; and drinking too large a quantity of cyder, after a hot day's journey, he fell into a consumption, of which he died, at his house on Garlick-hill in London, upon the 10th of November 1683. About five and twenty years after his death, all his papers and most of his books came into the hands of the learned and ingenious William Jones, esq; fellow of the royal society; among which were found manuscripts upon mathematical subjects of mr. Briggs, mr. Oughtred, dr. Pell, dr. Scarborough, dr. Barrow, and mr. Isaac Newton, with a multitude of letters received from, and copies of letters sent to, many learned persons, particularly dr. Pell, dr. Wallis, dr. Barrow, mr. Isaac Newton, mr. James Gregory, mr. Flamsteed, mr. Townley, mr. Baker, mr. Barker, mr. Branker, dr. Bernard, mr. Slusius, mr. Leibnitz, mr. Ischirphaus, father Bertet, and others. From these papers it is evident, that mr. Collins held a constant correspondence for many years with all the eminent mathematicians of his time, and spared neither pains nor cost to procure what was requisite to promote real science. Many of the late discoveries in physical knowledge, if not actually made by him, were yet brought about by his endeavours. Thus in the year 1666, he had under consideration the manner of dividing the meridian line on the true nautical chart; a problem of the utmost consequence in navigation: and some time after he engaged mr. Nicholas Mercator, mr. Gregory, dr. Barrow, mr. Isaac Newton, and dr. Wallis, severally, to explain and find an easy practical method of doing it, which excited mr. Leibnitz, dr. Halley, mr. Bernoulli, and all who had capacity to think upon such a subject, to give their solutions of it. And by this means the practice of that most useful proposition is reduced to the greatest simplicity imaginable. He employed some of the same hands upon the shortening and facilitating the method of compu-

Wood, Ibid.

General dictionary,

computations by logarithms, till at last that whole affair was completed by dr. Halley. It was mr. Collins, who engaged all that were able to make any advances in the sciences, in a strict enquiry into the several parts of learning, which each had a peculiar talent for. He set them all to work, by shewing, where the defect was in any useful branch of knowledge; by pointing out the difficulties attending such an enquiry; by setting forth the advantages of completing that subject; and, lastly, by keeping up a spirit, and a warm desire of making further discoveries and improvements.

Gen. dict.

Mr. Collins was likewise the register of all the new improvements made in the mathematical science: the magazine, to which all the curious had recourse; and the common repository, where every part of useful knowledge was to be found. It was upon this account, that the learned stiled him "the English Mercurius." If some of his correspondents had not obliged him to conceal their communications, there could have been no dispute about the priority of the invention of a method of analysis, the honour of which evidently belongs to the excellent sir-Isaac Newton. This appears undeniably from mr. Collins's papers, printed in the *Commercium epistolicum D. Joannis Collins & aliorum de analyfi promota: jussu societatis regiae in lucem editum*. London, 1712, in quarto.

See mr. De Maizeaux's preface, p. xl. to Recueil de diverses pieces sur la philosophie, la religion naturelle, l'histoire, les mathematiques &c. par m. Leibnitz, Clarke, Newton, & autres celebres auteurs.  
Gen. dict.

**COLLINS (ANTHONY)** a very extraordinary man and eminent writer, was the son of Henry Collins, esq; a gentleman of considerable fortune; and born at Heston near Hounslow in Middlesex, upon the 21st of June, 1676. He was educated in classical learning at Eton school, and removed from thence to King's college in Cambridge, where he had for his tutor mr. Francis Hare, afterwards bishop of Chichester. Upon leaving college he went to London, and was entered a student in the Temple; but not relishing the study of the law, he absconded it, and applied himself to letters in general. In the year 1700 he published a tract, intituled, *Several of the London cases considered*. He cultivated an acquaintance and maintained a correspondence with mr. Locke, in the year 1703 and 1704; and that mr. Locke had not only a common friendly regard, but even a prodigious esteem for, and opinion of him, appears from some letters of that great man to him, published by mr. Des Maizeaux in his collection of several pieces of mr. John Locke, never before printed, or not extant in his works. In a letter



letter dated from Oates in Essex, October 29, 1703, mr. Locke writes as follows : " You complain of a great many defects; and that very complaint is the highest recommendation I could desire, to make me love and esteem you, and desire your friendship. And if I were now setting out in the world, I should think it my great happiness to have such a companion as you, who had a true relish of truth, would in earnest seek it with me, from whom I might receive it undisguised, and to whom I might communicate what I thought true, freely." In another letter dated from Oates, September 11, 1704, he writes thus : " He that hath any thing to do with you, must own, that friendship is the natural product of your constitution; and your soul, a noble soil, is enriched with the two most valuable qualities of human nature, truth and friendship. What a treasure have I then in such a friend, with whom I can converse, and be enlightened about the highest speculations?" Mr. Locke, who died upon the 28th of October 1704, left also a letter dated the 23d, to be delivered to mr. Collins after his decease, full of confidence and the warmest affection; which letter is to be found in the collection above-mentioned. It is plain from these memorials, that mr. Collins at that time appeared to mr. Locke to be an impartial and disinterested enquirer after truth. How far that great philosopher, who was undoubtedly a friend to revelation, would have altered his opinion of him, had he lived to see his other works published, is not very difficult for the reader to conceive.

In the year 1707, he published *An essay concerning the use of reason* in propositions, the evidence whereof depends upon human testimony : a second edition of which was printed in octavo in 1709. He published this piece, as it is remarkable he did all his other writings, without his name. The same year 1707, he engaged in a controversy, then on foot between mr. Dodwell and mr. Samuel Clarke, concerning the natural immortality of the soul. We have given an account of this controversy, under the article of Clarke : as for mr. Collins, the pieces he wrote in it, are as follow : 1. A letter to the learned mr. Henry Dodwell, containing some remarks on a pretended demonstration of the immateriality and natural immortality of the soul, in mr. Clarke's answer to his late epistolary discourse, &c. 1707, in 8vo. There was a second edition corrected in 1709. 2. A reply to mr. Clarke's defence of his letter to mr. Dodwell; with a postscript to mr. Milles's answer to mr. Dodwell's epistolary discourse,

discourse, 1707, in 8vo. There was a second edition corrected of this piece, printed in 1709. 3. Reflections on mr. Clarke's second defence of his letter to mr. Dodwell, 1707, in 8vo. There was a second edition corrected in 1711. 4. An answer to mr. Clarke's third defence of his letter to mr. Dodwell, 1708, in 8vo. Of this there was a second edition corrected in 1711.

In December 1709, came out a pamphlet, intitled, Priestcraft in perfection; or, a detection of the fraud of inserting and continuing that clause, the church hath power to decree rites and ceremonies, and authority in controversies of faith, in the twentieth article of the articles of the church of England. And in February, the year following, another called, Reflections on a late pamphlet, intitled, Priestcraft in perfection, &c. both written by our author. The second and third editions of his Priestcraft in perfection were printed, with corrections, in 1610 in 8vo. This book occasioned great and diligent inquiries into the subject, and was reflected on in divers pamphlets, sermons, and treatises. These were answered by mr. Collins, but not till the year 1724, in a work intitled, An historical and critical essay on the thirty nine articles of the church of England: wherein it is demonstrated, that this clause, the church, &c. inserted in the twentieth article, is not a part of the article, as they were established by act of parliament in the 13th of Elizabeth, or agreed on by the convocations of 1562 and 1571. This essay however was principally designed as an answer to The vindication of the church of England from the aspersions of a late libel, intitled, Priestcraft in perfection, wherein the controverted clause of the church's power in the twentieth article is shewn to be of equal authority with all the rest of the articles in 1710, and to An essay on the thirty nine articles by dr. Thomas Bennet, published in 1715: two chief works, says mr. Collins, which seem written by chosen champions, who have been supplied with materials from all quarters, and have taken great pains themselves to put their materials into the most artful light. In the preface, he tells us, that he undertook this work at the solicitations of a worthy minister of the gospel, who knew that he had made some inquiries into the modern ecclesiastical history of England; and, particularly, that he was preparing An history of the variations of the church of England and its clergy, from the reformation down to this time, with an answer to the cavils of the papists, made on occasion of the said variations. But this work never appeared. As to the

Introduc-  
tion to essay,  
&c. p. 46.

the essay in question, he concludes it with drawing up in brief the demonstration, promised in the title page, and given in the book; which is as follows: "The articles of the church of England are supposed to have their convocational authority from the convocation of 1562, which first agreed on them; and from the convocation of 1571, which, after having revised and made alterations in, and additions to, them, agreed on them again. The way of passing acts of convocation is by the subscription of the majority of the members of each house by themselves. The manuscript articles, which passed the convocation in 1562, and were subscribed by the majority of both houses, are extant; as are the manuscript articles of 1571, with the subscriptions of the upper house. And both these manuscripts are without the clause. The parliament in 1571 did, by a statute intitled, An act for the ministers of the church to be of sound religion, confirm articles of religion, comprised in an imprinted English book intitled, Articles, &c. put forth by the queen's authority. All the English printed books of the articles extant before 1571, and while the parliament were making this statute, bore the title recited in the statute, and were without the clause. Wherefore it follows, that the clause has neither the authority of the convocation nor parliament." The reader may see, if he pleases, the whole state of this controversy in mr. Collier's Ecclesiastical history, where particular notice is taken of our author. Part II.  
B. vi.

In the year 1710, he published A vindication of the divine attributes, in some remarks on the archbishop of Dublin's sermon, intitled, Divine predestination and foreknowledge consisting with the freedom of man's will. In March 1711, he went over to Holland, where he became acquainted with mr. Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promise to his friends in Holland, that he would pay them a second visit in a short time. In 1713, he published his Discourse of free-thinking, occasioned by the rise and growth of a sect called free-thinkers; which made a great noise, and was attacked by several writers, particularly by mr. Benjamin Hoadly, now lord bishop of Winchester, in some queries recommended to the authors of the late discourse of free-thinking, printed in his collection of tracts in 8vo, in 1715; and by Phileleutherus Lipiensis in remarks upon a late discourse of free-thinking, in a letter to F. H. D. D. This Phileleutherus Lipiensis was the ingenious and learned dr. Bentley; and the person, to whom these

this performance is addressed, dr. Francis Hare, afterwards bishop of Chichester. The first part of these remarks gave birth to a pamphlet, said to be written by dr. Hare, intitled, The clergyman's thanks to Phileleutherus for his remarks on the late discourse of free-thinking: in a letter to dr. Bentley, Lond. 1713. Soon after the publication of this work, mr. Collins made a second trip to Holland; which was ascribed to the general alarm caused by the discourse of free-thinking, and himself being discovered by his printer. This is taken notice of by dr. Hare: who having observed, that the least appearance of danger is able to damp, in a moment, all the zeal of the free-thinkers, tells us, that "a bare enquiry after  
 "the printer of their wicked book has frightened them, and  
 "obliged the reputed author to take a second trip into Holland;  
 "so great is his courage to defend upon the first appearance  
 "of an opposition. And are not these rare champions for free-  
 "thinking? is not their book a demonstration, that we are  
 "in possession of the liberty they pretend to plead for, which  
 "otherwise they durst ne'er have writ? And that they would  
 "have been as mute as fishes, had they not thought they could  
 "have opened with impunity?" Dr. Hare afterwards tells us, *Clergyman's* "that, "the reputed author of free-thinking is, for all he ever  
*thanks, &c.* "heard, a sober man, thanks to his natural aversion to intem-  
*p. 18.* "perance; and that, he observed, is more than can be said  
*Ibid. p. 28.* "of some others of the club:" that is, the club of free-thinkers, which were supposed, but perhaps without sufficient reason, to meet and plan schemes in concert, for undermining the foundations of revealed religion. The discourse of free-thinking was reprinted at the Hague, with some considerable additions, in 1713, in 12mo; though in the title page it is said to be printed at London. In this addition the translations in several places are corrected from dr. Bentley's remarks; and some references are made to those remarks, and to dr. Hare's Clergyman's thanks.

While this book was making a prodigious noise in England, and all parties were exerting their zeal, either by writing or railing against it, the author received great civilities abroad, and was treated respectfully by all sorts of people, priests, jesuits, Calvinists, Arminians, &c. He went into Holland, as we have said, and from thence to Flanders: and he intended to have visited Paris; but the death of a near relation obliged him to return to London, where he arrived the 18th of October 1713, greatly disappointed in not having seen France, Italy, &c. In the year 1715, he retired into the county of Essex, and acted as a justice of the peace and deputy

deputy lieutenant for the same county, as he had done before in the county of Middlesex and liberty of Westminster. The same year he published, in 8vo, A philosophical enquiry concerning human liberty: which was reprinted with corrections in the year 1717. Dr. Samuel Clarke wrote remarks upon this enquiry, which are subjoined to the collection of papers between him and Leibnitz; but mr. Collins did not publish any reply to dr. Clarke upon this subject, because, as we are told, though he did not think the doctor had the advantage over him in the dispute; yet, as he had represented his opinions as dangerous in their consequences, and improper to be insisted on, our author, after such an insinuation, found he could not proceed in the dispute upon equal terms. The enquiry was translated into French by the reverend mr. D—, and printed in the first volume of *Recueil De diverses pieces sur la philosophie, la religion naturelle, &c.* par M. Leibnitz, Clarke, Newton, &c. published by mr. des Maizeaux at Amsterdam 1720, 2 vol. in 12mo. In the year 1718, he was chosen treasurer for the county of Essex, to the great joy, it is said, of several tradesmen and others, who had large sums of money due to them from the said county; but could not get it paid them, it having been embezzled or spent by their former treasurer. We are told, that he supported the poorest of them with his own private cash, and promised interest to others, till it could be raised to pay them: and that in the year 1722, all the debts were, by his integrity, care, and management, discharged.

It has already been observed, that he published, in 1724, his Historical and critical essay upon the thirty nine articles, &c. The same year he published his famous book, called, A discourse of the grounds and reasons of the christian religion, in two parts: the first, containing some considerations on the quotations made from the Old in the New Testament, and particularly on the prophecies cited from the former, and said to be fulfilled in the latter. The second, containing an examination of the scheme advanced by mr. Whiston in his essay towards restoring the true text of the Old Testament, and for vindicating the citations then made in the New Testament. To which is prefixed, An apology for free debate and liberty of writing. This discourse was immediately attacked by a great number of books; of which mr. Collins has given a complete list, at the end of the preface to his Scheme of literal prophecy. It will be sufficient for us to mention a few of the most considerable. 1. A list of suppositions or assertions in the late discourse of the grounds,

&c. which are not therein supported by any real or authentic evidence; for which some such evidence is expected to be produced. By William Whiston, M. A. 1724, 8vo. In this piece mr. Whiston treats mr. Collins, together with mr. Toland, in very severe terms, as guilty of impious frauds and lay-craft. 2. The literal accomplishment of scripture-prophecies, being a full answer to a late discourse of the grounds, &c. By William Whiston. 3. A defence of christianity from the prophecies of the Old Testament, wherein are considered all the objections against this kind of proof, advanced in a late discourse of the grounds, &c. By Edward Chandler then bishop of Litchfield and Coventry, afterwards of Durham. 4. A discourse of the connexion of the prophecies in the Old Testament, and application of them to Christ. By Samuel Clarke, D. D. rector of St. James's Westminster. This however was not intended for a direct answer to mr. Collins's book, but as a supplement, occasioned thereby, to a proposition in dr. Clarke's demonstration of the principles of natural and revealed religion; with which it has since been constantly printed. 5. An essay upon the truth of the christian religion, wherein its real foundation upon the Old Testament is shewn, occasioned by the discourse of the grounds, &c. By Arthur Ashley Sykes. Mr. Collins gives it as his opinion, that of all the writers against the grounds, &c. Mr. Sykes alone has advanced a consistent scheme of things, which he has proposed with great clearness, politeness, and moderation. 6. The use and intent of prophecy in the several ages of the church. In six discourses delivered at the Temple church in 1724. By Thomas Sherlock, D. D. then dean of Chichester and master of the Temple, now lord bishop of London. This was not designed as an answer to the grounds, &c. but only to throw light upon the argument from prophecy, attacked by our author. The reader will find the rest of the pieces written against the grounds, &c. enumerated by mr. Collins in the place referred to above; among which are sermons, London journals, Woolston's Moderator between an infidel and an apostate, &c. amounting in number to no less than thirty five, including those already mentioned. So that we cannot but agree with mr. Collins, in supposing, that there never was a book, to which so many answers has been made in so short a time, that is, within the small compass of a couple of years, as have been to the Discourse of the grounds and reasons of the christian religion.

Scheme of  
literal prophecy,  
p. 12.

Preface to  
Scheme of  
literal prophecy,  
p. 4.

In

In the year 1726, appeared his Scheme of literal prophecy considered; in a view of the controversy occasioned by a late book, intitled, A discourse of the grounds, &c. It was printed at the Hague in two volumes 12mo; and reprinted at London with corrections in 1727, 8vo. In this work Mr. Collins mentions a dissertation he had written, but never published, against Mr. Whiston's vindication of the Sybilline oracles; in which he endeavours to shew, that those oracles were forged by the primitive christians, who were thence called Sybillists by the pagans. He also mentions a manuscript discourse of his upon the miracles recorded in the Old and New Testament. The Scheme of literal prophecy had several answers made to it; the most considerable of which are, 1. A vindication of the defence of christianity, from the prophecies of the Old Testament. By Edward Chandler bishop of Litchfield and Coventry. With a letter from the reverend Mr. Masson, concerning the religion of Macrobius, and his testimony touching the slaughter of the infants at Bethlehem, with a postscript upon Virgil's fourth eclogue. Lond. 1728. in two volumes 8vo. 2. The necessity of divine revelation, and the truth of the christian revelation asserted, in eight sermons. To which is prefixed a preface, with some remarks on a late book, intitled, The scheme of literal prophecy considered, &c. By John Rogers, D. D. 1727, in 8vo. 3. A letter to the author of the London journal, dated April 1, 1727, written by Dr. Arthur Ashley Sykes. Mr. Collins replied to the two last pieces, in a letter to the reverend Dr. Rogers, on occasion of his eight sermons, concerning the necessity of divine revelation, and the preface prefixed to them. To which is added, A letter printed in the London journal, April 1, 1727: with an answer to the same. Lond. 1727, in 8vo, page 143. In his letter to Dr. Rogers, he observes, that the doctor had invited him to martyrdom in these words: "A confessor or two would be a mighty ornament to his cause. If he expects to convince us, that he is in earnest, and believes himself, he should not decline giving us this proof of his sincerity. What will not abide this trial, we shall suspect to have but a poor foundation." These sentiments, Rogers's Mr. Collins tells us, are in his opinion false, wicked, in-<sup>preface,</sup> human, irreligious, inconsistent with the peace of society, P. 46. and personally injurious to the author of the Scheme, &c. Letter to He remarks, that "it is a degree of virtue to speak what a <sup>Dr. Rogers,</sup> man thinks, though he may do it in such a way, as to P. 6. avoid destruction of life and fortune, &c." He declares, that <sup>ibid. p. 17,</sup> the 18.

the cause of liberty, which he defends, is "the cause of  
 "virtue, learning, truth, God, religion, and christianity ;  
 "that it is the political interest of all countries ; that the de-  
 "gree of it we enjoy in England is the strength, orna-  
 "ment, and glory of our own ; that, if he can contribute  
 "to the defence of so excellent a cause, he shall think he  
 "has acted a good part in life ; in short, it is a cause, says  
 "he to dr. Rogers, in which, if your influence and inte-  
 "rest were equal to your inclination to procure martyrdom  
 "for me, I would rather suffer, than in any cause what-  
 "soever ; though I should be sorry, that christians should  
 "be so weak and inconsistent with themselves, as to be your  
 "instruments in taking my life from me."

Ibid. p. 112,  
 113.

General  
 Dictionary.

His health began to decline several years before his death ;  
 and he was extremely afflicted with the stone, which at last  
 put an end to his life at his house in Harley square London,  
 December the 13th 1729. He was interred at Oxford  
 chapel, where a monument was erected to him with an  
 epitaph in Latin. It is remarkable, that notwithstanding  
 all the reproaches cast upon him as an enemy to all religion,  
 he declared, just before his last minutes, "That as he had  
 "always endeavoured to the best of his abilities to serve  
 "God, his king, and his country, so he was persuaded he  
 "was going to that place, which God had designed for  
 "them that love him." Presently after, he said, that "the  
 "catholick religion is to love God, and to love man ;"  
 and he advised such as were about him to have a constant  
 regard to those principles. His library, which was a very  
 large and curious one, was open to all men of letters, to  
 whom he readily communicated all the lights and assistances  
 in his power, and even furnished his antagonists with books  
 to confute himself ; directing them at the same time how  
 to give their arguments all the force, of which they were  
 capable. We are told, that "the corruption among  
 "christians, and the persecuting spirit of the clergy, had  
 "given him a prejudice against the christian religion ; and  
 "at last induced him to think, that upon the foot on which  
 "it is at present, it is pernicious to mankind." Mr. Col-  
 lins has indeed given us himself a pretty broad intimation,  
 that he had actually renounced christianity. Thus, in answer  
 to dr. Rogers, who had supposed that it was mens empty  
 lusts and passions, and not their reasons, which made them  
 depart from the gospel, he acknowledges, that "it may be,  
 "and is undoubtedly, the case of many, who reject the  
 "gospel, to be influenced therein by their vices and immo-  
 "ralities.

See extract  
 of a letter  
 from Lond.  
 in the Bib-  
 liothèque  
 raisonnée  
 des ouvrages  
 des savans  
 de l'Europe,  
 tom. iv.  
 p. 235.  
 Amit. 1730.



“ralities. It would be very strange, says he, if christianity, which teaches so much good morality, and so justly condemns divers vices, to which men are prone, was not rejected by some libertines on that account; as the several pretended revelations, which are established throughout the world, are by libertines on that very account also. But this cannot be the case of all who reject the gospel. Some of them who reject the gospel, lead as good lives as those, who receive it. And I suppose there is no difference, to the advantage of christians, in point of morality, between them and the Jews, Mahometans, heathens or others, who reject christianity.”

Letter to  
dr. Rogers,  
p. 103, 104.

Upon the 22d of July 1698, when mr. Collins was just entered into his 23d year, he married, Martha, the daughter of sir Francis Child, who was the year following lord mayor of London; and by her he had two sons and two daughters, Elizabeth and Martha. Henry, the elder of his sons, died in his infancy. Anthony, the younger, was born in October 1701, and was a gentleman of great sweetness of temper, a fine understanding, and of good learning. He was educated at Bennet college in Cambridge, and died, universally lamented by all that knew him, upon the 20th of December 1723. The year after mr. Collins married a second wife, namely, Elizabeth the daughter of sir Walter Wrottesley, bart. but had no children by her. His daughters survived him, and were unmarried at his death.

General dict.

COLSTON (EDWARD) a person ever memorable for his benefactions and charities, was the eldest son of William Colston, esq; an eminent Spanish merchant in Bristol, and born in that city upon the 2d of November, 1636. He was brought up to trade, and resided some time in Spain; as did also his brothers, two of whom were inhumanly murdered there by assassins. He inherited a handsome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he survived. This family substance he increased immensely by trade; and having, as we would willingly hope, no near relations, he disposed of a great part of it in acts of charity and beneficence.

Biographia  
Britannica.

In the year 1691, he built upon his own ground, at the charge of about two thousand five hundred pounds, St. Michael's hill alms-house in Bristol; and endowed it with lands, whose yearly rent amounts to two hundred eighty two pounds, three shillings, and four pence.

The same year he gave houses and lands, without Temple gate in that city, to the society of merchants for ever, towards the maintenance of six poor old decayed sailors, to the yearly value of twenty four pounds.

In 1696, he purchased a piece of ground in Temple-street in the same city, and built at his own charge a school and dwelling-house for a master, to instruct forty boys, who are also to be clothed, instructed in writing, arithmetick, and the church-catechism. The estate given for this charity amounts to eighty pounds yearly, clear of all charges.

In 1702, he gave five hundred pounds, towards rebuilding queen Elizabeth's hospital on the College-green in Bristol; and for the clothing and educating of six boys there, appropriated an estate of sixty pounds a year, clear of charges, besides ten pounds for placing out the boys apprentices.

In 1708, he settled his great benefaction of the hospital of St. Augustin in Bristol, consisting of a master, two ushers, and one hundred boys; for the maintenance of which boys, he gave an estate of one hundred thirty eight pounds, fifteen shillings, and six pence farthing a year. The charge of first setting up this hospital, and making it convenient for the purpose, amounted, it is said, to about eleven thousand pounds.

He gave also six pounds yearly to the minister of All-Saints in Bristol, for reading prayers every Monday and Tuesday morning throughout the year, and one pound a year to the clerk and sexton: also six pounds a year for ever, for a monthly sermon and prayers to the prisoners in Newgate there; and twenty pounds to be paid yearly for ever to the clergy beneficed in that city, for preaching fourteen sermons in the time of Lent, on subjects appointed by himself. The subjects are these; The Lent-fast; against atheism and infidelity; the catholick church; the excellence of the church of England; the powers of the church; baptism; confirmation; confession and absolution; the errors of the church of Rome; enthusiasm and superstition; restitution; frequenting the divine service; frequent communion; the passion of our blessed Saviour.

He bestowed, lastly, upwards of two thousand pounds in occasional charities and benefactions to churches and charity-schools, all within the city of Bristol. Let us proceed now to enumerate, in the same general way, what he bestowed elsewhere. In the first place then,

He gave six thousand pounds for the augmentation of sixty small livings, the distribution of which was to be after this manner,

manner. Any living, that was entitled to queen Anne's bounty, might have this too, on condition that every parish, which did receive this, should be obliged to raise one hundred pounds to be added to the one hundred pounds raised by mr. Colston: and many livings have had the grant of this bounty.

He gave to St. Bartholomew's hospital in London two thousand pounds, with which was purchased an estate of one hundred pounds a year, which is settled on that hospital; and he left to the same, by will, five hundred pounds. To Christ's-hospital, at several times, one thousand pounds, and one thousand pounds more, by will. To the hospitals of St. Thomas and Bethlehem, five hundred pounds each. To the work-house without Bishopgate, two hundred pounds. To the society for propagating the gospel in foreign parts, three hundred pounds.

He built an alms-house for six poor people at Shene in Surry, and left very handsome legacies to Mortlake in the same county, where he died: that is, he gave forty five pounds yearly, to be continued for twelve years after his death, for cloathing and educating twelve boys and twelve girls in that place, and also eighty five pounds, he being so many years old, to eighty five poor men and women there, to each one pound, to be distributed at the time of his decease.

He gave one hundred pounds per annum to be continued for twelve years after his death, and to be distributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the setting up ten young tradesmen, to each ten pounds.

He gave likewise to eighteen charity-schools in several parts of England, and to be continued to them for twelve years after his death, to each school yearly five pounds.

Finally, he gave towards building a church at Manchester in Lancashire, twenty pounds; and towards the building of a church at Tiverton, in Devonshire, fifty pounds.

Besides these known and publick benefactions, he gave away every year large sums in private charities, for many years together; and the preacher of his funeral sermon gives us to understand, that these did not fall much short of his publick. We have no encouragement to say to our reader, "Go and do thou likewise;" there being so very few, if any, whose situations and circumstances will permit them to imitate mr. Colston, even in the most distant degree. But if there were ever so many, we should not perhaps be so for-

Edon's  
liber valo-  
rum, edit.  
1728, at the  
beginning.

ward to advise them to imitate him: not that we do not think as highly as possible of acts of charity and benevolence, but then we must own ourselves fully persuaded, that charity-schools and establishments, when once they grow numerous, are apt to produce the very evils they are designed to remedy; and often, we fear, instead of preventing indigence and misery, are no small encouragements to that slothful and extravagant way of life, which leads directly to them. Money squandered away in great sums, however it may evince the generosity of the giver, generally does more harm than good to the receiver. Much delicacy and judgement are required to dispose of gratuities so as to make the parties relieved the better for them. Mr. Colston seems to have possessed no small share of this judgement; for among other instances of it, one may be noted in his never giving any thing to common beggars. This he never did; but he always ordered, that poor house-keepers, sick and decayed persons, should be sought out as the fittest objects of his charity. We must not forget to observe, that though charity was mr. Colston's shining virtue, yet he possessed other virtues in an eminent degree. He was a person of great temperance, meekness, evenness of temper, patience, and mortification. He always looked chearful and pleasant, was of a peaceable and quiet disposition, and remarkably circumspect in all his actions.

Some years before his decease, he retired from business, and came and lived at London, and at Mortlake in Surry, where he had a country seat. Here he died upon the 11th of October 1721, almost eighty five years old; and was buried the 29th of the same month in the church of All-saints in Bristol, where a monument is erected to his memory, on which are enumerated his publick charities, already mentioned in this article. His funeral sermon was preached by dr. Harcourt, and printed at London the same year.

**COLUMBUS (CHRISTOPHER)** a Genoese, and famous in history for being the discoverer of America, was born in the year 1442. Ferdinand his son, to whom we are chiefly obliged for this account of him, would suggest to us, that he is descended from an ancient and considerable family; but it is generally believed, that his father was a wooll-comber, and that he himself was of the same trade too, till, by having been at sea, he had acquired a taste for navigation. In his early years he applied himself so much to the study

study of geometry and astronomy at Pavia, as was necessary to understand cosmography; and because he thought, that he should not even yet be perfect in this art, unless he was a painter too, therefore he learnt to draw, in order to describe lands, and set down cosmographical bodies, plains or rounds. He had had vast experiences from many and long voyages into several parts of the world, when he resolved to lay before the king of Portugal, whom he lived under, a plan for the discovery of a new world: for he had firmly persuaded himself, by reasons of various kinds, though some say he had the hint from a pilot called Andaluza, that there must be large and habitable countries in the western ocean. But the king, though he listened to Columbus, gave him no great encouragement, either because it was not convenient for him to furnish out shipping at that time, or because perhaps he looked upon his project as a very extravagant and visionary one. He then applied himself to Ferdinand and Isabel of Spain, with whom he succeeded abundantly better; for though their ecclesiastical counsellors, whom they appointed to take cognizance of his scheme, opposed it by alledging the improbability of Columbus's discovering what so many skilful sailors, in so many thousand years had not discovered, and by urging the authority of St. Austin, who, in his City of God, had denied and pronounced impossible, that there should be any such thing as antipodes, or any going out of one hemisphere into another, yet their majesties consented at last to furnish him with three caravels and a proper number of men. With these he set out from Gomera the 6th of September 1492, which, as his son says, may be accounted the first day of his setting out upon his voyage for the ocean, though he had set out from Granada the 12th of May preceding. He sailed westward till the 12th of October, when he discovered the islands, and landed at the Guana bay, one of the Lucca islands.

The Indians were astonished at the sight of the ships, believing them to be some living creatures, and were impatient to know what they were, nor were the Europeans less hasty to know them, whose curiosity however was soon satisfied by their going on shore, and taking possession of the island in the usual forms. After this Columbus departed from this island, and went to discover others, among which were Cuba and Hispaniola. He now grew impatient to acquaint Ferdinand with the happy success of his navigation; and therefore set out for Spain, where he arrived after a voyage of fifty days, in May 1493. When he had acquainted the

## C O L U M B U S.

the council with the means of conquering these rich provinces, they resolved to send him back in quality of admiral of the Indies, and allowed him all the privileges he would desire. The king ennobled him and all his posterity, and gave him for arms a sea argent and azure, six islands or, under the cope of Castile and Leon, the world as crest, and these words

Por Castilla, y por Leon,  
Itala puevo monde halto Colon.

Accordingly he sailed again with a powerful fleet to the Indies, where he discovered more islands, and Jamaica amongst them, made many settlements, and some conquests. But envy now began to work against him, and malicious slanderers were taking the advantage of his absence, to make impressions upon the king to his prejudice and dishonour, by giving him false information about the affairs of the Indies. This obliged Columbus to set sail again for Spain, which he did upon the 10th of March 1496, and arrived on the coasts of it upon the 8th of June, after making some stay at the islands in his road. In May 1498, he made another voyage, when he discovered Paria, which was the first discovery he made on the continent. Here he may be said to have fulfilled that famous prophecy of Seneca, who, in the chorus of his *Medea*, speaks thus :

Venient annis  
Sæcula feris, quibus Oceanus  
Vincula rerum laxet, & ingens  
Pateat tellus, Typhysque novas  
Detegat orbes, nec sit terris  
Ultima Thule.

that is, in plain Language, “ late posterity shall see the time, “ when the western ocean shall not be the bounds of all “ things; but a vast continent shall appear, a new world be “ discovered, nor shall Thule be any longer the remotest “ region of the earth.”

In the beginning of October 1500, he was, upon the strength of false informations and malicious complaints against him, apprehended and sent to Spain in irons; but presently clearing himself to the king, he set out in quest of more new lands. After innumerable perils by land and by water, he returned to Spain, where he died in May 1506. He was buried by the king's order, magnificently in the cathedral at Seville: and had this epitaph cut on his tomb, in  
memory

memory of his renowned actions and discovery of the Indies.

A Castilia, ya Leon  
Nuevo mundo dio Colon.

that is,

Columbus gave Castile and  
Leon a new world :

for Columbus was in reality the discoverer of America, although it took its name from Americus Vesputius, who, by the encouragement of Emanuel king of Portugal, made in 1497 some additional discoveries to those of Columbus.

COMBER (Dr. THOMAS) a very learned divine of the church of England, was born at Westram in Kent, in the year 1645 ; as we learn from his age in his epitaph at the time of his death. His parents do not appear to have been of any considerable note ; yet, as it seems, were of ability sufficient to give him a liberal education. He was educated in grammar learning at his native place ; and at fourteen years of age, on the 18th of April 1659, was admitted into Sidney Sussex college in Cambridge. He took a Biogr bachelor of arts degree ; and on the 26th of May 1666, had likewise his grace for master of arts, though it does not appear, that he ever completed this degree in the university. He was also created dr. in divinity between the years 1676 and 1679 ; but as his name does not occur in the university registers, it is supposed he had that degree conferred on him at Lambeth. On the 5th of July 1677, he was made by Bil. archbishop Steme a prebendary in the church of York ; and upon the 19th of January 1683-4, was also collated to the præcentorship. Upon the deprivation of dr. Dennis Granville, he was nominated, upon the 23d of April 1691, to succeed him in the deanery of Durham. He was chaplain to Anne princess of Denmark, and to king William and queen Mary, and would probably have been raised higher in the church, if he had lived : but he died upon the 25th of November 1699, in the fifty fifth year of his age, and was buried at Stonegrave in Yorkshire, of which it seems he was rector.

He was the author of several learned works, chiefly relating to the Common prayer : as, 1. A scholastical history of the primitive and general use of liturgies in the christian church ; together with an answer to mr. David Clarkson's late discourse concerning liturgies. Lond. 1690 : dedicated to king William and queen mary. 2. A companion to the temple ; or, A help to devotion in the use of the Common prayer,

prayer, in two parts: the first on morning and evening prayer; the second, on the Litany, with the occasional prayers and thanksgivings, printed in two volumes 8vo. in 1679. 3. A companion to the altar, or, an help to the worthy receiving of the Lord's supper, by discourses and meditations upon the whole communion office, dedicated to the archbishop of York. The imprimatur bears date January 21, 1673-4; and it was so well received, that a fourth edition came out in 1683. 4. A brief discourse upon the offices of baptism, catechism, and confirmation, printed at the end of the companion to the altar, and dedicated to dr. Tillotson then dean of Canterbury. 5. A discourse on the occasional offices in the Common prayer, namely, Matrimony, Visitation of the sick, Burial of the dead, Churching of women, and the Communion. These four last articles were reprinted together in one volume folio, 1701, and dedicated to king William. 6. A discourse upon the manner and form of making bishops, priests and deacons, printed in 1699, 8vo; and dedicated to archbishop Tenison. 7. Short discourses upon the whole Common prayer, designed to inform the judgement, and excite the devotion of such, as daily use the same, printed in 1684, 8vo; and dedicated to Anne princess of Denmark. 8. Roman forgeries in the councils, during the four first centuries: together with an appendix concerning the forgeries and errors in the annals of Baronius. Lond. 1689, 4to.

There was also another Thomas Comber, doctor in divinity, who lived in the same century, and was of Trinity college in Cambridge. This last was born in Suffex upon the 1st of January 1575, admitted scholar of Trinity college, upon the 11th of May, 1593; chosen fellow of the same, upon the second of October, 1597; preferred to the deanery of Carlisle, upon the 28th of August 1630; and sworn in master of Trinity college, upon the 12th of October, 1631. In 1642, he was imprisoned, plundered, and deprived of all his preferments; and died upon the 28th of February 1653, at Cambridge. He wrote An historical vindication of the divine right of tythes, against mr. Selden's history of tythes. 4to.

COMENIUS (JOHN AMOS), a celebrated grammarian and protestant divine, was born in Moravia upon the 28th of March 1592. Having studied in several places, and particularly at Herborn, he returned to his own country in the year 1614, and was made rector of a college there. He was ordained minister in 1616, and two years after became pastor



pastor of the church of Fulnec: at which time he was appointed master of a school lately erected there. He had then a great project upon his hands, which was to introduce a new method for teaching the languages. He published some essays for this purpose in 1616, and had prepared other pieces on that subject, which were destroyed in 1621, when the Spaniards plundered his library, after having taken the city. The ministers of Bohemia and Moravia being outlawed by an edict in 1624, and the persecution growing very hot the year after, Comenius fled to Lesna, a city of Poland, and taught Latin there. There he published, in the year 1631, his book intitled, *Janua linguarum reſerata*, or, the gate of languages unlocked: of which the following wonderful account, though he gives it himself, is by all allowed to be true. “ I never could have imagined, says he, that this little book “ calculated only for children, should have met with universal applause from the learned. This has been justified “ by the letters I received from a great number of learned “ men of different countries, in which they highly congratulate me on this new invention; as well as by the versions which have been emulously made of it into several “ modern tongues. For it has not only been translated into “ twelve European languages, namely, Latin, Greek, Bohemian, Polish, German, Swedish, Dutch, English, French, “ Spanish, Italian, Hungarian; but likewise into the Asiatick languages, as Arabick, Turkish, Persian, and even “ the Mogul, which is spoken all over the East Indies.”

Comenius  
epist. dedicat. ad consules Amſterdam.

This book gained Comenius such prodigious reputation, that the governing powers of Sweden wrote to him in the year 1638, and offered him a commission for the new regulating all the schools in that kingdom; which offer however he did not think proper to accept, but only promised to assist with his advice those, who should be appointed to execute that commission. He then translated into Latin, a piece which he had written in his native tongue, concerning the new method of instructing youth, a specimen of which appeared under the title of *Parſophiæ Prodomus*, that is, The forerunner of universal learning. This made him considered as one very capable of reforming the method of teaching; and the parliament of England desired his assistance to reform the schools of that kingdom. Comenius arrived at London in September 1641, and would have been received by a committee, to whom he might have proposed his plan, if the parliament had not been taken up too much with other matters. The civil wars which broke out in England

Bayle's Dict.

England shewed Comenius, that this was not a juncture favourable to his designs; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the publick welfare very much at heart. He arrived there in August 1642, and discoursed with Oxenstiern about his method: the result of which conference was, that he should go and fix at Elbing in Prussia, and compose it. In the mean time Lewis de Geer settled a considerable stipend upon him, by which means Comenius, now delivered from the drudgery of teaching a school, employed himself wholly in finding out general methods for those who instructed youth. He spent four years at Elbing in this study, after which he returned to Sweden, to shew his compositions. It was examined by three commissioners, who declared it worthy of being made publick, after the author should have finished it. He spent two more years upon it at Elbing, and then was obliged to return to Lesna. In 1650, he took a journey to the court of Sigismund Ragotski, prince of Transilvania; where a conference was desired with him, in order to reform the method of teaching in schools. He gave this prince some pieces, containing instructions for regulating the college of Patak, pursuant to the maxims laid down in his *Parsophia*; and, during four years, he was allowed to propose whatever he pleased, with regard to the government of that college. After this he returned to Lesna, and did not leave it till 1650, when it was burnt by the Poles: of which calamity, as we shall see below, Comenius was charged with being the cause. He lost there all his manuscripts, except what he had written on *Parsophia*, and on the Revelations. He fled into Silesia, thence to Brandenburg, afterwards to Hamburg, and lastly to Amsterdam; where he met with so much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in the year 1657, at the expence of his *Meczenas*, the different parts of his new method of teaching. The work is in folio, and divided into four parts, "The whole, says mr. Bayle, cost the author prodigious pains, other people a great deal of money, yet the learned received no benefit from it; nor is there, in my opinion, any thing practicably useful in the hints of that author."

Bayle's Dict.

But Comenius was not only intent upon the reformation of schools; he had filled his brains with prophecies, revolutions, the ruining of antichrist, the millennium, and such like enthusiastick notions. He had collected with prodigious care the chimeras of one Kotterus, those of Christina Pomato-

viz,

via, and of Drabicius, and published them at Amsterdam. These chimeras promised miracles to those who should endeavour to extirpate the house of Austria and the pope. Gustavus Adolphus, and Charles Gustavus, kings of Sweden, Cromwell, and Ragotski, had been promised as those, who should accomplish these splendid prophecies; to which however the event did not correspond. We are told that Comenius, not knowing which way to turn himself, at last took it into his head to address Lewis XIV. of France: that he sent him a copy of Drabicius's prophecies, and insinuated that it was to this monarch, God promised the empire of the world, by the downfall of those who persecuted Christ. He wrote some books at Amsterdam; one particularly against mr. Des Marets concerning the millennium. Des Marets answered him furiously; pretended to pull off his mask; represented him more knave than fool; as a bite and sharper, who, under religious and other specious pretext, drained the purses of those, who had more money than wit. "I acknowledge Comenius, says Marets, to be possessed of a fine and inventive genius, and such an one as would well suit a man who should say, I subsist half the year by tricking and artifice, and by artifice and tricking I subsist the other half: for as this age has not produced a more subtle sharper than Comenius, neither has it produced a writer, who has a better knack of inventing nice and useful distinctions."

Marets in  
antirrhético,

Comenius was at last sensible of the vanity of his labours, as we learn from the book he published in 1668 at Amsterdam, intitled *Unius necessarii*, or, of the one thing necessary: in which he acquaints us also with the resolution he had made, of employing all his future thoughts wholly on his salvation. He had better have done so all along, than to have busied himself so much about the transactions of Europe, in order to discover revolutions; for it was this which made him an enthusiast. He died at Amsterdam on the 15th of November 1671, in the 80th year of his age. Had he lived much longer, he would have seen the falsity of his prophecies, with regard to the millennium: for he affirmed, that it would begin in the year 1672, or 1673. But supposing he had, does any one imagine it would have affected him? not it indeed: enthusiasm is of an excellent temper, nothing can ruffle it, or put it out of countenance. Comenius would have appeared, as in similar situations he often had done, as boldly in company after the expiration of the period as before; without fearing either the jokes or the serious reproaches,

to

to which he must be exposed. He would have fell to prophesying again in the same manner as usual; and as incredible as it may seem, the people would still have considered him as a prophet. For what absurdities, what frauds, what villanies, be they ever so palpable and open, are sufficient to discredit the man, whom the vulgar, ever credulous and fond of being deluded, have once chosen for their guide in spirituals? Whatever mortification Comenius must have felt, on the score of his prophecies, which he had lived to see falsified, he must also have felt as much, supposing him to have any feeling, on several other accounts. He was reproached with having done great prejudice to his brethren, who were banished with him from Moravia. Most of them had fled from their country with considerable sums of money; but instead of being oeconomists, they squandered it away in a short time, because truly, Comenius prophesied they should return to their country in a short time: by which means however, in spite of all his prophetick talent, they were very soon reduced to beggary. Comenius was also accused of having been the cause of the plundering and burning of Lesna, where his brethren had found an asylum, by the panegyrick he made so unseasonably upon Charles Gustavus king of Sweden, when he invaded Poland. Comenius proclaimed him in a prophetick manner to be the immediate destroyer of popery; by which the protestants of Poland became extremely odious to the Roman catholicks of that kingdom. He did not seem to be undeceived, when the king of Sweden turned his arms against Denmark; for he made him a second panegyrick, wherein he congratulated him no less on this new invasion, than he had done upon the former. It was a great error to imagine, that Gustavus intended to destroy popery. The elector of Brandenburg acquainted Richard Cromwell in a letter, that the Swedes had made a dreadful havock of the protestants; which letter contains several curious particulars, and is inserted in the *Præstantium & eruditorum virorum epistolæ*, dated December 28, 1658. To be short, how near at hand soever the protestants of Lesna might think their deliverance, upon the bare word of Comenius, that city was surpris'd and burnt by the Polish army; on which occasion Comenius lost his house, his furniture, his library, and several works, which he had spent above forty years in composing. Part of his apocalyptic treatises, and some other pieces relating to his Parlophis, escaped the flames; he having just time to cover them in a hole under ground, from which they were taken ten days after

after the fire: but if these had been burnt too, neither letters nor religion had sustained any loss.

We must not forget to take notice, that the celebrated madam Bourignon and Comenius had a most cordial and spiritual esteem for each other. The continuator of that lady's life informs us, that Comenius being upon his death bed, desired her to pay him a last visit, saying to those who spoke of her, "O where is this holy maid? let me have the satisfaction of seeing her once more before I die. All the learning and knowledge which I have acquired, are only the productions of the understanding and reason of man, and the effects of human study: but she is possessed of a wisdom and light, that proceed immediately from God only; through the Holy Ghost." After she had complied with his request in visiting him, and was withdrawn, he said frequently, in the highest transports of joy, to those who came to see him: "I have seen an angel of God; God sent me his angel to day." He died some time after in the grace of God, as mrs. Bourignon did not doubt: for she often used to say, that "she had never known a man of learning, who had a more upright heart, and was possessed of a greater spirit of humility, than Comenius."

Vie continuée de mad.  
Bourignon,  
pag. 292.

COMINES (PHILIP, DE) an excellent historian in the memoir way, was born of a noble family in Flanders in the year 1446. He was a man of uncommon abilities; so that his high merit, as well as illustrious birth, soon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in a kind of intimacy for about eight years. He was afterwards seduced to the court of France by Lewis XI. one of whose maxims of policy was, to draw all men to his court, who were either able to promote the interest of other princes, or might any ways be made subservient to his own. Comines became a man of vast consequence in France, not only from the countenance which was given him by the monarch, but from other great connexions also, which he brought about by marrying into a noble family. Lewis made him his chamberlain, and seneschal or chief magistrate of the province of Poictou. He employed him in several negotiations, which he executed in a masterly and successful way; and Comines lived in high favour and reputation during the reign of this prince. After the death of Lewis, he fell into great troubles, and underwent great hardships, under that of his successor Charles VIII; for being a foreigner, the envy of his adversaries prevailed.

vailed so far, that he was imprisoned at Loches, in the county of Berry; a place where persons accused of high treason are usually committed. During his imprisonment, as he says himself in his Memoirs, he was used very severely; but by the diligence and management of his wife, removed at length to Paris, where, some time after, he was convened before the parliament. He had great factions against him; and his enemies were so very powerful, that no advocate durst undertake his defence. He was forced to do it himself; and he pleaded his own cause so well, that, after a speech of two hours in full court, he convinced them of his innocence, and was discharged. He insisted much upon what he had done both for the king and kingdom, and the favour and bounty of his master Lewis XI. He remonstrated to them, that he had done nothing either through avarice or ambition; and that if his designs had been only to have enriched himself, he had as fair an opportunity of doing it as any man of his condition in France. He lay three years in prison; and after his release had a daughter, who was married since to René count of Penthièvre, of the house of Bretagne. This daughter had a son, who was afterwards governour of Bretagne, knight of the king's order, duke of Estampes, and enjoyed several other dignities and preferments. Philip De Comines was about sixty four years old, and died in a house of his own called Argenton, October 17, 1509; and his body being carried to Paris was interred in the church belonging to the Augustines, in a chapel which he had built for himself. In his prosperity he had the following saying frequently in his mouth, "He that will not work, let him not eat:" in his adversity he used to say, I committed myself to the sea, and am overwhelmed in a storm."

He was a man of great parts but not learned. He spoke several modern languages well, the German, French, and Spanish especially; but he knew nothing of the ancient, which he used to lament. As illiterate however as he was, he left behind him some memoirs of his own times, which have been the admiration not only of the learned, but of all good judges in history. They commence from the year 1464, and include a period of four and thirty years; in which are commemorated the most remarkable actions of the two last dukes of Burgundy, and of Lewis XI. and Charles VIII. kings of France; as likewise the most considerable transactions in England, Flanders, Germany, Italy, and Spain, which happened within that period. Montaigne says, "that the language of these memoirs is sweet and  
"delightful,

“delightful; of a native simplicity; the narration pure,  
 “and wherein the veracity of the author does evidently  
 “shine; free from vanity, when speaking of himself; and  
 “from affectation and envy, when speaking of others.  
 “His discourses and exhortations are more accompanied with  
 “zeal and truth, than with any exquisite suffiance; and there is  
 “throughout so much gravity and authority, that one may  
 “easily discern him to have been a man of noble extraction  
 “and brought up amidst great affairs.” The great penetra-  
 tion and judgment, which Comines has shewn in these me- Liv. ii. des  
 moirs, the extensive knowledge of men and things, the essais, chap.  
 wonderful skill in unfolding councils and tracing actions to 10.  
 their first springs, and the variety of excellent precepts politi-  
 cal and philosophical, with which the whole is wrought up,  
 have led some to imagine him, not inferior to Livy and  
 the ancient chiefs in history. Catherine of Medicis used  
 to say, that Comines had made as many hereticks in politi-  
 ticks, as Luther had in religion. He has one qualification  
 not yet mentioned, which ought particularly to recommend  
 him to our favour; and that is that great impartiality and  
 respect he shews to the English; whenever he has occasion  
 to mention our nation, he always does it in an honourable  
 manner; and though indeed he will not allow us to be as  
 cunning politicians as his own countrymen, he gives us the  
 character of being a generous, bold spirited people, highly  
 commends our constitution, and never conceals the grandeur  
 and magnificence of the English nation. Mr. Dryden, in  
 his life of Plutarch, has made the historian some re-  
 turn for his civilities in the following elogium: “Next  
 “to Thucydides, says that poet, in this kind may be ac-  
 “counted Polybius among the Grecians: Livy though  
 “not free from superstition, nor Tacitus from ill-nature,  
 “amongst the Romans; amongst the modern Italians, Guic-  
 ciardini and d’Avila, if not partial: but above all men,  
 “in my opinion, the plain, sincere, unaffected, and most  
 “instructive Philip de Comines amongst the French, though  
 “he only gives his history the humble name of commenta-  
 “ries. I am sorry I cannot find in our own nation,  
 “though it has produced some commendable historians, any  
 “proper to be ranked with these.”

COMMANDINUS (FREDERICK) born at Urbino  
 in Italy in the year 1509, and descended from a very noble  
 family, was famous for his learning and knowledge in the  
 sciences. To a vast depth in the mathematicks, he joined

Thuan. hist.  
lib. 61.  
Chronolog.  
mathem. p.  
61.

a great skill in the Greek tongue; by which means he was very well qualified to translate the Greek mathematicians into Latin; and indeed he published and translated several, to which no writer, till then, had done that good office. Francis Moria, duke of Urbino, who was very conversant in those sciences, was a very affectionate patron to him on that account. Commandinus died in the year 1575, aged sixty six years; and Antonio Toroneo delivered his funeral ora-

tion. He is greatly applauded by Blanchanus, and other writers; and he very justly deserved their encomiums. He translated and illustrated with notes the following works.

1. Archimedis circuli dimensio; de lineis spiraliibus; quadrata paraboles; de canoidibus & sphaeroidibus; de arenæ numero. Venice, printed by Paulus Manutius in 1558, folio. 2. Ejusdem Archimedis de iis quæ vehuntur in aqua. Bologn. 1565, 4to. 3. Apollonii Pergæi conicorum libri quatuor, una cum Pappi Alexandrini lemmatibus, & commentariis Eutocii Ascalonitæ, &c. Bologn. 1566, folio. 4. Ptolomæi Planisphærium. Venet. 1558, 4to. 5. Ejusdem de analemmate liber. Romæ, 1562, 4to. 6. Elementa Euclidis. Pefaro, 1572, folio. 7. Aristarchus de magnitudinibus & distantiiis solis & lunæ. Pefaro, 1575, 4to. 8. Hero de spiraliibus. Urbino, 1575, 4to. 9. Machometes bagdedinus de superficiorum divisionibus. Pefaro, 1570, folio. 10. Pappi Alexandrini collectiones mathematicæ. Pefaro, 1588, folio.

The publication of this last work would have been still longer after the death of its author, had not the duke of Urbino exerted himself vigorously about it. For Commandinus's two daughters had commenced a law suit against each other, which would have occasioned a very long delay, as Valerius Spaciolus his son in law owns. Commandinus published also some books of his own composing; as, 1. De centro gravitatis solidorum. Bologn. 1565, folio. 2. Horologiorum descriptio. Romæ, 1562, &c.

Vossius de  
mathem.  
p. 290.

COMNENA (ANNA) a most accomplished lady, and daughter to the Greek emperor Alexius Comnenus, flourished about the year 1118; and wrote fifteen books upon the life and actions of her father, which she called The Alexiad. Eight of these books were published by Hæschelius in the year 1610, and the whole fifteen with a Latin version in the year 1651; to another edition of which in the year 1670, the learned Charles du Fresne added notes historical and philological. She has represented her father in a better light than the Latin historians have done, who have,



have, almost all of them, described him as a treacherous and dishonest man, and for that reason has been accounted a very partial writer: but, as Vossius has observed, the matter may be well enough comprised by only supposing, that the Latin historians have spoken of a Greek emperor less favourably than they ought, and that Anna Comnena has been more indulgent to the character of her father, than the strict laws of history will admit of. The authors of the *Journal des sçavans*, for the year 1675, have spoken of this learned and accomplished lady in the following manner. “The elegance, say they, with which Anna Comnena has described in fifteen books the life and actions of her father, and the strong and eloquent manner with which she has set them off, are so much above the ordinary understanding of women, that one is almost ready to doubt, whether she was indeed the author of those books. It is certain, that one cannot read the descriptions she has given of countries, rivers, mountains, towns, sieges, battles, the reflexions she makes upon particular events, the judgement she passes upon human actions, and the digressions she makes on many occasions, without perceiving, that she must have been very well skilled in grammar, rhetorick, philosophy, mathematicks, nay, that she must even have had some knowledge of law, physick, and divinity; all which is very rare and uncommon in any of that sex.”

Vossius de  
Græc. hist.

COMPTON (SPENCER) only son of William, first earl of Northampton, by Elizabeth, sole daughter and heiress of sir John Spencer alderman of London, was born in the year 1601. He was made knight of the Bath, on the 3d of November 1616, when Charles duke of York, afterwards king Charles the first, was created prince of Wales; with whom he became a great favourite. In the year 1622, he accompanied him into Spain, in quality of master of his robes and wardrobe; and had the honour to deliver all his presents, which amounted, according to computation, to 64000 pounds. At the coronation of that prince he attended as master of the robes; and in 1639, waited on his majesty in his expedition against the Scots. He was likewise one of those noblemen, who, on the 4th of May 1641, resolved to defend the true protestant religion, expressed in the doctrine of the church of England, and his majesty's royal person, honour, and estate; as also the power and privilege of parliaments, and the lawful rights and liberties of the subject. In the year 1642, he waited upon his ma-

British com-  
pendium, p.  
315.

jesty at York, and espoused his cause heartily; and after the king set up his standard at Nottingham, was one of the first, who appeared in arms for him. He did him signal services, and was the very life of his cause in the counties of Warwick, Stafford, and Northampton. He was slain upon the 19th of March 1642-3, in a battle fought on Hopton-heath, about two or three miles from Stafford: for though the enemy was intirely routed, and much of their artillery taken, yet his lordship's horse being unfortunately shot under him, he was some how left encompassed by them. When he was on his feet, he killed with his own hand the colonel of foot, who first came up to him; notwithstanding which, after his head-piece was struck off with the but-end of a musquet, they offered him quarter. But he refused, saying, "that he scorned to accept quarter from such base rogues and rebels, as they were:" upon which he was slain by a blow with an halbert on the hinder part of his head, receiving at the same time another deep wound in his face. The enemy refused to deliver up his body to the young earl of Northampton, unless he would deliver, in exchange for it, all the ammunition, prisoners, and cannon, he had taken in the late battle: however at last it was delivered, and buried in Allhallows church in Derby, in the same vault with his relation the old countess of Shrewsbury. We are informed, that this noble lord, "though a person of great courage, honour, and fidelity, "was not well known till the evening of his days, having "led an easy and luxurious life; but that from the beginning of the civil wars, as if he had been awakened out "of a lethargy, he behaved with the utmost activity and "vigour." His lordship married Mary, daughter of sir Francis Beaumont, knt. by whom he had six sons and two daughters. The sons are all said to have inherited their father's courage, loyalty, and virtue; but as for Henry, the sixth and youngest, who was afterwards bishop of London, we shall speak particularly of him, in the next article.

Clarendon's  
history, &c.  
vol. ii. p.  
1. p. 150.

ibid.

Wood's  
Athenæ  
Oxoæ.

COMPTON (HENRY) a most eminent prelate of the church of England, was the youngest son of Spencer the second earl of Northampton, just mentioned, and born in the year 1632. Though he was but ten years old, when his father was slain, yet he received an education suitable to his quality; and when he had gone through the grammar schools, was entered a nobleman of queen's college in Oxford, in the year 1649. He continued there till

about

about 1652; and after having lived some little time with his mother, travelled into foreign countries. After the restoration of king Charles II. he returned to England; and became a cornet in a regiment of horse, raised about that time for the king's guard: but soon quitting that post, he dedicated himself to the service of the church; and accordingly went to Cambridge, where he was created master of arts. Then entering into orders, and obtaining a <sup>ibid.</sup> grant of the next vacant canonry of Christ-church in Oxford, he was admitted canon-commoner of that college, in the beginning of the year 1666, by the advice of dr. John Fell, then dean of the same. He possessed at that time the <sup>ibid.</sup> rectory of Cottenham in Cambridgeshire, worth about 500 l. per annum; and in the year 1667, he was made master of St. Cross's hospital near Winchester. On the 24th of May 1669, he was installed canon of Christ-church, in the room of dr. Heylin deceased; and two days after, took the degree of bachelor of divinity, to which, on the 28th of June following, he added that of doctor. He was preferred, <sup>ibid.</sup> to the bishoprick of Oxford, in December 1674; and about a year after, translated to the see of London. Anthony Wood tells us, that "this translation was much promoted, by some of the politick clergy, because they knew him to be a bold man, an enemy to the papists, and one that would act and speak, what they would put him upon, which they themselves would not be seen in, as many prime papists used to say." Bishop Burnet informs us <sup>ibid.</sup> further, that "this translation was effected through the earl of Danby's interest; to whom the bishop, he says, was a property, and turned by him, as he pleased. The duke of York hated him; but lord Danby persuaded both the king and the duke, that as his heat did no great hurt to any person, so the giving way to it helped to lay the jealousies of the church-party. He tells us also, that archbishop Sheldon dying about a year after that, Compton was persuaded lord Danby had tried with all his strength to promote him to Canterbury; though that, he says, <sup>Hist. of his own times, vol. 7. p. 392. folio.</sup> was never once attempted.

As soon as he was raised to the see of London, king Charles caused him to be sworn one of his privy council; and committed to his care the educating his two nieces, the princesses Mary and Anne, which important trust he discharged to the nation's satisfaction. They were both confirmed by him upon January 23, 1675-6. They were both likewise married by him: the eldest, Mary, with William

prince of Orange, on the 4th of November 1677; the youngest, Anne, with George prince of Denmark, on the 28th of July 1683. The firmness of these two princesses in the protestant religion, was owing, in a great measure, to their tutor bishop Compton; which afterwards, when popery came to prevail at the court of England, was imputed to him as an unpardonable crime. In the mean time he formed a project of bringing the dissenters to a sense of the necessity of an union among protestants; to promote which, he held several conferences with his own clergy, the substance of which he published in July 1680. He further hoped, that dissenters might be the more easily reconciled to the church, if the judgement of foreign divines should be produced against their needless separation: and for that purpose he wrote to monsieur Le Moyne, professor of divinity at Leyden, to mr. de l'Angle, one of the preachers of the protestant church at Charenton near Paris, and to mr. Claude, another eminent French divine. Their answers are published at the end of bishop Stillingfleet's Unreasonableness of separation, 1681, 4to; where we find them all agreed in vindicating the church of England from any errors in its doctrine, or unlawful impositions in its discipline, and therefore in condemning a separation from it as needless and uncharitable. But popery was what the bishop most strenuously opposed; and, while it was gaining ground at the latter end of Charles the II'd's reign, under the influence of James duke of York, there was no method he left untried to stop its progress.

Kennet's  
compl. hist.  
of England,  
vol. iii. p.  
382.

The great disservice, done by him to the papists and their cause, was remembered and resented, when James II. ascended the throne: when, to his honour, he was marked out as the first sacrifice to popish fury. He was immediately dismissed from the council-table; and on the 16th of December 1685, put out from being dean of the royal chapel, to which place he had been preferred in July 1675. Further occasions were sought, and soon found, of molesting or ruining him, if possible. For dr. John Sharp, rector of St. Giles's in the fields, afterwards archbishop of York, having, in some of his sermons, vindicated the doctrine of the church of England against popery; the king sent a letter, dated June 14th 1686, to bishop Compton, "requiring" and commanding him forthwith to suspend dr. Sharp from "further preaching in any parish church or chapel within" his diocese, until he had given the king satisfaction." In order to understand, how dr. Sharp had offended the king,

it

Wood, &c.

it must be remembered, that king James had caused the directions concerning preachers, published, in 1662, to be now reprinted; and reinforced them by a letter directed to the archbishops of Canterbury and York, given at Whitehall March 5, 1685-6, to prohibit the preaching upon controversial points; that was, in effect, to forbid the preaching against popery, which dr. Sharp had done. The bishop refusing to suspend the doctor, because, as he truly alledged he could not do it according to law, was cited to appear, on the 9th of August, before the new ecclesiastical commission: when he was charged with not having observed his majesty's commands in the case of dr. Sharp, whom he was ordered to suspend. The bishop, after expressing some surprise, humbly begged a copy of the commission, and a copy of his charge; but was answered by chancellor Jefferys, "That he should neither have a copy of, nor see, the commission: neither would they give him a copy of the charge." Thereupon his lordship desired time to advise with council; and time was given him to the 16th, and afterwards to the 31st, of August. Then his lordship offered his plea to their jurisdiction: which being over-ruled, he protested to his right, in that or any other plea, that might be made for his advantage; and observed, "that as a bishop he had a right, by the most authentick and universal ecclesiastical laws, to be tried before his metropolitan, pre- cedently to any other court whatsoever." But the ecclesiastical commissioners would not upon any account suffer their jurisdiction to be called in question; and therefore, in spite of all that his lordship or his council could alledge, he was suspended on the 6th of September following, for his disobedience, from the function and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during his majesty's pleasure.

Account of  
the proceed-  
ings against  
Henry lord  
bishop of  
London,  
1688, 4to.

While this matter was in dependance, the princess of Orange thought it became her to interpose a little in the bishop's favour: so she wrote to the king, earnestly begging him to be gentle to the bishop, who she could not think would offend willingly. She also wrote to the bishop, expressing the great share she took in the trouble he was fallen into; as did also the prince. The king wrote an answer to the princess, reflecting severely on the bishop, not without some sharpness on her for meddling in such matters. The bishop in the mean time acquiesced in his sentence; but being suspended only as a bishop, and remaining still whole in his other capacities, he made another stand against the king,

king, as one of the governours of the Charter-house, in refusing to admit one Andrew Popham, a papist, into the first pensioner's place in that hospital. While he was thus sequestered from his episcopal office, he applied himself to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domestick and exotick. His suspension however was so flagrant a piece of tyrannical injustice, that the prince of Orange, in his declaration, could not omit taking notice of it; and, upon the dread of his highness's coming over, the court was willing to make the bishop reparation, by restoring him, as they did on the 23d of September 1688, to his episcopal function. But he made no haste to resume his charge, and to thank the king for his restoration; which made some conjecture, and as was afterwards found rightly enough, that he had no mind to be restored in that manner, and that he knew well enough what had been doing in Holland. The first part the bishop acted in the revolution, which immediately ensued, was the conveying, jointly with the earl of Dorset, the princess Anne of Denmark safe from London to Nottingham; lest she, in the present confusion of affairs, might have been sent away into France, or put under restraint, because the prince, her consort, had left king James, and was gone over to the prince of Orange. Bishop Burnet has given us a particular account of this transaction in the following words: "When the news came  
 " to London, of prince George of Denmark having joined  
 " the prince of Orange, the princess Anne was so struck with  
 " the apprehensions of the king's displeasure, and of the ill  
 " effects it might have, that she said to the lady Churchill  
 " that she could not bear the thoughts of it, and would leap  
 " out at a window rather than venture on it. The bishop  
 " of London was then lodged very secretly in Suffolk-street:  
 " so the lady Churchill, who knew where he was, went to him  
 " and concerted with him the method of the princess's withdrawing from court. The princess went sooner to bed  
 " than ordinary: and about midnight, she went down a back  
 " stairs from her closet, attended only by lady Churchill,  
 " in such haste, that they carried nothing with them. They  
 " were waited for by the bishop of London, who carried  
 " them to the earl of Dorset's, whose lady furnished them  
 " with every thing: and so they went northward, as far  
 " as Northampton, where that earl attended on them with  
 " all respect, and quickly brought a body of horse to serve  
 " for a guard to the princess. And in a little while a small  
 " army

Burnet, as  
 above, p.  
 712. 764.

“ army was formed about her, who chose to be commanded  
 “ by the bishop of London; of which, says bishop Burnet, <sup>Burnet, as</sup>  
 “ he too easily accepted.” <sup>above, p.</sup>

At his return to London, he was as zealous and instru- <sup>792.</sup>  
 mental as any man in completing the revolution. He first  
 set his hand to the association begun at Exeter. He waited  
 on the prince of Orange, on the 21st of December, at the  
 head of his clergy; and in their names and his own, thanked  
 his highness, for his very great and most hazardous under-  
 taking for their deliverance, and the preservation of the  
 protestant religion, with the ancient laws and liberties  
 of this nation. He gave his royal highness the sacra- <sup>Kennet's</sup>  
 ment upon the 30th of December; and, upon the 29th of <sup>complete</sup>  
 January following, when the house of lords, in a grand <sup>hist. of</sup>  
 committee, debated the important question, “ Whether the <sup>England,</sup>  
 “ throne, being vacant, ought to be filled by a regent or <sup>p. 557.</sup>  
 “ a king?” Dr. Compton was one of the two bishops, sir  
 Jonathan Trelawny bishop of Bristol being the other, who  
 made the majority for filling up the throne by a king.  
 On the 14th of February, he was again appointed of the  
 privy council, and made dean of the royal chapel; from  
 both which places king James had removed him: and af-  
 terwards pitched upon by king William, to perform the  
 ceremony of his and queen Mary's coronation, upon the  
 11th of April, 1689. The same year he was constituted  
 one of the commissioners for revising the liturgy, wherein  
 he laboured with much zeal to reconcile the dissenters to the  
 church; and also in the convocation, that met November  
 21, 1689, of which he was president. But the intended  
 comprehension met with insuperable difficulties, the ma-  
 jority of the lower house being resolved not to enter into any  
 terms of accommodation with the dissenters; and his lord-  
 ship's not complying so far as the dissenters liked, is sup-  
 posed to have been the reason of bishop Burnet's calling him,  
 as he does, “ A weak man, wilful, and strangely wedded to Burnet, as  
 “ a party.” This however must seem extraordinary to those <sup>above p.</sup>  
 who consider, that churchmen have spoke very coolly of <sup>392.</sup>  
 him ever since, on that very account: and that even his  
 opposing, as he did, the prosecution against Sacheverel in  
 the year 1709-10, declaring him not guilty, and also pro-  
 testing against several steps taken in that affair, has not  
 been sufficient to wipe out the guilt of complying so far with  
 the dissenters as he did. But such is generally the fate of  
 those, who act with moderation and prudence, and attempt  
 to treat men as reasonable creatures: they are disliked and  
 abused

abused by the unreasonable, that is, by much the greater part of both parties.

He maintained all along a brotherly correspondence with the foreign protestant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderate sentiments of them; as appears, not only by his application to mrs. Le Moyne, Claude, and de l'Angle before-mentioned, but also from letters, afterwards printed at Oxford, which passed between his lordship and the university of Geneva in the year 1706. It was this spirit of moderation, which rendered bishop Compton less popular with the clergy; who, by jealousies surmised and industriously propagated, hindered in all probability his advancement to Canterbury, which must otherwise have followed of course, considering the services he had done, and the interest he always retained at court. Towards the close of his life, he was afflicted with the stone and gout, which, turning at length to a complication of distempers, put an end to it at Fulham, on the 7th of July 1713, in the eighty first year of his age. His body was interred the 15th of the same month in the church-yard of Fulham, according to his particular direction: for he used to say, that "the church is for the living, and the church-yard for the dead." Over it was erected an handsome tomb, surrounded with iron rails, having only this short inscription: H. Lond. EI MH EN TΩ ΣΤΑΥΡΩ Μ Δ CCXIII. That is, "Henry London. Save in the Cross. 1713." It may truly be said, that by his death the church lost a most excellent bishop; the kingdom, a brave and able statesman; the protestant religion, at home and abroad, its ornament and refuge; and the whole christian world, an eminent example of virtue and piety.

What few things he published, are as follows. 1. A translation from the Italian of The life of donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year 1644, to 1655. Lond. 1667. 2. A translation from the French of The Jesuits intrigues; with the private instructions of that society to their emissaries, 1669. 3. A treatise of the holy communion, 1677. 4. A letter to the clergy of the diocese of London, concerning baptism, the Lord's supper, catechising, dated April 25, 1679. 5. A second letter, concerning the half-communion prayers, in an unknown tongue, prayers to saints, July 6th, 1680. 6. A third letter, on confirmation, and visitation of the sick, 1682. 7. A fourth letter,



letter, upon the 54th canon, April 6th, 1683. 8. A fifth letter, upon the 118th canon, March 19th, 1684. 9. A sixth letter, upon the 13th canon, April 18th, 1685. They were all reprinted together in 1686, 12mo, under the title of *Episcopalia*, or letters of the right reverend father in God, Henry lord bishop of London, to the clergy of his diocese. There is also, 10. A letter of his to a clergyman in his diocese, concerning non-resistance: written soon after the revolution, and inserted in *The memoirs of the life of* <sup>Edit. 1718.</sup> <sup>8vo. p. 208.</sup> *mr. John Kettlewell.*

CONANT (Dr. JOHN) a learned and eminent English divine, was born upon the 18th of October, in the year 1608, at Yeatenton in Devonshire. He was educated in classical learning at private schools under the inspection of his uncle, the reverend John Conant; and in the year 1626, entered by him of Exeter college in Oxford, of which he had been himself nine years a fellow. He studied there with vigour and application, and soon distinguished himself for uncommon parts and learning; by means of which he grew highly in favour with dr. John Prideaux, then rector of Exeter college, and the king's professor in divinity, who, according to the fashion of wit in those times, used to say of him, "*Conanti nihil est difficile*:" which cannot well be made intelligible to the English reader. He took his degrees regularly; and, upon the 3d of July 1633, was chosen fellow of his college, in which he became an eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the university; and he did so in the year 1642. He retired first to Lymington, his uncle's living in Somersetshire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with safety. While he was at Lymington, he was constituted by the parliament one of the assembly of divines; but it is said, that he never sat among them, or at least very seldom, since it is certain, that he never took the covenant. He afterwards followed his uncle to London; and then became a domestick chaplain to the lord Chandos, in whose family he lived at Harefield. He is said to have sought this situation, for the sake of keeping himself as clear from all engagements and scrapes, as the nature and fickle condition of those times would permit. Upon the same motive, he resigned his fellowship of Exeter college, on the 27th of September 1647; but, upon the 7th of June 1649,

Wood's  
Athenæ  
Oxon.

Biographia  
Britannica.

1649, was unanimously chosen rector of it by the fellows, without any application of his own.

In a very short time however, after being thus settled, he was in great danger of being driven out of all publick employment again; and this by the parliament's enjoining what was called the engagement, which he did not take within the time prescribed. He had a fortnight given him to consider further of it; at the end of which he submitted, but under a declaration, subscribed at the same time with the engagement, which in fact enervated that instrument entirely. The terms of the engagement were; "You shall promise to be true and faithful to the commonwealth of England, as it is now established without king or house of lords." Dr. Conant's declaration before the commissioners, when he took the engagement, was in this form and manner. "Being required to subscribe, I humbly premise, first, That I be not hereby understood to approve of what hath been done in order unto, or under this present government, or the government itself: nor will I be thought to condemn it, they being things above my reach, and I not knowing the grounds of the proceedings. Secondly, That I do not bind myself to do any thing, contrary to the word of God. Thirdly, That I do not so hereby bind myself; but, that if God shall remarkably call me to submit to any other power, I may be at liberty to obey that call, notwithstanding the present engagement. Fourthly, In this sense, and in this sense only, I do promise to be true and faithful to the present government, as it is now established without king or house of lords."

Prince's  
worthies of  
Devonshire,  
p. 225,

This difficulty being got over, he went on to discharge his office of rector of Exeter college with great approbation; and in December 1654, became divinity-professor of the university of Oxford. In the year 1657, he accepted the impropriate rectory of Abergely near St. Asaph in Denbighshire, as some satisfaction for the benefices, formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the bishoprick of St. Asaph, he immediately quitted it, upon the re-establishment of episcopacy. On the 19th of October 1657, he was admitted vice-chancellor of the university; which high dignity he held till the 1st of August 1660. During his office, he was very instrumental in procuring mr. Selden's large and valuable collection of books for the publick library; and had a great hand in defeating a design, to which the protector

rector Oliver gave his consent, of erecting a kind of university at Durham. Upon the restoration of Charles II. Dr. Conant, as vice-chancellor of Oxford, came up to London, attended by the proctors, and many of the principals; and was introduced to the king, to whom he made a Latin speech, and presented a book of verses, written by the members of the university. On the 25th of March 1661, the king issued a commission for the review of the book of common prayer, in which dr. Conant was one of the commissioners, and assisted at the Savoy conferences: but after this, upon the passing of the act of uniformity, not thinking it right to conform, he suffered himself to be deprived of his preferments, and accordingly his rectory of Exeter college was pronounced vacant, upon the 1st of September 1662. Wood's  
Athenæ  
Oxon.

At length, after eight years serious deliberation upon the nature and lawfulness of conformity, his conscience was satisfied, and he resolved to comply in all parts; and in particular with that, which had probably stuck most with him, the being re-ordained. Accordingly he was so, upon the 28th of September 1670, by dr. Reynolds bishop of Norwich; whose daughter he had married in August 1651, and by whom he had six sons and as many daughters. Preferments were offered him immediately, and on the 18th of December the same year, he was elected minister of St. Mary Aldermanbury in London; but having spent some years in the town of Northampton, where he was much beloved, he chose rather to accept the invitation of his neighbours to remain among them; and dr. Simon Ford, who was then minister of All-saints going to St. Mary's Aldermanbury, he was nominated to succeed him at Northampton. It is remarkable, that on the 20th of September 1675, he had the mortification to see the greatest part of his parish, together with his church, burnt to the ground, though providentially his own house escaped. In the year 1676, the archdeaconry of Norwich becoming vacant by the death of mr. John Reynolds, his brother-in-law, the bishop offered him that preferment with this singular compliment, "I do not expect thanks from you, but I will be very thankful to you, if you will accept of it." He accepted it after some deliberation, and discharged the office worthily, as long as health permitted him. Upon the 3d of December 1681, he was installed a prebendary in the church of Worcester. The earl of Radnor, an old friend and contemporary of his at Exeter college, asked it for him from king Charles II. in these terms: "Sir, I come to beg  
" 2

Prince's  
worthies,  
ecc. p. 226.

"a preferment of you for a very deserving person, who never sought any thing for himself:" and upon naming him, the king very kindly consented. In the year 1686, after his eyes had been for sometime weak, he lost his sight intirely: but he did not die till the 12th of March 1693, when he was in the eighty sixth year of his age. He was buried in his own parish church of All-saints in Northampton, where a monument was erected over him by his widow with a suitable inscription.

Wood, &c.  
Priace, &c.

He was a man of solid and extensive learning; yet so very modest, it is said, that though he understood most of the oriental languages, and was particularly versed in the Syriack, yet few people knew it. There have been published six volumes of his sermons: the first in 1693, and dedicated by himself to the inhabitants of Northampton; the second, after his death, in 1697, by John bishop of Chichester; the third in 1698, the fourth in 1703, the fifth in 1708, by the same editor; the sixth in 1722, by Digby Cotes, M.A. principal of Magdalen hall in Oxford.

CONCANEN (MATTHEW) was born in Ireland, and bred to the law; in which we do not find that he ever made any great figure. From thence he came over to London, in company with another gentleman, to seek his fortune; and finding nothing so profitable, and so likely to recommend him to publick notice, as writing politicks, he soon commenced an advocate for the government. There goes a story of him however, but we will hope it is not a true one, that he and his fellow traveller, who was embarked in the same adventure, for the sake of making their trade more profitable, resolved to divide their interests; the one to oppose, the other to defend the ministry. Upon which they determined the side each was to espouse, when it fell to mr. Concanen's part to defend the ministry. He was for some time concerned in the British and London journals, and a paper called *The speculatist*. In these he took occasion to abuse not only lord Bolingbroke, who was naturally the object of it, but also mr. Pope: by which he procured a place in the *Dunciad*. In a pamphlet called *A supplement to the profound*, he dealt very unfairly by mr. Pope, as Pope's commentator informs us, in not only frequently imputing to him mr. Broome's verses (for which, says he, he might seem in some degree accountable, having corrected what that gentleman did) but those of the duke of Buckingham, and others. To this extraordinary piece

piece somebody humorously caused him to take for his motto, *De profundis clamavi*. In the year 1725, mr. Concanen published a volume of poems, partly of his own and partly of other gentleman's composing: among whom were dr. Swift, mr. Parnell, mr. Delany, &c. He was also concerned with the late mr. Roome, and a certain eminent senator, as it is said, in converting *The jovial crew*, an old comedy, into a ballad opera; which was performed about the year 1730, and the profits of it given to mr. Concanen. Soon after he was preferred (surprisingly, says the commentator upon Pope) to be attorney-general in Jamaica; in which island he spent the remaining part of his life. He increased his fortunes there by marrying a planter's daughter, who was left at his death in the possession of several hundred pounds a year: after which she came over to England, and married the honourable mr. Hamilton.

CONFUCIUS, the celebrated Chinese philosopher, was born in the kingdom of Lou, which is at present the province of Chan Long, in the twenty first year of the reign of Ling van, the twenty third emperor of the race of Tcheou, five hundred and fifty one years before the birth of Christ. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old, when he lost his father Tcho leang hê, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the twenty seventh emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived one and twenty years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age: he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a most holy man: and it was observable, that he never eat any thing, but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven.

*Martini's  
historia  
Sinica, lib.  
iv.  
Du Halde's  
hist. of  
China, &c.*

*Le Compté's  
memoirs  
of China,*

One day, while he was a child, he heard his grandfather fetch a deep sigh; and going up to him with many bowings and much reverence, "may I presume, says he, without losing the respect I owe you, to inquire into the occasion of your grief? perhaps you fear that your posterity should degenerate from your virtue, and dishonour you by their vices." What put this thought into your head, says Coum-tse to him, and where have you learnt to speak after this manner? "From yourself; replied Confucius; I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name." After his grandfather's death, Confucius applied himself to Tcem-se, a celebrated doctor of his time; and under the direction of so great a master, he soon made a vast progress into antiquity, which he considered as the source, from whence all genuine knowledge was to be drawn. This love for the ancients very nearly cost him his life, when he was not more than sixteen years of age. Falling into discourse one day about the Chinese books with a person of high quality, who thought them obscure, and not worth the pains of searching into, "The books you despise, says Confucius, are full of profound knowledge, which is not to be attained but by the wise and learned: and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependant upon the knowing, is very useful, and even necessary in society. Were all families equally rich, and equally powerful, there could not subsist any form of government; but there would happen a yet stranger disorder, if all men were equally knowing, viz. every one would be for governing, and none would think themselves obliged to obey. Some time ago, added Confucius, an ordinary fellow made the same observation to me about the books as you have done, and from such a one indeed nothing better could be expected: but admire that you, a doctor, should thus be found speaking like one of the lowest of the people." This rebuke had indeed the good effect of silencing the mandarin, and bringing him to a better opinion of the learning of his country; yet vexed him so at the same time, as it came from almost a boy, that he had revenged it by violence, if he had not been prevented.

Le Compte,  
 &c.

Ibid.

As

At the age of nineteen years Confucius took a wife, who brought him a son, called Pe yu. This son died at fifty, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself intirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature. I say so long as she lived with him; for, it seems, he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. At the age of twenty three, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation. All the little kingdoms of the empire depended upon the emperor; but then every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened, that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

*De Halde, &c.*

*Marini hist. Sinit. &c.*

Confucius wisely persuaded, that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as much beloved. His extensive knowledge and great wisdom soon made him known: his integrity, and the splendor of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind: for he never failed to resign

those

those offices, as soon as he perceived that he could be no longer useful in them. Thus for instance he was raised to a considerable place of trust in the kingdom of Lou, his own native country; where he had not exercised his charge above three months, when the court and provinces, through his counsels and management, were become quite another thing. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candor among the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

Martini  
hist. Sin.  
&c.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful; since nothing can make a state flourish more, than good order among the members, and an exact observance of its laws. Alarmed at this, the king of Tsi assembled his ministers to consider of methods, which might put a stop to the career of this new government; and after some deliberations the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments, which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of, but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shews, &c. and the court was intirely dissolved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring men back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the severity of the philosopher, whether he would or no, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country; to try if he could find  
in



in other kingdoms minds and dispositions more fit to relish  
and pursue his maxims. Le Compté.  
Du Halde,  
&c.

He passed through the kingdoms of Tfi, Guci, and Tfon, but met with insurmountable difficulties every where. He had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire. Men had no time to listen to his philosophy. They had even less inclination to do it; for, as we have said, they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extreme poverty. Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man, says Confucius, and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature, said he, came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point, from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct: for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions." Martinus,  
&c.  
Le Compté,  
&c.

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their antient heroes Yao, Chun, Yu, Tschin tang, Ven fan, so that they were thought to be all revived in the person of this great man. We shall not wonder therefore, that he proselyted a great number of disciples, who were inviolably attached to his person. He is said to

have had at least three thousand; seventy two of whom were distinguished above the rest by their superior attainments, and ten above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue: and the most famous of this class were Men Tsee Ac kien, Gen pe micou, Chung kong, Yen yuen. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: the most admired among these were Tsai ngo, and T'sou kong. The study of the third class was to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the publick offices with honour: Gen yeu and Ki lou excelled herein. The last class were concerned in delivering the principles of morality in a concise and polished stile to the people: and among these T'sou yeu, and T'sou hia, deserved the highest praise. These ten chosen disciples were, as it were, the flower of Confucius's school.

Du Halde,  
 &c.

He sent six hundred of his disciples into different parts of the empire, to reform the manners of the people; and not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than like a man who had no light, but what the law of nature afforded him: and what convinces us of his sincerity is, that he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and above all, that modesty and humility, which are not to be found among the Grecian sages; all these, I say, would almost tempt one to believe, that he was not a mere philosopher formed by reason only, but a man inspired by God for the reformation of the world, and to check that torrent of idolatry and superstition, which was going to overspread that particular part of it. Confucius is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders, which prevailed in the empire: "The  
 "mountain,

“ mountain, said he, is fallen, the high machine is demolished, and the sages are all fled.” His meaning was, that the edifice of perfection, which he had endeavoured to raise, was intirely overthrown. He began to languish from that time, and the seventh day before his death, “ The kings, “ said he, reject my maxims; and since I am no longer useful on the earth, I may as well leave it.” After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in the 73d year of his age. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: “ The Tien is not satisfied with me, cried he, since “ it has taken away Confucius.” In reality, wise men are precious gifts with which heaven blesses the earth; and their worth is never so well known, as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, To the great master. To the head doctor. To the saint. To him who taught emperors and kings. They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this very day.

Le Compte.  
Du Halde,  
&c.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy, but he composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collect it from those wise legislators Yao, and Chun, who lived fifteen hundred years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the ancient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books, for so it seems they are called, is four. The first is intitled, Ta Hio, the grand science, or the school of the adults. It is this that

beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book *Ta Hio*, or the grand science, because it was chiefly designed for princes and grindees, who ought to govern their people wisely. "The whole science of princes," says Confucius, consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgement, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour the persecutions of others. To succeed then, says he, we should begin within ourselves; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will toward a love of this good, and an hatred of this evil: to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others: and by this means one sees concord and union reigning in families, kingdoms governed according to the laws, and the whole empire enjoying peace and tranquility."

The second classical or canonical book is called *Tchong Yong*, or the immutable mean; and treats of the mean, which ought to be observed in all things. *Tchong* signifies means, and by *Yong* is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path, which a wise man should pursue, in order to attain the highest pitch of virtue. The third book *Yun lu*, or the book of maxims, is a collection of sententious and moral discourses, and is divided into twenty articles, containing only questions, answers, and sayings of Confucius and his disciples on virtue, good works, and the art of governing well; the tenth article excepted, in which the disciples of Confucius particularly describe

describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to those of the seven wise men of Greece, which have always been so much admired. The fourth book gives an idea of a perfect government; it is called Meng Tseë, or the book of Mentius; because, though numbered among the classical and canonical books, it is more properly the work of his disciple Mentius. To these four books they add two others, which have almost an equal reputation; the first is called Hiao king, that is, of filial reverence, and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called Sias Hio, that is, the science, or the school of children; which is a collection of sentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all these works, will find it in the Latin translation of father Noel, one of the most ancient missionaries of China, which was printed at Prague in the year 1711.

Du Halde,  
&c. Bibl.  
universel.  
de l'année  
1687. De-  
cemb. art.  
xiv.

We must not conclude our account of this celebrated philosopher, without mentioning one most remarkable particular relating to him, which is this; viz. that in spite of all the pains he had taken to establish pure religion and sound morality in the empire, he was nevertheless the innocent occasion of their corruption. There goes a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that "he greatly fell short of the most perfect degree of virtue, but that in the west the most Holy was to be found." Most of the missionaries who relate this are firmly persuaded, that Confucius foresaw the coming of the Messiah, and meant it to predict it in this short sentence; but whether he did or no, it is certain that it has always made a very strong impression upon the learned in China: and the emperor Minti, who reigned sixty-five years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet for the east, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to venture farther, went a-shore upon a little island, not far from the Red-sea, where they found the statue of Fohi, who had infected the Indies with his doctrines five hundred years before the birth of Confucius. This they carried back to China,

China, together with the metempsychosis, and the other reveries of this Indian philosopher. The disciples of Confucius at first opposed these newly imported doctrines with all the vigour imaginable; inveighing vehemently against Mimti, who introduced them, and denouncing the judgement of heaven on such emperors as should support them. But all their endeavours were vain; the torrent bore hard against them, and the pure religion and sound morality of Confucius were soon corrupted, and in a manner overwhelmed by the prevailing idolatries and superstitions, which were introduced with the idol Fohi.

Jacob's  
lives of the  
poets.

CONGREVE (WILLIAM) an eminent English dramatick writer and poet, was descended of the ancient family of the Congreves in Staffordshire, and born in the year 1672. Some have made him a native of Ireland, upon the authority of his intimate friend Southerne; but it seems reasonable to believe mr. Giles Jacob upon this occasion, who affirms him to have been born in England. Mr. Jacob, speaking in his preface of the communications he had received from living authors, has this passage: "I am particularly obliged  
" to mr. Congreve for his free and early communication of  
" what relates to himself, as well as his kind directions for  
" the composing of this work:" which work being published in mr. Congreve's life-time, and no exception made to the account given of himself, renders mr. Jacob's authority in this case indisputable. What led mr. Southerne and others into this mistake, was probably mr. Congreve's being carried into Ireland, when he was very young; for his father had there a command in the army, and afterwards became steward in the Burlington family, which fixed the residence of himself and family in that kingdom. Mr. Congreve was sent to the school of Kilkenny, and from thence to the university of Dublin; where he acquired a perfect skill in all the branches of polite literature. A little after the revolution in 1688, he was sent over to England, and placed in the Middle-temple at London: but the law proving too dry for him, he troubled himself little with it, but continued to pursue his former studies. His first production, as an author, was a novel, which, under the assumed name of Cleophil, he dedicated to mrs. Catharine Leveson. The title of it was, *Incognita, or love and duty reconciled*. Vivacity of wit, fluency of stile, and strength of judgement are shewn in this work; and the merit of it is great, if we consider it as the first production of a youth of seventeen. It has been said,  
that

that at the bottom it is a true history; and though the scene is by Congreve laid in Italy, yet the adventures happened here in England. As he did not then think proper to own this piece to the world, so whatever reputation he gained by it, was confined within the circle of a few acquaintance.

Soon after Mr. Congreve applied himself to dramatick composition, and wrote a comedy, called the Old bachelor; of which Mr. Dryden, to whom he was recommended, said, "that he never saw such a first play in his life, and that it would be a pity to have it miscarry for a few things, which proceeded not from the author's want of genius or art, but from his not being acquainted with the stage and the town." Mr. Dryden revised and corrected it; and it was acted in the year 1693. The prologue, intended to be spoken, was written by Lord Falkland; the play was admirably performed, and received with such general applause, that Mr. Congreve was thenceforward considered as the prop of the declining stage, and as the rising genius in dramatick poetry. It was this play, and the very singular success that attended it upon the stage, and after it came from the press, which recommended its author to the patronage of the celebrated Lord Halifax; who being desirous to place so eminent a wit in a state of ease and tranquility, made him immediately one of the commissioners for licensing hackney-coaches; bestowed upon him soon after a place in the Pipe-office; and gave him likewise a post in the Custom-house of the value of 600*l.* per annum. We need not wonder, <sup>General</sup> that after such encouragement as the town, and even the <sup>Diſt. v. iv.</sup> critics, had given Mr. Congreve, that he should quickly <sup>P. 428.</sup> make his appearance again on the stage; and accordingly, the year after, he brought on the Double dealer. This play, though highly approved and commended by the best judges, was not so universally applauded as his last; the cause of which is supposed to have been the regularity of the performance; for regular comedy was then a new thing.

Queen Mary dying at the close of this year, Mr. Congreve wrote a pastoral on that occasion, intitled The mourning muse of Alexis: which, in point of simplicity, elegance, and correctness, is equal to any thing of the kind that has appeared in our language. In the year 1695, he produced his excellent comedy, called Love for love, which gained him not only the approbation of the few, but the applause of the many. The same year he distinguished himself in a new kind of poetry, by addressing to King William an ode upon the taking of Namure; in which he succeeded greatly,

greatly, as he did in every thing he attempted. After having established his reputation as a comick writer, he had a mind to attempt a tragedy; and in the year 1697, his *Mourning bride* was acted at the new theatre in Lincolns-inn fields. Few plays had raised higher expectations, and fewer had answered them: in short, it was not possible for any thing to be better received. His attention was now called off from the theatre to another species of composition, which was wholly new, and not very agreeable to him. His four plays were attacked with great sharpness by that zealous reformer of the stage mr. Jeremy Collier; who, without any pity for his youth, or consideration of his fine parts, fell upon him, not as a dull or tasteless, but as a dangerous and pernicious writer. The truth is, and it must be owned, mr. Congreve had admitted many libertinisms into his plays; and mr. Collier attacked him as a very immoral writer. An answer was necessary, and therefore an answer was given; which, if it does not intirely justify mr. Congreve, shews however great modesty and wit. It was printed at London in 8vo. in the year 1698; and the title of it is, *Amendments of mr. Collier's false and imperfect citations, &c. from the Old bachelor, Double dealer, Love for love, Mourning bride*. By the author of those plays. In this apology for his own conduct, he lays down many things which are well worth knowing; and without knowing which, it is impossible to form a right notion of the innocence, excellency, or use of plays.

Though this quarrel is believed to have created in mr. Congreve some distaste to the stage, yet he afterwards brought on another comedy, intitled, *The way of the world*; of which it gave so just a picture, that the world seemed resolved not to bear it. This completed the disgust of our author to the theatre; upon which the celebrated critick mr. Dennis, though not very famous for either, said a very fine and a very kind thing, "that mr. Congreve quitted the stage early, and that comedy left it with him." This play however has long ago triumphed over its feeble adversaries, and is now justly esteemed, as much as it deserves to be. He amused himself afterwards with composing original poems and translations, which he collected in a volume, and published in the year 1710. He had a fine taste for musick as well as poetry; as evidently appears in his hymn to harmony in honour of St. Cecilia's day 1701, set by mr. John Eccles, his great friend, to whom he was also obliged for setting several of his songs. His early acquaintance with the great  
had



had procured him an easy and independent station in life, to which it is very rare, that either true genius or literary merit of any kind recommends a man: and this freed him from all obligations of courting the publick favour any longer. He was still under the tie of gratitude to his illustrious friends and patrons; and as he never missed an opportunity of paying his compliments to them, so on the other hand he always shewed great regard to persons of a less exalted station, who had been serviceable to him on his entrance into publick life. He wrote an epilogue for his old friend mr. Southerne's tragedy of Oroonoko; and we learn from mr. Dryden himself, how much he was obliged to his assistance in the translation of Virgil: "Mr. Congreve, says he, has done me the favour to review the *Æneis*, and to compare my version with the original. I shall never be ashamed to own, that this excellent young man has shewed me many faults, which I have endeavoured to correct." It was no small honour surely to have his opinion asked, and an important work submitted to his censure, by the greatest poet of his time, when he was not more than twenty three years of age; for it was in the year 1695, when mr. Dryden was engaged in this work. He contributed the eleventh satire to the translation of Juvenal published by that great poet, and wrote an excellent copy of verses on the translation of Persius, performed by mr. Dryden alone.

Dryden's  
Virgil, vol.  
ii. p. 435.

Congreve's  
works, vol.  
iii. p. 258.

The best part of the last twenty years of mr. Congreve's life was spent in ease and retirement; but towards the end of it, he was much afflicted with the gout, which brought on a gradual decay. It was for this, that in the summer of the year 1728, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his side, which was supposed to arise from some inward bruise. Upon his return to London, his health declined more and more; and he died at his house in Surry-street in the Strand, upon the 19th of January 1728-9. On the 26th of the same month, his corpse lay in state in the Jerusalem chamber; from whence the same evening it was carried with great decency and solemnity into king Henry the VIIIth's chapel at Westminster, and afterwards interred in the abbey. The pall was supported by the duke of Bridgewater, earl of Godolphin, lord Cobham, lord Wilmington, the honourable George Berkeley esq; and brigadier general Churchill; and colonel Congreve followed as chief mourner. Some time after, a neat and elegant monument was erected to his

his memory, by Henrietta duchess of Marlborough, with this inscription. " Mr. William Congreve died Jan. 19, 1728, aged fifty six, and was buried near this place, to whose most valuable memory this monument is set up by Henrietta duchess of Marlborough, as a mark how dearly she remembers the happiness and honour she enjoyed in the sincere friendship of so worthy and honest a man, whose virtue, candour, and wit, gained him the love and esteem of the present age, and whose writings will be the admiration of the future."

It has been observed of Mr. Congreve, that no man ever passed through life with more ease and less envy, than he. No change of ministries affected him in the least, nor was he ever removed from any post that was given him, except to a better. His place in the Custom-house, and his office of secretary in Jamaica, are said to have brought him in upwards of one thousand two hundred pounds per annum; and though he lived suitably to such a fortune, yet by his oeconomy he raised from thence a competent estate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, or shewn from any of them the least mark of distaste or dissatisfaction. On the contrary, they were solicitous for his approbation, and received it as the highest sanction of merit. Mr. Addison testified his personal regard for him, and his high esteem of his writings, upon many occasions. Sir Richard Steele considered him as his patron upon one occasion, and was desirous of submitting to him as an umpire on another. Even Mr. Pope, though jealous, it is said, of Mr. Congreve's poetical character, has honoured him with the highest testimony of deference and esteem.

In his dedication of his miscellanies, and in the address prefixed to Mr. Addison's Drummer.

Postscript to his translation of the Iliad of Homer.

We will conclude our account of Mr. Congreve with the character, given of him by monsieur Voltaire; who has not failed to do justice to high merit, at the same time that he has freely animadverted in him, upon what may justly be thought deserved animadversion. " He raised the glory of comedy, says Voltaire, to a greater height, than any English writer before or since his time. He wrote only a few plays, but they are excellent in their kind. The laws of the drama are strictly observed in them. They abound with characters, all which are shadowed with the utmost delicacy; and we don't meet with so much as one low or coarse jest. The language is every where that of men of fashion, but their actions are those of knaves: a proof, that he was perfectly well acquainted

" with

“ with human nature, and frequented what we call polite  
 “ company. He was infirm and come to the verge of  
 “ life, when I knew him. Mr. Congreve had one defect,  
 “ which was his entertaining too mean an idea of his first  
 “ profession, that of a writer; though it was to this he  
 “ owed his fame and fortune. He spoke of his works as  
 “ of trifles that were beneath him; and hinted to me in  
 “ our first conversation, that I should visit him upon no  
 “ other foot, than that of a gentleman, who led a life of  
 “ plainness and simplicity. I answered, that had he been  
 “ so unfortunate as to be a mere gentleman, I should ne-  
 “ ver have come to see him; and I was very much dis-  
 “ gusted at so unseasonable a piece of vanity.”

Letters con-  
 cerning the  
 English na-  
 tion, p. 188.

CONNOR (Dr. BERNARD) an eminent physician  
 and learned writer, was descended of an ancient family in  
 Ireland, and born in the county of Kerry about the year  
 1666. His family being of the popish religion, he was not  
 educated regularly in the grammar schools and university of  
 that island: nevertheless he had all proper learning given  
 him, and when he grew up, applied himself to the study of  
 physick. About the year 1686, he went over to France,  
 resided for some time in the university of Montpelier, and  
 from thence to Paris; where he distinguished himself in his  
 art, and became famous in particular for anatomy and che-  
 mistry. He professed himself desirous of travelling; and,  
 as there were two sons of the high chancellor of Poland,  
 then on the point of returning to their own country, it was  
 thought expedient, that they should take that long journey  
 under the care and inspection of dr. Connor. He accord-  
 ingly conducted them very safely to Venice, where he  
 found the honourable William Legge, afterwards baron and  
 earl of Dartmouth, very ill of a fever. He recovered him,  
 and accompanied him to Padua; from whence he went  
 through Tyrol, Bavaria, and Austria, down the Danube to  
 Vienna; and after having made some stay at the court of  
 the emperor Leopold, passed through Moravia and Silesia to  
 Cracow, and from thence in eight days to Warsaw. He  
 was well received at the court of king John Sobieski, and  
 afterwards made his physician. This was very extraordi-  
 nary preferment for so young a man, and in so short time;  
 for it happened in the beginning of the year 1694, when  
 dr. Connor could not be above twenty eight years of age.

Sir James  
 Ware's  
 works,  
 vol. iii. p.  
 258. See  
 also an ac-  
 count of this  
 gentleman by  
 dr. Hayley  
 in his seve-  
 ral sermons.  
 Biographie  
 Britannica.

His reputation in the court of Poland was very great, and  
 highly raised by the judgement he made of the dukes of  
 Bedzivil's

Bedzivil's distemper. All the physicians of the court took it to be no more than an ague, from which she might easily be recovered by the bark; but dr. Connor insisted, that she had an abscess in her liver, and that her case was desperate. As this lady was the king's only sister, his prediction made a great noise, more especially when it was justified by the event; for she not only died within a month, but, upon the opening of her body, the doctor's sentiment of her malady was fully verified. Great as dr. Connor's fame was in Poland, he did not propose to remain longer there, than was requisite to finish his enquiries into the natural history, and other remarkables of that kingdom; and as he saw the king's life could not last long, and that he had no prospects of advantage afterwards, he resolved to quit that country, and to return to England. This fair occasion soon presented itself. The king had an only daughter, the princess Jeresa Cunigunda, who had espoused the elector of Bavaria by proxy in the month of August 1694. As she was to make a journey from Warsaw to Brussels, of near a thousand miles, and in the midst of winter, it was thought necessary, that she should be attended by a physician. Dr. Connor procured himself to be nominated to that employment; and after reaching Brussels, took leave of the princess, set out for Holland, and from thence to England, whither he arrived in the month of February 1695.

He staid some short time at London, and then went to Oxford, where he read publick lectures upon the animal oeconomy. In his travels through Italy, he had conversed with Malpighi, Bellini, Redi, and other celebrated persons, of whose acquaintance he had made a proper use; and he now explained the new discoveries in anatomy, chemistry, and physick, in so clear and judicious a manner, that his reputation was soon raised to a considerable height. It was increased by printing, during his residence at Oxford, some learned and accurate dissertations in Latin under the following general title, *Dissertationes medico-physicæ, de antris lethiferis, de montis Vesuvii incendio, de stupendo ossium coalitu, de immuni Hypogastrii Sarcomate*. Many curious questions are discussed, and curious facts related, in these dissertations, which discover their author to have been a man of much thought and observation, as well as of great reading and general knowledge. He returned in the summer of 1695 to London, where he read lectures as he had done at Oxford; and became soon after a member of the royal society, and also of the college of physicians. In the year 1696, he  
went

went to Cambridge, and read lectures there; and upon his return to London, was honoured with a letter from the bishop of Ploſkow, in which was contained the caſe of his old maſter the king of Poland. His advice was deſired upon it, but before he could ſend it, the news came of that monarch's death.

In the year 1697, he publiſhed his *Evangelium medici: feu medicina myſtica de ſuſpenſis naturæ legibus, five de miraculis; reliſque* *α τας βελονας* memoratis, quæ medicæ indagini ſubjici poſſunt. Ubi perpenſis prius corporum natura, ſano & morboſo corporis humani ſtatu, nec non motus legibus, rerum ſtatus ſuper naturam, præcipue qui corpus humanum & animam ſpectant, juxta medicinæ principia explicantur. This little treatiſe, containing ſixteen ſections only, made a great noiſe, and was reprinted within the year. The author acquired reputation by the ingenuity and learning he had ſhewn in it; but his orthodoxy and religion were called in queſtion, and he even paſſed for an atheiſt with ſome. Obſerve only how a certain celebrated philoſopher treated him on this occaſion, in a book which was publiſhed the year after. "To prove, ſays he, that our

"moderns are as wild, extravagant, and preſumptuous as  
 "any of the ancients, either poets or philoſophers, I may  
 "inſtance in dr. Connor, whoſe imagination has taken a  
 "flight beyond the ſpheres of ſenſe and reaſon. Other phi-  
 "loſophers were only ambitious to explicate nature, and  
 "the common effects of it; but no leſs a ſubject can ſa-  
 "tisfy him, than the omnipotent author of nature, and his  
 "extraordinary and miraculous acts, which he pretends to  
 "explain: for he thinks he underſtands them, as well as  
 "he does the common phænomena of nature. This, I  
 "believe, will be granted him without much difficulty; for  
 "there is very good reaſon to believe, that the works of  
 "nature are as much hid from him, as the myſteries of it,  
 "which he treats of, are from others. And though he  
 "talks that he has well conſidered the laws of motion and  
 "the force of nature, yet it is plain, that he knows not  
 "how to determine, what proportion of motion there is in  
 "two bodies, whoſe bulks and velocities are given. One can  
 "neither be wiſer nor better for what he has written, except  
 "to be convinced of the reaſonableneſs and excellency of  
 "modeſty and humility, ſeeing his attempts are as unſuc-  
 "ceſſful, as they are ſhamefully impudent. And yet his book  
 "muſt have the ſacred name of *Evangelium* prefixed to it; Hill's exa-  
 mination of  
 Burnet's  
 theory, &c.  
 p. 9. edit.  
 "for which the divines ſhould ſeverely chaſtiſe him, to whom  
 "I leave him." But whatever room there might be for this  
 very ſevere treatment, dr. Connor is ſaid to have meant no

harm at the bottom; yet it must be allowed that his book had not a favourable tendency to revelation, since it looked like an attempt to account for the miracles of the Bible upon natural principles.

The Polish election, upon the death of king John Sobieski, having a strong influence upon the general system of affairs in Europe, and being from thence a common topick of discourse at that time, induced many considerable persons to desire the acquaintance of dr. Connor, that they might learn from him the state of that kingdom: which being little known, the dr. was desired to publish what he knew of the Polish nation and country. He did so; and his work came out under the title of, *The history of Poland*, in several letters to persons of quality; giving an account of the present and ancient state of that kingdom, historical, geographical, political, and ecclesiastical; its origin and extent, with a description of its towns and provinces, the succession and remarkable actions of all its kings, and of the great dukes of Lithuania, &c. The two volumes, of which this work consists, were published separately, and the last more especially carries in it many marks of precipitation; but it is supposed to be the best book we have upon the subject, and may be read with pleasure and advantage. There are some particulars, which fell more immediately under the author's own inspection, that are very curious, and not to be met with elsewhere; such as his account of the salt-mines, of young children carried away and nourished by bears, and of the diseases peculiar to that country. Dr. Connor was likely to prove a very eminent man in his profession; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a violent fever, which after a short illness carried him off in the month of October 1698, when he was very little more than thirty-two years of age. He had, as we observed before, been bred in the Romish religion; but had embraced that of the church of England, upon his first coming over from Holland. It has nevertheless been a matter of doubt, in what communion he died; but from his funeral sermon preached by dr. Hayley, rector of St. Giles's in the fields, where he was interred, it seems reasonable to conclude, that he continued in the protestant profession, while he retained his senses, though a creeping popish priest might take some advantage of him, after he had lost them.

CONSTANTINE, usually called the great, is memorable for having been the first emperor of the Romans, who

who established christianity by the civil power; and was born at Naissus, a town of Dardania, in the year 272. The emperor Constantius Chlorus was his father; and was the only one of those, who shared the empire at that time, that did not persecute the christians. His mother was Helena, a woman of low extraction, and the mistress of Constantius, as some say; as others, the wife, but never acknowledged publicly: and it is certain, that she never possessed the title of empress, till it was bestowed on her by her son, after the decease of his father. Constantine was a very promising youth, and gave many proofs of his conduct and courage; which however began to display themselves more openly, a little before the death of his father. For being detained at the court of Galerius as an hostage, and discerning that Galerius and his colleagues intended to seize upon that part of the empire, which belonged to his father, who could not now live a long time, he made his escape, and set off post for England, where Constantius then was. When he arrived there, he found Constantius upon his death-bed, who nevertheless was glad to see him, and named him for his successor. Constantius died at York in the year 306, and Constantine was immediately proclaimed emperor by the soldiers: which occasioned his panegyrist to cry out, *O fortunata, & nunc omnibus beatior tertia Britannia, qui Constantinum Cæsarem prima vidisti!* that is, “O happy, and now happier than all lands, Britain, “who first has seen Constantine Cæsar!” Galerius at first would not allow him to take any other title, except that of Cæsar, which did not hinder him from reigning over England, Gaul, and Spain: but having gained several victories over the Germans and barbarians, he took the title of Augustus, in the year 308, with the consent of Galerius himself. Some time after he marched into Italy with an army of forty thousand men against the emperor Maxentius, who had almost made desolate the city of Rome by his cruelties; and after several engagements, in which he always came off conqueror, finally subdued him. Eusebius relates, that Constantine had protested to him, how he had seen in that expedition a luminous body in the heavens in the shape of a cross, with this inscription, *ΤΟΥΤΟ ΝΙΚΑ*, that is, “By the “cross thou shalt conquer:” and how Jesus Christ himself appeared to him afterwards in a dream, and ordered him to erect a standard cross-like; which, after his victory, he did in the midst of the city of Rome, and caused the following words to be inscribed upon it: “By this salutary sign, “which is the emblem of real power, I have delivered

Panegy.  
Const. ab  
lumen.  
p. 94.

“ your city from the dominion of tyrants, and have restored the senate and people of Rome to their ancient dignity and splendor.”

After he had settled the affairs of Rome, he went to Milan, where he celebrated the marriage of his sister with the emperor of the east, Licinius. In this town it was, that these two emperors issued out the first edict in favour of the christian religion, by which they granted liberty of conscience to all their subjects; and a second soon after, by which they permitted the christians to hold religious assemblies in publick, and ordered all the places, where they had been accustomed to assemble, to be given up to them. A war broke out, in the year 314, between Constantine and Licinius, which subjected the christians to a persecution from the latter: but after a battle or two, in which neither had any reason to triumph, a peace ensued, and things returned to their usual course. Constantine now applied himself intirely to regulate and adjust the affairs of the church. He called councils, heard disputes and settled them, and made laws in favour of the christians. In the year 324, another war broke out between these two emperors; the result of which was, that Constantine at length overcame Licinius, and put him to death. He was now sole master of the empire, and had no body to controul him; so that the christians had every thing to hope for, and nothing to fear: nor were they disappointed. But the misfortune was then, and it has continued ever since, that the christians were no sooner secure against the assaults of enemies from without, but they fell to quarrelling among themselves. The dispute between Arius and Alexander was agitated at this time; and so very fiercely, that Constantine was forced to call the council of Nice to put an end to it. He assisted at it himself, exhorted the bishops to peace, and would not hear the accusations they had to offer against each other. He banished Arius, and the bishops of his party, ordering at the same time his books to be burnt; and made the rest submit to the decision of the council. He had founded innumerable churches throughout the empire, and ordered them to be furnished and adorned with every thing that was necessary. He went afterwards to Jerusalem, to try if he could discover the sepulchre of Jesus Christ: and caused a most magnificent church to be built at Bethlehem. Some say, that he found the cross of Christ, and by virtue of it wrought many miracles: but Eusebius, who accompanied him, and was present upon the spot, mentions nothing of this



this nature, and therefore we may reasonably conclude it fabulous. About this time he gave the name of Constantinople to the town of Byzantium, and endowed it with all the privileges of ancient Rome. After this he laboured more abundantly, than ever he had done yet, in aggrandizing the church, and publishing laws against hereticks. He wrote to the king of Persia in favour of the christians, destroyed the heathen temples, built a great many churches, and caused to be made innumerable copies of the Bible. In short, he did so much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox christians have nevertheless complained of him a little for listening to the adversaries of St. Athanasius, and consenting, as he did, to banish him: yet he would not suffer Arius or his doctrines to be re-established, but religiously and constantly adhered to the decision of the council of Nice.

The unlearned reader may perhaps be astonished to hear nothing yet of Constantine's baptism: for it must needs seem extraordinary, that the emperor, who took such a part in the affairs of the christians, who appeared to be convinced of the truth and divinity of their religion, and was not ignorant of any of its doctrines, should so long defer being initiated into it by the sacrament of baptism. Yet so it really was: "Whether, says Dupin, he thought better not to be baptized till the time of his death, with a view of washing away and atoning for all his sins at once, with the water of baptism, and being presented pure and unspotted before God, or whatever his reasons were," he never talked of baptism till his last illness. When that began, he ordered himself to be baptized; and Eusebius of Cæsaria relates, that the ceremony was performed upon him by Eusebius bishop of Nicomedia. He died in the year 337, when he was in his sixty-sixth year; and divided the empire between his three sons Constantine, Constantius, and Constans. Eusebius has written the life and acts of this emperor, in which he makes him every thing that is great and good: it is rather a panegyrick, than a life. Whatever great and good qualities Constantine possessed, he certainly possessed some, which were neither very great nor very good. Many have thought, and with great appearance of reason, that all he did for christians and christianity flowed from motives of policy, not of sincerity; not as if he was persuaded of the truth and divinity of christianity, any more than he was of the truth and divinity of

paganism; but because he thought, that to embrace and protect it would be the most effectual means of uniting mankind under his government. It is certain too, that he was guilty of many private acts of a very atrocious nature: of which however we cannot expect to find any account in fathers or ecclesiastical historians. They thought every thing he was, or indeed could have been guilty of, abundantly atoned for by the signal services he did the church; and but to have mentioned such slight things as mere immoralities, would, with them, have been deemed the highest ingratitude.

Several epistles relating to ecclesiastical matters, written either by him, or in his name, are still extant; as are his several edicts, as well concerning the doctrines, as discipline of the church. Among these edicts is still to be seen that noted one, by which he bequeathes to Sylvester bishop of Rome, and to his successors for ever, the sovereignty of Rome and all the provinces of the western empire. But this, though it carries the name of Constantine, is manifestly spurious; and though it might be of some use in supporting the authority of the Roman pontiff in dark and ignorant ages, yet since the resurrection of letters, it has been given even by the papists as a forgery, too barefaced to be defended.

COOPER (ANTHONY ASHLEY) earl of Shaftesbury, a most able person and great politician, was son of sir John Cooper, of Rockborn in the county of Southampton, bart. by Anne, daughter and sole heiress, of sir Anthony Ashley of Winborne St. Giles in the county of Dorset, bart. where he was born upon the 22d of July, 1621. Being a boy of uncommon parts, he was sent to Oxford at the age of fifteen, and became a fellow commoner of Exeter college, under the tuition of the famous dr. John Prideaux, who was then rector of it. He is said to have studied hard there for about two years; and then removed to Lincoln's-inn, where he applied himself with great vigour to the study of the law, and especially that part of it, which gave him a perfect insight into the constitution of this kingdom. In the nineteenth year of his age, he was elected for Tewkesbury in Gloucestershire, in that parliament which met at Westminster upon the 13th of April 1640, but was soon dissolved. He seems to have been well affected to the king's service, at the beginning of the civil wars; for he repaired to the king

Wood's  
Athen.  
Oxon. vol.  
ii. col. 720.  
Collins's  
peerage, vol.  
ii. p. 371.  
Wood, *ibid.*

Life of the  
earl of  
Shaftesbury,  
p. 11.

king at Oxford, offered his assistance, and projected a scheme; not for subduing or conquering his country, but for reducing such, as had either deserted or mistaken their duty, to his majesty's obedience. Mr. Locke, in his memoirs of this extraordinary man, has related this matter, and his account runs thus: "Being at Oxford in the beginning of the civil war, for he was on that side so long as he had any hopes to serve his country there, he was brought to king Charles I. by the lord Falkland, his friend, then secretary of state, and presented to him, as having something to offer to his majesty worth his consideration. At this audience he told the king, that he could put an end to the war, if his majesty pleased, and would assist him in it. The king answered, that he was a very young man for so great an undertaking. Sir, replied he, that will not be the worse for your affairs, provided I do the business. Whereupon the king shewing a willingness to hear him, he discoursed to him to this purpose. The gentlemen and men of estates, who first engaged in that war, seeing now, after a year or two, that it seems to be no nearer an end than it was at first, and beginning to be weary of it, I am very well satisfied, would be glad to be in quiet at home again, if they could be assured of redress of their grievances, and have their rights and liberties secured to them. This, I am satisfied, is the present temper generally through all England, and particularly in those parts, where my estate and concerns lie. If therefore your majesty will empower me to treat with the parliament garrisons, to grant them a full and general pardon, with an assurance that a general amnesty, arms being laid down on both sides, should reinstate all things in the same posture they were before the war, and then a free parliament should do what more remained to be done for the settlement of the nation. He added further, that he would begin and try the experiment first in his own country, and doubted not but the good success he should have there, would open him the gates of other adjoining garrisons, bringing them the news of peace and security in laying down their arms. Being furnished with full power according to his desire, away he goes to Dorsetshire, where he managed a treaty with the garrisons of Pool, Weymouth, Dorchester, and others; and was so successful in it, that one of them was actually put into his hands, as the others were to have been some few days after. But prince Maurice, who commanded some

" of the king's forces, being with his army then in those parts, no sooner heard that the town was surrendered, but he presently marched into it, and gave the pillage of it to the soldiers. This sir Anthony saw with the utmost displeasure, and could not forbear his resentments to the prince, so that there passed some pretty hot words between them; but the violence was committed, and thereby his design broken. All that he could do was, that he sent to the other garrisons, he was in treaty with, to stand upon their guard; for that he could not secure his articles to them. And so this design proved abortive, and died in silence."

Locke's  
works, vol.  
iii. p. 471.

Sir Anthony was afterwards invited to Oxford by a letter from his majesty; but perceiving, that he was not confided in, that his behaviour was disliked, and his person in danger, he retired into the parliament quarters, and soon after went up to London, where he was well received by that party: to which, says lord Clarendon, " he gave himself up body and soul." He accepted a commission from the parliament, and raising forces, took Wareham by storm in October 1644, and soon after reduced all the adjacent parts of Dorsetshire. This, and some other actions of the same nature, might possibly induce the abovementioned historian to say, that he " became an implacable enemy to the royal family."

Hist. of re-  
bellion,  
p. 399.

Ibid,

Whitlock's  
memorials,  
p. 185.

Towards the end of the year 1645, he was chosen sheriff of Norfolk, and approved by the parliament. The next year he was sheriff of Wiltshire. In 1651, he was of the committee of twenty, appointed to consider of ways and means for reforming the law. He was also one of the members of that convention, that met after general Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal persons, who signed that famous protestation, charging the protector with tyranny and arbitrary government; and he always opposed the illegal measures of that arbitrary usurper to the utmost. When the protector Richard was deposed, and the rump came again into power, they nominated sir Anthony one of their council of state, and a commissioner for managing the army. He was at that very time engaged in a secret correspondence with the friends of king Charles II. and was greatly instrumental in promoting his restoration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorsetshire, in that which was called the healing parliament, which sat upon the 25th of April 1660; and a resolution

foliation being taken to restore the constitution, he was named one of the twelve members of the house of commons, to carry their invitation to the king. It was in performing this service, that he had the misfortune to be overturned in a carriage upon a Dutch road, and thereby to receive a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was lord chancellor.

Upon the king's coming over, he was sworn of his majesty's most honourable privy council. He was also one of the commissioners for the trial of the regicides; and though the Oxford historian is very severe upon him on this occasion, yet he is not believed to have been any ways concerned in betraying or shedding the blood of his sovereign. By letters patent, dated April 20, 1661, he was

Rawleigh  
Redivivus,  
p. 52.  
Wood's  
Athen.  
Oxon. vol.  
ii. col. 722.

created baron Ashley of Winborn St. Giles's; soon after made chancellor and under-treasurer of the exchequer; and then one of the lords commissioners for executing the office of high treasurer. He was afterwards made lord lieutenant of the county of Dorset; and, on the 23d of April 1672, created baron Cooper of Pawlet in the county of Somerset, and earl of Shaftesbury. On the 4th of November following, he was raised to the post of lord high chancellor of England, which office he executed with great ability and integrity. He shone particularly in his speeches in parliament; and, if we judge only from those, which he made upon the swearing in the lord high treasurer Clifford, his successor sir Thomas Osborne, and mr. baron Thurland, we must conclude him one of the ablest men and most

See these  
speeches in  
Echard's  
Hist. of  
England.

accomplished orators, this nation ever bred. The short time he was at the helm, was a season of storms and tempests; and it is but doing him strict justice to say, that they could not either affright or distract him. Upon the 9th of November 1673, he resigned the great seal, and with some particular circumstances, which the reader may like to hear. Soon after the breaking up of the parliament, as mr. Echard relates, the earl was sent for on Sunday morning to court; as was also sir Heneage Finch, attorney-general, to whom the seals were promised. As soon as the earl came, he retired with the king into the closet, while the prevailing party waited in triumph to see him return without the purse. His lordship being alone with the king, said, "Sir, I know you intend to give the seals to the attorney-general, but I am sure your majesty never intended to dismiss me with contempt." The king, who could

could not, do an ill-natured thing, replied, "Gods fish, my lord, I will not do it with any circumstances, that may look like an affront. Then, sir, said the earl, I desire your majesty will permit me to carry the seals before you to chapel, and send for them afterwards from my house." To this his majesty readily consented; and the earl entertained the king with news and diverting stories, till the very minute he was to go to chapel, purposely to amuse the courtiers and his successor, who he believed was upon the rack, for fear he should prevail upon the king to change his mind. The king and the earl came out of the closet, talking together and smiling; and went together to chapel, which greatly surprised them all: and some ran immediately to tell the duke of York, that all their measures were broken. After sermon the earl went home with the seals, and that evening the king gave them to the attorney-general.

History of  
England,  
p. 898.

After he had thus quitted the court, he continued to make a great figure in parliament: his abilities enabled him to shine, and he was not of a nature to rest. In 1675, the lord treasurer Danby introduced the test-bill into the house of lords, which was vigorously opposed by the earl of Shaftesbury; who, if we may believe bishop Burnet, distinguished himself more in this session, than ever he had done before. This dispute occasioned a prorogation; and there ensued a recess of fifteen months. When the parliament met again February 16, 1676-7, the duke of Buckingham argued, that it ought to be considered as dissolved; the earl of Shaftesbury was of the same opinion, and maintained it with so much warmth, that together with the duke beforementioned, the earl of Salisbury, and the lord Wharton, he was sent to the Tower, where he continued for thirteen months, though the other lords upon their submission were immediately discharged. When he was set at liberty, he managed the opposition to the earl of Danby's administration with such vigour and dexterity, that it was found impossible to do any thing effectually in parliament, without changing the system which then prevailed. The king, who desired nothing so much as to be easy, resolved to make a change; dismissed all the privy council at once, and formed a new one. This was declared April the 21st, 1679; and at the same time the earl of Shaftesbury was appointed lord president. He did not hold this employment longer than the 5th of October following. He had drawn upon himself the implacable hatred of the duke of York, by steadily promoting, if not

History of  
his own  
times, vol. i.  
p. 584.

Sir William  
Temple's  
works, vol.  
i. p. 334.

origi

originally inventing, the project of an exclusion bill: and therefore no wonder, if a party was constantly at work against him. Upon the king's summoning a parliament to meet at Oxford, March the 21st, 1680-1, he joined with several lords in a petition to prevent its meeting there, which however failed of success. He was present at that parliament, and strenuously supported the exclusion bill: but the duke and his friends soon contrived to make him feel the weight of his resentments. For his lordship was apprehended for high treason on the 2d of July 1681; and after being examined by his majesty in council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and discharged; yet did not think himself safe, as his bitterest enemies were now in the zenith of their power. He thought it high time therefore to seek for some place of retirement, where, out of the reach of their endeavours to injure him, he might wear out the small remainder of his life in peace. It was with this view, that in November 1682, he embarked for Holland; and arriving safely at Amsterdam, after a very dangerous voyage, he took a house there, proposing to live in a manner suitable to his quality, being visited by persons of the first distinction, and treated with all the deference and respect he could desire. But being seized by his old distemper the gout, it immediately flew up into his stomach; and soon became mortal; so that he expired on the 22d of January 1682-3, in the 62d year of his age. His body being embalmed was transported to England, and interred with his ancestors at Winborne St. Giles; and in 1732, a noble monument, with a large inscription to his honour, was erected by the present earl of Shaftesbury.

It was a misfortune to this noble personage, that those who were angry with him, have transmitted to posterity the history of the times in which he lived, and of that government in which he had so large a share: and this may in some measure account for his making so unamiable a figure in history; and that while his prodigious abilities stand confessed by all, the goodness and integrity of his intentions are hardly acknowledged by any. It is also not to be imagined at this distance, what arts and contrivances were set on foot by his enemies in his life-time to render his name odious and detestable. Marchmont Needham, who had been employed by the regicides, and the parliament, to vilify the royal family in the most scandalous and barbarous manner, was paid by the ministers to abuse  
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Wood's  
Athen.  
Oxon. vol. ii.  
col. 721,  
&c.

North's  
Examen,  
P. 42.

Ibid. p. 60.

Character of  
king Charles  
II. P. 5.

and defame the earl of Shaftesbury. This he did with great pleasure in a quarto pamphlet, intitled, A packet of advices and animadversions, sent from London to the men of Shaftesbury, which is of use for all his majesty's subjects in the three kingdoms. Lond. 1676. and, what is remarkable enough, his abuse is transferred verbatim into the account given of this noble person by the Oxford historian. The earl of Shaftesbury was also represented, as having had the vanity to expect to be chosen king of Poland; and this made way for calling him count Tapsky, alluding to the tap, which had been applied upon the breaking out of the ulcer between his ribs, when he was lord chancellor. It was also a standing jest with the lower form of wits, to stile him Shifts-bury instead of Shaftesbury. The author, who relates this, tells us also, that when his lordship was chancellor, one sir Paul Neal watered his mares with Rhenish and sugar; that is, entertained his mistresses. His lordship is supposed to have been a little intemperate in this way; and it is recorded, that king Charles II. who would both take liberties and bear them, once said to the earl at court, in a vein of rallery and good humour, and in reference only to his amours, "I believe, Shaftesbury, thou art the wicked-  
"est fellow in my dominions:" to which, with a low bow and very grave face, the earl replied, "May it please your  
"majesty, of a subject I believe I am;" at which the merry  
king Charles monarch laughed most heartily.

His lordship married three wives. Anthony, his only son and successor, born of his second wife the 16th of January 1651, was the father of Anthony, that nobleman of extraordinary parts and learning, whose history we shall relate in the ensuing article.

COOPER (ANTHONY ASHLEY) earl of Shaftesbury, the celebrated author of the Characteristicks, was born on February the 26th 1670-1, at Exeter house in London. His father was Anthony earl of Shaftesbury; his mother lady Dorothy Manners, daughter of John earl of Rutland. He was born in the house of his grandfather Anthony first earl of Shaftesbury, and lord high chancellor of England, of whom we have spoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He pursued almost the same method in teaching him the learned languages, as Montaigne's father did with him, in teaching him Latin: that is, he placed a person about him, who was so thoroughly versed in the Greek  
and



and Latin tongues, as to speak either of them with the greatest fluency. By this means lord Shaftesbury made so great a progress, that he could read both these languages with ease, when but eleven years old. He began his travels in the year 1686, and spent a considerable time in Italy, where he acquired a great knowledge in the polite arts. This knowledge is very visible through all his writings; that of the art of painting is more particularly so, from the treatise he composed upon "The judgment of Hercules." He made it his endeavour, while he was abroad, to improve himself as much as possible in every accomplishment; for which reason he did not greatly affect the company of other English gentlemen, upon their travels: and he was remarkable for speaking French so readily, and with so good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a seat in parliament from some of those boroughs, where his family had an interest; but he declined it, and pursued that strict course of study, which he had proposed to himself, near five years. Then he was elected a burgess for Pool: and, soon after his coming into parliament, had an opportunity of shewing that spirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occasions. It was the bringing in and promoting "The act for granting council to prisoners in cases of high treason." This he looked upon as important, and had prepared a speech in its behalf: but when he stood up to speak it in the house of commons, he was so intimidated by the augustness of the assembly, that he lost all memory, and was quite unable to proceed. The house, after giving him a little time to recover his confusion, called loudly for him to go on, when he proceeded to this effect: "If I, sir, addressing himself to the speaker, who rise only to give my opinion on the bill now depending, am so confounded, that I am unable to express the least of what I proposed to say; what must the condition of that man be, who, without any assistance, is pleading for his life, and under apprehensions of being deprived of it?" During this and other sessions, in which he continued in the house of commons, he persevered in the same way of acting, always heartily concurring in every motion for the farther security of liberty: but the business of attending regularly the house of commons, which in those active times generally sat long, in a few years so impaired his health, and he was naturally of a weakly constitution, that he was obliged

liged to decline coming again into parliament, after its dissolution in the year 1698.

Being thus at liberty, he went directly to Holland, where he spent his time in the conversation of mr. Boyle, mr. Le Clerc, and other learned and ingenious men, then residing in that country, whose acquaintance induced him to continue there above a twelvemonth. When he went to Holland, he concealed his name, as it is said, for the sake of being less interrupted in his studies, pretending only to be a student in physick, and in that character contracted an acquaintance with monsieur Bayle. A little before his return to England, being willing to be known to him by his real name, he contrived to have mr. Bayle invited to dinner by a friend, where he was told he was to meet lord Ashley. Mr. Bayle accidentally calling upon lord Ashley that morning, was pressed by him to stay; but excused himself saying, "I can by no means stay, for I must be punctual to an engagement, where I am to meet my lord Ashley." The next interview, as may be imagined, occasioned some mirth; and their intimacy rather increased than lessened after the discovery, for they never ceased corresponding to mr. Bayle's death. During his absence in Holland, an imperfect edition of his Inquiry into virtue was published at London; surreptitiously taken from a rough draught, sketched when he was but twenty years of age. The person, who served him thus unhandsomely, was mr. John Toland; on whom he is said to have conferred many favours. This treatise was afterwards completed by him, and published in the second volume of the Characteristicks.

Soon after he returned to England, he became earl of Shaftesbury: but did not attend the house of lords, till his friend lord Somers sent a messenger to acquaint him with the business of the partition treaty in February 1700-1. On the accession of queen Anne to the throne, he retired to his usual course of studying; and in the beginning of the year after, viz. 1703, made a second journey to Holland, and returned to England, in the end of the year following. The French prophets soon after this having by their enthusiastick extravagancies made a great disturbance throughout the nation, there were different opinions as to the methods of suppressing them, and some advised a prosecution. But lord Shaftesbury, who abhorred any step, which looked like persecution, apprehended that such measures tended rather to inflame, than to cure the disease: and this occasioned his

Letter concerning enthusiasm, which he published in 1708, and sent it to lord Somers, to whom he addressed it, though without the mention either of his own, or lord Somers's name. In January 1709, he published his *Moralists*, a philosophical rhapsody; and in May following his *Sensus communis*, or An essay upon the freedom of wit and humour. The same year he married mrs. Jane Ewer, youngest daughter of Thomas Ewer, esq; of Lee in Hertfordshire; to whom he was related, and by whom he had an only son, Anthony the present earl of Shaftesbury. In 1710, his *Soliloquy*, or advice to an author, was printed. In 1711, finding his health still declining, he was advised to leave England, and seek assistance from a warmer climate. He set out therefore for Naples in July 1711, and lived above a year after his arrival, dying at Naples February the 4th 1712-3.

The only pieces which he finished, after he came to Naples, were The judgment of Hercules, and the Letter concerning design; which last was first published in the edition of the *Characteristicks* 1732. The rest of his time he employed in ordering his writings for a more elegant edition. The several prints, then first interperfed through the work, were all invented by himself, and designed under his immediate inspection: and he was at the pains of drawing up a most accurate set of instructions for this purpose, which are still extant in manuscript. In the three volumes of the *Characteristicks*, he completed the whole of his writings, which he intended should be made publick. The first edition was published in 1711; but the more complete and elegant edition, which has been the standard of all editions since, was not published till 1713, immediately after his death. But though lord Shaftesbury intended nothing more for the publick, yet, in 1716, some of his letters were printed at London under the title of, *Several letters written by a noble lord to a young man at the university*: and, in 1721, mr. Toland published *Letters from the right honourable the late earl of Shaftsbury to Robert Moleworth, esq;*. Lord Shaftesbury is said to have had an esteem for such of our divines, though he treated the order very severely in general, as explained christianity most conformably to his own principles; and it was under his particular inspection, and with a preface of his own writing, that a volume of dr. Whichcote's sermons was published in the year 1698, from copies, taken, as it is said, in short hand, as they were delivered from the pulpit.

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But his principal study was with the writings of antiquity; and those, which he most admired, were the moral works of Xenophon, Horace, the Commentaries and Enchiridion of Epictetus, as published by Arrian and Marcus Antoninus. From these he formed to himself the plan of his philosophy: and the idea, which he had framed to himself of philosophy in general, may be best comprehended from the following words of his, where, addressing himself in a letter to a correspondent, he says, "Nor were there indeed any more than two real distinct philosophies: the one derived from Socrates, and passing into the old academick, the peripatetick, and stoick; the other derived in reality from Democritus, and passing into the Cyrenaick, and Epicurean. For as for that mere sceptick or new academick, it had no certain precepts, and so was an exercise of sophistry, rather than a philosophy. The first therefore of these two philosophies recommended action, concernment in civil affairs, religion, &c. the second derided all this, and advised inaction and retreat. And good reason: for the first maintained, that society right and wrong, were founded in nature, and that nature had a meaning, and was herself; that is to say, in her wits, well-governed, and administered by one simple and perfect intelligence. The second again derided this, and made providence and dame nature not so sensible as a doating old woman. So the Epicurean in Cicero treats providence, *Anus fatidica stolorum sapientia*. The first therefore of these philosophies is to be called the civil, social, theistick: the second the contrary." Every page of lord Shaftesbury's writings shew him to have been a zealous assertor of the civil, social, and theistick system: and hence the whole of his philosophy seems to have been the inculcating these two principles, viz. that there is a providence, which administers and consults for the whole, to the absolute exclusion of general evil and disorder, and that man is made by that providence a political or social animal, whose constitution can only find its true and natural end in the pursuit and exercise of the moral and social virtues. Numerous have been the adversaries and answerers of lord Shaftesbury and his principles: such however has been his fate, that, while some, only captivated with his wit and humour, have highly extolled him for things delivered perhaps too freely, though bearing no relation to his philosophy; and others on the opposite side have been wholly employed in censuring these freedoms, his real system and opinions have in a manner been overlooked;

General  
dictionary.  
art. Shaftes-  
bury, not. K.

looked; or treated at least as a visionary scheme of his own inventing, to idolize moral virtue, though they may be proved in every part to be in fact no other than the concurring sentiments of the best writers among the ancients.

COOPER (THOMAS) a learned English bishop, was born at Oxford about the year 1517, and educated in grammar learning in the school adjoining to St. Mary Magdalene college; of which, having made a great progress, and gained a high reputation, he was elected first demi, then probationer in the year 1539, and perpetual fellow the year after. He quitted his fellowship in the year 1546, being then married, as it is supposed; and when queen Mary came to the crown, applied himself to the study of physick, and taking a bachelor's degree, practised in that faculty at Oxford. Wood's Athenæ Oxon. Ibid. He did this, because he was secretly inclined to the protestant religion; and therefore upon the death of that queen, returned to his former study of divinity. Upon the 18th of March, 1566-7, he took a doctor of divinity's degree, and about that time was made dean of Christ-church in Oxford. Ibid. In 1569, he was made dean of Gloucester, and the year after bishop of Lincoln. Upon the 27th of July, 1572, he preached a sermon at St. Paul's Cross, in vindication of the church of England, and its liturgy; to which an answer was sent him by a disaffected person, which answer Mr. Strype hath printed at length in his Annals of the reformation. In the year 1577, the queen sent him a letter to put a stop to those publick exercises, called Prophesyings, in his diocese. These prophesyings were grounded upon 1 Cor. Vol. II. p. 193. edit. 1725. xiv. 31. "Ye may all prophesy one by one, that all may learn, and all may be comforted." They were set on foot in several parts of the kingdom about the year 1571; and consisted of conferences among the clergy, for the better improving of themselves, and one another, in the knowledge of scripture and divinity; but in 1577 were generally suppressed, on account of their being thought seminaries of puritanism. In the year 1584 he was translated to the bishoprick of Winchester; which diocese abounding greatly with papists, he petitioned the privy council to suppress them, and among other methods proposed, "that an hundred or two of obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up, and be sent into Flanders as pioneers and labourers, whereby the country should be disburdened of a company of dangerous people, and the rest that remained be put in some fear." Ibid. Vol. III. p. 240.

This reverend and holy bishop, as Mr. Wood calls him, upon the discovery of William Parry's treason, put out an order of prayer and thanksgiving for the preservation of the queen's life and safety, to be used in the diocese of Winchester; and on the 17th of November 1588, preached at St. Paul's Cross, that being a day of publick thanksgiving, as well for the queen's accession to the throne, as for the victory obtained over the Spanish armada. He died at Winchester upon the 29th of April 1594, and was buried in the cathedral there. Over his grave, which is on the south side the choir, was soon after laid a flat marble, with a Latin inscription in prose and verse.

His writings were, 1. The epitome of chronicles from the 17th year after Christ to 1540, and from thence afterwards to the year 1560, Lond. 1560, 4to. the two first parts of this chronicle, and the beginning of the third, as far as the 17th year after Christ, were composed by Thomas Lanquet, a young man of twenty four years old: but he dying immaturally, Mr. Cooper finished the work, and published it under the title of Cooper's Chronicle, though the running title of the first and second parts is Lanquet's Chronicle. A faulty edition of this work was published surreptitiously in 1559: but that of 1560 was revised and corrected by Mr. Cooper. 2. *Thesaurus linguæ Romanæ & Britannicæ, &c.* and *Dictionary historicum & poeticum*, Lond. 1565, folio. This dictionary was so much esteemed by Queen Elizabeth, that she endeavoured, as Mr. Wood tells us, to promote the author for it in the church as high as she could. It is an improvement of *Bibliotheca Eliotæ*, Elyot's library or dictionary, printed at London in 1541, or, as some think, it is taken out of Robert Stephens's *Thesaurus linguæ latinæ*, and out of *Frisii lexicon Latino-Teutonicum*. 3. A brief exposition of such chapters of the Old Testament, as usually are read in the church at common prayer, on the Sundays throughout the year, Lond. 1573, 4to. 4. A Sermon at Lincoln 1575, Lond. 8vo. 5. Twelve Sermons, 1580, 4to. 6. An Admonition to the people of England, wherein are answered not only the slanderous untruths, reproachfully uttered by Martin, the libeller, but also many other crimes by some of his brood, objected generally against all bishops and the chief of the clergy, purposely to deface and discredit the present state of the church, Lond. 1589, 4to. This was an answer to John ap Henry's books against the established church, published under the name of Martin Mar-Prelate. Ap Henry, or his club of puritans, replied to the bishop's

Athen.  
Oxon.

See art.  
Elyot.

Wood, &c.

ibid.

bishop's book, in two ludicrous pamphlets, intitled, Ha' ye any work for a Cooper? and More work for a Cooper.

The character of this bishop has been represented in an advantageous light, by several writers. One styles him a very learned man; eloquent and well acquainted with the English and Latin languages. Another says, that he was a man of great gravity, learning, and holiness of life. "He was," says Anthony Wood, furnished with all kind of learning, almost beyond all his contemporaries, and not only adorned the pulpit with his sermons, but also the commonwealth of learning with his writings." "Of him, says sir John Harrington, I can say much, and I should do him great wrong, if I should say nothing: for he was indeed a reverend man, very well learned, exceeding industrious; and, which was in those days counted a great praise to him, and a chief cause of his preferment, he wrote that great dictionary that yet bears his name. His life in Oxford was very commendable, and in some sort saint-like; for, if it is saint-like to live unreprouvable, to bear a cross patiently, to forgive great injuries freely, this man's example is sampleless in this age." He married a wife at Oxford, by whom he had two daughters; but he was not happy with her, she proving unfaithful to his bed. "The whole university, sir John Harrington tells us, in reverence of the man, and indignity of the matter, offered to separate her from him by publick authority, and so to set him free, being the innocent party: but he would by no means agree thereto, alledging he knew his own infirmity, that he might not live unmarried; and to divorce and marry again, he would not charge his conduct with so great a scandal."

Strype and Wood, as above.

Bale script. illust.

Goodwin de præfibus.

Athen. Oxon.

A brief survey of the state of the church of England in queen Elizabeth and king

James's reign; being a charming a picture and history of the bishops of those times. Lond. 1653, 8vo. p. 62, 64.

COOPER (SAMUEL) a very eminent English painter, was born in London in the year 1609, and bred up under the care and discipline of mr. Hoskins, his uncle: but derived the most considerable advantages from the observations which he made on the works of Van Dyck, inasmuch that he was commonly styled the Van Dyck in little. His pencil was generally confined to a head only; and indeed below that part he was not always so successful as could be wished. But for a face, and all the dependencies of it, namely, the graceful and becoming air, the strength, relief, and noble spirit, the softness and tender liveliness of flesh and blood, and the looseness and gentle management of the hair, his talent was so extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he

was at least equal to the most famous Italians; and that hardly any one of his predecessors has ever been able to shew so much perfection in so narrow a compass. The high prices his works sold at, and the great esteem they were in at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this master throughout all parts of Europe. He so far exceeded his master and uncle mr. Hoskins, that the latter became jealous of him; and finding that the court was better pleased with his nephew's performances than with his, he took him into partnership with him. His jealousy increased, and he dissolved it; leaving our artist to set up for himself, and to carry, as he did, most of the business of that time before him. He drew king Charles II. and his queen, the duchess of Cleveland, the duke of York, and most of the court: but the two most famous pieces of his were those of Oliver Cromwell, and of one Swingfield. The French king offered 150l. for the former, but could not have it: and mr. Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likewise did several large limnings in an unusual size for the court of England; for which his widow received a pension during her life from the crown.

Answerable to mr. Cooper's abilities in painting, was his skill in musick; and he was reckoned one of the best lutenists, as well as the most excellent limner, of his time. He spent several years of his life abroad, was personally acquainted with the greatest men of France, Holland, and his own country, and by his works more universally known in all parts of christendom. He died at London in the year 1672, at 63 years of age, and was buried in Pancras church in the fields; where there is a fine marble monument set over him, with a Latin inscription upon it.

He had an elder brother, mr. Alexander Cooper, who, together with him, was also brought up to limning by mr. Hoskins, their uncle. Alexander performed well in miniature; and going beyond sea, became limner to Christina, queen of Sweden, yet was far exceeded by his brother Samuel. He also did landscapes in water colours extremely well, and was accounted an admirable draughts-man.

COPERNICUS (NICOLAUS) an eminent astronomer, was born at Thorn in Prussia on the 19th of January in the year 1472. He was taught the Latin and Greek languages at home, and afterwards sent to Cracovia, where he studied philosophy and physick. His genius in the mean  
time



time was naturally turned to mathematicks, which he pursued through all its branches. He laboured perspective particularly: and applied himself also to painting, in which he is said to have made such a progress, as to have drawn a very good picture of himself by the help of a looking-glass. He had formed a resolution to travel, and began to meditate a journey into Italy: and a traveller, who set out in quest of natural knowledge, should, as he very justly imagined, be able not only barely to shadow out or give a rough draught, but exactly to delineate every thing he met with that was worthy of his notice. This was his motive, and a good one too, for cultivating, as he did, the art of painting. He set out for Italy, when he was three and twenty years of age; but staid at Bononia some time, for the sake of being with the celebrated astronomer of that place Dominicus Maria; whose conversation however, and company he affected, not so much as a learner, as an assistant to him in making observations. From thence he passed to Rome, where he no sooner arrived than he was presently considered as not inferior to the famous Regiomontanus; and acquired, in short, so great a reputation, that he was chosen professor of mathematicks, which he taught with much applause a long time in that city. He also made some astronomical observations there about the year 1500.

Returning to his own country some years after, he began to apply his vast knowledge in mathematicks, to correct the present system of astronomy which prevailed. He could not persuade himself, but that the vast machine of the world, formed by an all-wise and all-powerful being, must be less embarrassed and irregular, than that system supposed. He set himself therefore to collect all the books, which had been written by philosophers and astronomers, and to examine all the various hypotheses they had invented, for the solution of the various phenomena of the heavens: to try, if a more symmetrical order and constitution of the parts of the world could not be discovered, and a more just and exquisite harmony in its motions established, than what the astronomers of those times so easily admitted. But of all their hypotheses, none pleased him so well as that of the Pythagoreans: which made the sun to be the center of the system, and supposed the earth to move not only round the sun, but round its own axis also. He thought he discerned much beautiful order and proportion in this; and that all that embarrass and perplexity from epicycles and eccentricks, which attended the Ptolemaick hypothesis, would here be entirely removed.

This system then he began to consider and to write upon, when he was about five and thirty years old. He employed himself in contemplating the phenomena carefully; in mathematical calculations; in examining the observations of the ancients; in making new observations of his own: and after more than twenty years, chiefly spent in this manner, he brought his scheme to perfection, and established that system of the world, which goes by his name, and is now universally received. This he performed in a work, intitled, *De revolutionibus orbium cælestium*: which work, though he had employed so much pains and time about, and had finished at last to his mind, he was yet, as he tells us in his preface to it, somewhat afraid to publish. "I have long doubted with myself, says he, whether I should venture my Commentaries upon the motion of the earth abroad; whether it would not be better to imitate the Pythagoreans in this respect also, who were wont to communicate the mysteries of their philosophy, not to the publick, but to their friends and relations only." And he adds afterwards, that "the novelty of his opinion had almost brought him to drop all thoughts of publishing his book; which had indeed now lain in his escutore, not nine years only, which is the term Horace prescribes, but almost four times nine years." At length, however, by the importunity of his friends, he was prevailed upon to let it come out; but a copy of it was no sooner brought to him, than he was presently seized with a violent effusion of blood, which put an end to his life. Some have almost been ready to impute this sudden change (for he had all his life long enjoyed a good state of health) to the anxiety and terrors he was under from the offence, which he knew he should give to the bigotted part of his countrymen; who are always sure to decry what is new, though it be ever so reasonable and well-grounded, and to persecute the authors of novelties to the utmost of their power. Much of this usage, no doubt, he would have felt, if death had not intercepted him: for, as Gassendus who has written his life tells us, his work was scarcely abroad, when "a little petty schoolmaster of Elburg, at the instigation of the mob, brought him upon the stage, as Aristophanes did Socrates, and ridiculed his opinion concerning the motion of the earth." He died the 24th of May 1543, in the 70th year of his age.

This extraordinary man had been made canon of Worms by his mother's brother Lucas Wazelrodius, who was bishop of that place. He was not only the greatest of astronomers, but

but incomparably skilled in other parts of science and learning, and a perfect master of the Greek and Latin tongues : to all which he joined so much piety and innocence of manners, as might serve for a pattern to all the world ; qui pouvoit servir d'exemple à tout le monde. This revival of the Pythagorick system by Copernicus gave occasion, says Gassendus, to our countryman Gilbert to frame his magnetick philosophy ; which is built upon this principle, that the attractive power in magnets and magnetick bodies arises from the revolution of the earth round its axis. While Copernicus was reviving this system, and labouring to explain and establish it, some of his friends objected, that supposing it true, that is, supposing the sun at rest in the center of the universe, and the earth moving round it, the planet Venus must needs undergo the same phases with the moon : to whom he is said to have replied, that “ posterity would probably discover that it did so.” This prophecy of Copernicus was fulfilled by the famous Galileo Galilei, who first made the discovery with the telescope, and thereby wonderfully confirmed the Copernican system : for which however he was thrown into prison by pope Urban VIII. and not suffered to come out, till he had recanted his opinion ; that is, till he had renounced the testimony of his senses. This shews us, that the apprehensions of trouble, which Copernicus expected from the novelty of his scheme, was not without a reasonable foundation.

CORBET (RICHARD) an ingenious poet, and prelate of the church of England, was son of Vincent Corbet, and born at Ewell in Surry, towards the latter end of the sixteenth century, in the reign of queen Elizabeth. He was educated at Westminster school, and sent from thence to Oxford in the beginning of the year 1598, where he was admitted of Christ-church. He took the degree of master of arts ; and afterwards entering into holy orders, became an eminent preacher. His wit and eloquence recommended him to the favour of king James I. who made him one of his chaplains in ordinary ; and in the year 1620, promoted him to the deanery of Christ-church. He was at this time a doctor in divinity, vicar of Cassington near Woodstock in Oxfordshire, and a prebendary in the church of Sarum. In the year 1629, he was preferred to the see of Oxford ; and in 1632, translated to that of Norwich. In his younger years he wrote several pieces of poetry, but with no design of publishing them ; and we learn from one of them, that

he took a journey to Paris, though we know not at what time. There is extant in the *Musæum Ashmolæanum* a funeral oration in Latin, by dr. Corbet, on the death of prince Henry, A. D. 1612. He died in the year 1635, and was buried in the cathedral church of Norwich; and soon after a large freestone, of a sandy colour, was laid over his grave, whereon a Latin inscription engraven on a plate of brass was fastened, which runs thus in English: "Richard Corbet, doctor of divinity, first student, then dean of Christ-church in Oxford, and next bishop of that see; from thence translated hither, and from thence to heaven, July 28, 1635." Mr. Anthony Wood says, that "he was consecrated bishop of Oxford, though in some respects unworthy of such an office;" but the grounds of this censure does not appear. Some have surmised, that mr. Wood might think the character of a poet too light for, and inconsistent with, that of a bishop; to which we shall further add, that bishop Corbet has, in one of his poems, treated some of the superstitions of the Roman catholicks, their veneration especially for reliques, and the many forgeries practised in that respect, in a very ludicrous manner. Now, though we would not insinuate by any means, that mr. Wood was a papist, yet it is well known, that ridicule exerted in matters of religion, even against a false one, has never been agreeable to persons of his great zeal and piety; and this, it is not improbable, might make him think our author not grave enough for a bishop.

Athenæ  
Oxon.

After bishop Corbet's death, a collection of his poems was published, under the title of *Poeti castromata*, in 8vo. London, 1647-8; and another edition of them in a thin duodecimo in 1672, dedicated to sir Edward Bacon of Redgrave-hall in Suffolk. After the dedication follows an advertisement, wherein we are told, that "upon reprinting these poems, diligent search was made to perfect them, which were very imperfectly printed before; and that, though in this edition there are but few new poems, yet we may find many of them more perfect than before: for in some there are six, and in others four, and in many, two lines, added from perfecter copies, which were left out in the former impression." As bishop Corbet's works are but seldom to be met with, we will give our reader a sample of his poetry in some verses he addressed to his son Vincent, while a child; for he had married Alice the daughter of dr. Leonard Hutten, vicar of Flower in Northamptonshire, by whom he had

Wood, &c. this son, named after his grandfather.

What

What I shall leave thee, none can tell;  
 But all shall say, I wish thee well.  
 I wish thee, Vin, before all wealth,  
 Both bodily and ghostly health.  
 Nor too much wealth, nor wit, come to thee;  
 So much of either might undo thee.  
 I wish thee learning, not for show,  
 Enough for to instruct, and know:  
 Not such as gentlemen require,  
 To prate at table, or at fire.  
 I wish thee all thy mother's graces,  
 Thy father's fortunes, and his places.  
 I wish thee friends, and one at court,  
 Not to build on, but to support;  
 To keep thee, not in doing many  
 Oppressions, but from suffering any.  
 I wish thee peace in all thy ways,  
 Nor lazy, nor contentious days:  
 And when thy soul and body part,  
 As innocent as now thou art.

Poems, edit. 1672, pag. 35.

CORELLI, a name too celebrated to be omitted in this work, and yet we are able to recollect no memoirs, which give any account of the man. This we suppose to have been owing to the nature of his profession: for he was an Italian musician, and director of the pope's choir at Rome. Now it seldom happens, that mere musicians are authors; and as seldom, that they fall under the notice of authors. Hence it is, that hardly any thing is known of Corelli, but his harmonious compositions, which are deemed most excellent and inimitable. Many connoisseurs are of opinion, that Corelli was one of those, of whom it may justly be said, that nature has produced in his way, nil simile aut secundum, nothing equal or ever second to him: although his art has been diligently cultivated ever since, and is still in the highest esteem. An entertaining writer has preserved an anecdote of him, though he does not tell us where he had it, which shews, that he was jealous of the dignity of his art, and apt to be hurt by any sort of inattention to his performance. "While the famous Corelli at Rome, says he, was playing some musical composition of his own, to a select company in the private apartment of his patron-cardinal, he observed, in the height of his harmony, his eminence was

"CR-

The life of  
Colley Cib-  
ber by him-  
self, p. 481.

“engaging in a detached conversation; upon which he suddenly stopped short, and gently laid down his instrument. The cardinal, surpris’d at the unexpected cessation, ask’d him, if a string was broke? to which Corelli, in an honest consciousness of what was due to his musick, replied, No, sir; I was only afraid I interrupted business. His eminence, says our relater, who knew that a genius could never shew itself to advantage, where it had not its proper regards, took this reproof in good part, and broke off his conversation, to hear the whole concerto played over again.”

Corelli was so affected with the character and abilities of our famous Harry Purcel, that, as fame reports, he declared him to be then the only thing in England worth seeing. Accordingly he resolv’d upon a journey hither, on purpose to visit him; and is said by some to have died upon the road: others say, that he died at Rome about the year 1733.

CORNARO (LEWIS) a Venetian of noble extraction, and memorable for having lived to an extreme old age: for he was more than an hundred years old, at the time of his death, which happened at Padua in the year 1565. Amongst other little performances, he left behind him a piece, intitled, *De vitæ sobriæ commodis*, that is, Of the advantages of a temperate life: of which we will here give some account, not only because it will very well illustrate the life and character of Cornaro, but may also possibly be of use to those, who take the *summum bonum*, or chief good of life, to consist in good eating.

He was mov’d, it seems, to compose this little piece, at the request and for the benefit of some ingenious young men, for whom he had a regard: who, having long since lost their parents, and seeing him then 81 years old, in a fine florid state of health, were vastly desirous to know of him what it was that enabled him to preserve, as he did, a sound mind in a sound body, to so extreme an age. He describ’d to them therefore his whole manner of living, and the regimen he had always pursued, and was then pursuing. He tells them, that, when he was young, he was very intemperate; that this intemperance had brought upon him many and grievous disorders; that from the 35th to the 40th year of his age, he spent his nights and days in the utmost anxiety and pain; and that in short, his life was grown a burden to him. The physicians however, as he relates, notwithstanding all the vain and fruitless efforts which they had made to restore him,

him, told him, that there was one medicine still remaining, which had never been tried, but which, if he could but prevail with himself to use with perseverance, might free him in time from all his complaints: and that was a regular and temperate way of living. They added moreover, that unless he resolved to apply instantly to it, his case would soon become desperate; and there would be no hopes at all of recovering him. Upon this he immediately prepared himself for his new regimen, and now began to eat and drink nothing, but what was proper for one in his weak habit of body. But this at first was very disagreeable to him: he wanted to live again in his old manner; and he did indulge himself in a freedom of diet sometimes, without the knowledge of his physicians indeed, but, as he tells us, much to his own uneasiness and detriment. Driven in the mean time by the necessity of the thing, and exerting resolutely all the powers of his understanding, he grew at last confirmed in a settled and uninterrupted course of temperance: by virtue of which, as he tells us, all his disorders had left him in less than a year; and he had been a firm and healthy man from that time to this.

To shew what a fine security a life of temperance is against the ill effects of hurts and disasters, he relates an accident which befel him, when he was very old. One day being out in his chariot, and his coachman driving somewhat faster than ordinary, he had the misfortune to be overturned, and dragged by the horses a considerable way upon the ground. His head, his arms, his whole body were very much bruised; and one of his ancles was put out of joint. He was carried home; and the physicians seeing how grievously he was mauled, concluded it impossible that he should live three days to an end. They were mistaken however, for by bleeding and evacuating medicines, the usual method of treating in such cases, he presently recovered, and arrived at his old stability and firmness.

Some sensualists, as it appears, had objected to his manner of living; and, in order to evince the reasonableness of their own, had urged, that it was not worth while to mortify one's appetites at such a rate, for the sake of being old; since all that was life, after the age of sixty-five, could not properly be called *vita viva*, sed *vita mortua*; not a living life, but a dead life. "Now, says he, to shew these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures, which I myself enjoy in this eighty-third year of my age. In the first place I am  
 " always

“ always well, and so active withal, that I can with ease  
 “ mount a horse upon a flat, and walk to the tops of very  
 “ high mountains. In the next place, I am always chear-  
 “ ful, pleasant, perfectly contented, and free from all per-  
 “ turbation, and every uneasy thought. I have none of  
 “ that fastidium vitæ, that satiety of life, so often to be met  
 “ with in persons of my age. I frequently converse with  
 “ men of parts and learning, and spend much of my time  
 “ in reading and writing. These things I do, just as op-  
 “ portunity serves, or my humour invites me ; and all in my  
 “ own house here at Padua, which, I may say, is as com-  
 “ modious and elegant a seat, as any perhaps that this age  
 “ can shew ; built by me according to the exact proportions  
 “ of architecture, and so contrived, as to be an equal shel-  
 “ ter against heat and cold. I enjoy at proper intervals my  
 “ gardens, of which I have many, whose borders are re-  
 “ freshed with streams of running water. I spend some  
 “ months in the year at those Euganean hills, where I have  
 “ another commodious house with gardens and fountains :  
 “ and I visit also a seat I have in the valley, which abounds  
 “ in beauties from the many structures, woods, and rivu-  
 “ lets that encompass it. I frequently make excursions to  
 “ some of the neighbouring cities, for the sake of seeing  
 “ my friends, and conversing with the adepts in all arts and  
 “ sciences : architects, painters, statuaries, musicians, and  
 “ even husbandmen. I contemplate their works, compare  
 “ them with the ancients, and am always learning some-  
 “ thing, which it is agreeable to know. I take a view of  
 “ palaces, gardens, antiquities, publick buildings, temples,  
 “ fortifications : and nothing escapes me, which can afford  
 “ the least amusement to a rational mind. Nor are these  
 “ pleasures at all blunted by the usual imperfections of great  
 “ age : for I enjoy all my senses in perfect vigour ; my taste  
 “ so very much, that I have a better relish for the plainest  
 “ food now, than I had for the choicest delicacies, when  
 “ formerly immersed in a life of luxury. Nay, to let you  
 “ see what a portion of fire and spirit I have still left within  
 “ me, know, that I have this very year written a comedy,  
 “ full of innocent mirth and pleasantry ; and, as I say, if a  
 “ Greek poet was thought so very healthy and happy, for  
 “ writing a tragedy at the age of seventy three, why should  
 “ not I be thought as healthy and as happy, who have writ-  
 “ ten a comedy, when I am ten years older ? In short, that  
 “ no pleasure whatever may be wanting to my old age, I  
 “ please myself daily with contemplating that immortality,  
 “ which



“ which I think I see in the succession of my posterity. For  
 “ every time I return home, I meet eleven grandchildren,  
 “ all the offspring of one father and mother; all in fine  
 “ health; all, as far as I can discern, apt to learn, and of  
 “ good behaviour. I am often amused by their singing;  
 “ nay, I often sing with them, because my voice is louder  
 “ and clearer now, than ever it was in my life before. These  
 “ are the delights and comforts of my old age; from which,  
 “ I presume, it appears, that the life I spend is not a dead,  
 “ morose, and melancholy life, but a living, active, pleas-  
 “ ant life, which I would not change with the robustest  
 “ of those youths, who indulge and riot in all the luxury of  
 “ the senses, because I know them to be exposed to a thou-  
 “ sand diseases, and a thousand kinds of death. I, on the  
 “ contrary, am free from all such apprehensions: from the  
 “ apprehension of disease, because I have nothing for a dis-  
 “ ease to feed upon; from the apprehension of death, be-  
 “ cause I have spent a life of reason. Besides, death, I am  
 “ persuaded, is not yet near me. I know that (barring ac-  
 “ cidents) no violent disease can touch me. I must be dis-  
 “ solved by a gentle and gradual decay, when the radical hu-  
 “ mour is consumed like oil in a lamp, which affords no  
 “ longer life to the dying taper. But such a death as this  
 “ cannot happen of a sudden. To become unable to walk  
 “ and reason, to become blind, deaf, and bent to the earth,  
 “ from all which evils I am far enough at present, must take  
 “ a considerable portion of time: and I verily believe, that  
 “ this immortal soul, which still inhabits my body with so  
 “ much harmony and complacency, will not easily depart  
 “ from it yet. I verily believe that I have many years to  
 “ live, many years to enjoy the world and all the good that  
 “ is in it; by virtue of that strict sobriety and temperance,  
 “ which I have so long and so religiously observed; friend as  
 “ I am to reason, but a foe to sense.” Thus far this good  
 and wise philosopher; who was known afterwards to have  
 prophesied very truly concerning his future health and hap-  
 piness: for he lived, as we have observed, to be above an  
 hundred years old, after publishing another tract in his 95th  
 year.

CORNARO (HELENA LUCRETIA) a learned Ve-  
 netian lady, was the daughter of Gio Baptista Cornaro, and  
 educated in a very different manner from the generality of  
 her sex: for she was taught languages and sciences, as boys  
 are, and went through the philosophy of the schools, as p. 229.  
 thorny

Bibliothéque  
 universelle,  
 tom. vi.

thorny as it then was. After having studied many years, she took her degrees at Padua, and was perhaps the first lady that ever was made a doctor. She was also admitted of the university of Rome, where she had the title of Humble given her, as she had at Padua that of Unalterable. She deserved, they say, both these titles, since all her learning had not inspired her with the least vanity, nor was any thing capable of disturbing that calmness of spirit which she always employed in the deepest thinking. She made a vow of perpetual virginity; and though all means were used to persuade her to marry, and even a dispensation with her vow obtained from the pope, yet she remained immovable. It is affirmed, that not believing the perpetual study to which she devoted herself, and which shortened her days sufficient to mortify the flesh, she frequently exercised upon herself the discipline of flagellation; as was discovered after her death, though she took some pains to prevent it. She fasted often, and spent her whole time between study and devotion, except those few hours, when she was obliged to receive visits. All people of quality and fashion, who passed through Venice, were more solicitous to see her, than any of the curiosities of that superb city. The cardinals de Bouillon and d'Etrées were commanded by the king of France to call, as they passed into Italy, upon Lucretia Cornaro at Venice, and to examine, whether what some said of her was true; and they found, that her parts and learning were entirely answerable to the high reputation she had acquired all over Europe. At length that prodigious attachment she had shewn to books, to those especially which were written in Greek and Hebrew, impaired her constitution so much, that she fell into an illness, of which she died in the beginning of the year 1685. They say that she had notice of her death a year before it happened; for that, talking one day to her father of an old cypress tree in his garden, she advised him to cut it down, since it would do mighty well to make her a coffin.

As soon as the news of her death reached Rome, the academicians, called Insecondi, who had formerly admitted her of their society, made odes to her memory, and epitaphs without number. But this was not all; they celebrated a funeral solemnity in honour of her, in the college of the Barnabite fathers, where the academy of the Insecondi usually assembled. This solemnity was conducted with the highest pomp and magnificence; and a description of it was published at Padua in the year 1686, and dedicated to the most serene republick of Venice. The whole town flocked together

ther to see it, and one of the academicians made a funeral oration, in which, with all the pomp of Italian eloquence, he expatiated upon the great and valuable qualities of the deceased; saying, that Helena Lucretia Cornaro had triumphed over three monsters, who were at perpetual war with her sex, viz. luxury, pride, and ignorance, and that in this she was superior to all the conquerors of antiquity, even to Pompey himself, though he triumphed at the same time over the three kings, Mithridates, Tigranes, and Aristobulus, because it was easier to conquer three kingdoms, than three such imperfections and vices, &c.

We do not find that this lady was the author of any literary productions, though it is agreed on all hands, that she was very capable of works useful as well as entertaining.

CORNEILLE (PETER) a celebrated French poet, was born at Roan upon the 6th of June, in the year 1606, and of considerable parents, his father holding no small places and honours under Lewis XIII. He was brought up to the bar, which he attended some little time; but formed with a genius too elevated for such a profession, and having no turn for business, he soon deserted it. In the mean time he had given the publick no specimen of his great talents for poetry, nor was as yet conscious of possessing any such talents: and they tell us, that it was purely a trifling affair of gallantry, which gave occasion to the production of his first comedy, called *Melite*. The drama was then extremely low among the French: their tragedy flat and languid, their comedy nothing at all. Corneille was astonished to find himself the author of a piece entirely new, and at the prodigious success with which his *Melite* was acted. The French theatre seemed to be raised, and to flourish at once; and though deserted in a manner before, was now filled of a sudden with a new company of actors. After so happy an essay he continued to oblige the publick with several other pieces of the same kind; all of them indeed inferior to what he afterwards produced, but much superior to any thing which the French had seen before. His *Medea* came forth next, a tragedy, and borrowed in part from Seneca: and in 1637 he presented the *Cid*, another tragedy, in which he shewed the world how high his genius was capable of rising. All Europe has seen the *Cid*: it has been translated into almost all languages: and the prodigious reputation which he acquired by this play, drew all the wits of his time into a confederacy against it. Some treated it contemptuously, others

thers wrote against it. Cardinal de Richelieu himself is said to have been one of this cabal : for not content with passing for a great minister of state, he must needs affect to pass for a great wit too ; and therefore, though in the mean time he had settled a pension upon the poet, could not restrain himself from secret attempts against his play. It was supposed to be under his influence, that the French academy drew up that critique upon it, intitled, *Sentiments of the French academy upon the tragi-comedy of Cid* : in which however, if they censured it in some places, they did not scruple to praise it very highly in others. Corneille had nothing to do now, but to support the vast reputation he had gained ; and this he did by many admirable performances, published one after another, which, as Mr. Bayle observes, “ carried the French theatre to its highest pitch of glory, “ and assuredly much higher than the ancient one of Athens.” In 1647 he was chosen a member of the French academy, and was, what they call dean of that society at the time of his death, which happened in 1684, in the 79th year of his age.

He was, it is said, a man of a devout and melancholy cast, and upon a disgust he had conceived to the theatre, from the cold reception of his play *Perthorite*, betook himself to the translation of a famous book called *The imitation of Jesus Christ*, which he performed very finely. He spoke very little in company, even upon subjects which he perfectly understood. He was a very honest and worthy man ; not very dextrous in making his court to the great, which was perhaps the chief reason why he never drew any considerable advantage from his productions, besides that vast reputation which will always attend them. From a speech which Mr. Racine made to the French academy in the beginning of the year 1685, we may form the justest notions of our author's talents. After representing the miserable state the French theatre was in, that it was without order, decency, sense, taste, he shews you, how it was all of a sudden reformed by Corneille : “ for, says he, this man possessed at once all “ those extraordinary talents which form a great poet ; art, “ force, judgement and wit. Nor can any one sufficiently “ admire the greatness of his sentiments, the skill he shews “ in the oeconomy of his subjects, his masterly way of moving the passions, the dignity, and at the same time the vast “ variety of his characters.” This encomium must have the more weight, as it comes from the only man in the world, who was able to form an adequate idea of his merits ; and who

who would probably have been the very man that he was, if he had had the luck to have been born before him. Corneille's works have been often printed, and consist of above thirty plays, comedies and tragedies. The best edition of them is that of Paris 1682, in four volumes in 12mo.

*Nouvelles de  
la republique  
des lettres.*

*Janvier  
1685.*

CORNEILLE (THOMAS) a French poet also, but inferior to Peter Corneille, whose brother he was. He was a member of the French academy, and of the academy of inscriptions. He discovered, when he was young, a strong inclination and genius for poetry: and afterwards was the author of a great many dramattick pieces, some of which were well received by the publick, and acted with great success. He died at Andeli upon the 8th of December 1709, aged eighty four years. The dramattick works of him and his brother were published at Paris in the year 1738, in eleven volumes in 12mo. Besides dramattick, Thomas Corneille was the author of some other works: as, 1. A translation of Ovid's Metamorphosis and some of his epistles. 2. Remarks upon Vaugelas. 3. A dictionary of arts in two volumes in folio. 4. An universal, geographical, and historical dictionary in three volumes in folio. In the last work, that part of the geography which concerns Normandy, is said to be excellent.

CORREGGIO (ANTONIO Da) a most extraordinary painter, so called from Correggio, a town in the dukedom of Modena, where he was born in the year 1494. He was a man of such admirable natural parts, that nothing but the unhappiness of his education hindered him from being the best painter in the world. For his condition and circumstances were such as gave him no opportunities of studying either at Rome or Florence; or of consulting the antiques for perfecting himself in design. Nevertheless he had a genius so sublime, and was master of a pencil so wonderfully soft, tender, beautiful, and charming, that Julio Romano having seen a Leda, and a naked Venus painted by him, for Frederick duke of Modena, who intended them a present to the emperor, declared, he thought it impossible for any thing of colours ever to go beyond them. Raphael's fame tempted him at length to go to Rome. He considered attentively the pictures of that great painter; and after having looked on them a long time without breaking silence, he said, Anch' io son pittore, "I am still a painter." His chief works are at Modena and Parma. At the latter

*De Piles, &c.*

place he painted two large cupolas in fresco, and some altar pieces. This artist is remarkable for having borrowed nothing from the works of other men. Every thing is new in his pictures, his conceptions, his design, his colouring, his pencil; and his novelty has nothing in it but what is good. His out-lines are not correct, but their gusto is great. He found out certain natural and unaffected graces for his madonnas, his saints, and little children, which were peculiar to him. His pencil was both easy and delightful: and it is acknowledged, that he painted with great strength, great heightening, and liveliness of colours, in which none surpassed him. He understood also how to distribute his lights in such a manner, as was wholly peculiar to himself; which gave a great force and great roundness to his figures. This manner consists in extending a large light, and then making it lose itself insensibly in the dark shadowings, which he placed out of the masses. In the conduct and finishing of a picture, he is said to have done wonders; for he painted with so much union, that his greatest works seem to have been finished within the compass of one day: and appear, as if we saw them from a looking glass. His landscapes are equally beautiful with his figures.

Correggio spent the greatest part of his life at Parma; and notwithstanding the many fine pieces that he made, and the high reputation he had gained, he was extremely poor, and always obliged to work hard, for the maintenance of his family, which was somewhat large. He was very humble and modest in his behaviour, lived very devoutly, and died much lamented in 1534, when he was but forty years of age. The cause of his death was a little singular. Going to receive fifty crowns for a piece he had done, he was paid in a sort of copper money, called quadrinos. This was a great weight, and he had twelve miles to carry it, though it was in the midst of summer. He was over-heated and fatigued; in which condition, indiscreetly drinking cold water, he brought on a pleurisy, which put an end to his life.

CORYATE (THOMAS) a very extraordinary person, who seems to have made himself famous by his follies, was the son of a clergyman, and born at Odcombe in Somersetshire, in the year 1577. He became a commoner of Gloucester hall in Oxford in 1596; where continuing about three years, he attained, by mere dint of memory, to some skill in logick, and to more in the Greek and Latin languages. After he had been taken home for a time, he went to  
London,

London, and was received into the family of Henry prince of Wales. In this situation he fell into the company of the wits of those times, who, finding in him a strange mixture of sense and folly, made him their whetstone; and so, says mr. Wood, he became too much known to all the world. In the year 1608, he took a journey to France, Italy, Germany, &c. and at his return published his travels under this title; *Crudities hastily gobbled up in five months travels in France, Savoy, Italy, Rhetia, Helvetia, some parts of high Germany, and the Netherlands.* Lond. 1611, 4to. This work was ushered into the world by an Odcombian banquet, consisting of near sixty copies of verses, made by the best poets of that time; which, if they did not make mr. Coryate pass with the world for a man of great parts and learning, contributed not a little to the sale of his book. Among these poets were Ben. Johnson, sir John Harrington, Inigo Jones the architect, Chapman, Donne, Drayton, &c. In the year 1612, after he had taken leave of his countrymen, by an oration spoken at the cross in Odcombe, he took a long and large journey, with intentions not to return, till he had spent ten years in travelling about. The first place he went to was Constantinople, where he made as good observations, as he was capable of making; and took from thence his opportunities of viewing divers parts of Greece. In the Hellespont he took notice of the two castles Cestos and Abydos, which Musæus has made famous in his poem of Hero and Leander. He saw Smyrna, from whence he found a passage to Alexandria in Egypt; and there he observed the pyramids near Grand Cairo. From thence he went to Jerusalem; and so on to the Dead sea, to Aleppo in Syria, to Babylon in Chaldea, to the kingdom of Persia, and to Uspahan, where the king usually resided; to Seras, anciently called Shushan; to Candahor, the first province north-east under the subjection of the great mogul, and so to Lahore, the chiefest city but one belonging to that empire. From Lahore he went to Agra, where, being well received by the English factory, he made an halt. He staid here till he had gotten the Turkish and Morisco or Arabian languages, in which study he was always very apt, and some knowledge in the Persian and Indostan tongues. In both these he suddenly got such a knowledge and mastery, that they were of great use to him in travelling up and down the great mogul's dominions. In the Persian tongue he afterwards made an oration to the great mogul; and in the Indostan he had so great a command, that he is said to have

silenced a laundry-woman, belonging to the English ambassador in that country, who used to scold all the day long. After he had visited several places in that country, he went to Surat in East India; where he fell ill of a flux, of which he died in December 1617.

This strange man, it is evident, had a prodigious desire of seeing many things, which sort of ambition has never been reckoned a symptom of folly: nor indeed would Coryate have passed for such a fool as he has done, if he had not unluckily fallen into the hands of wits, who, by way of diverting themselves, exposed him. He had however a higher opinion of himself, than was fitting, and therefore was not a little mortified when any thing checked it. Thus when one Mr. Steel, a merchant, and servant to the East India company, came to Sir Thomas Roe, the English ambassador at Mandoa, where the mogul then resided, he told Coryate, that he had been in England, since he saw him, and that King James had enquired of him; and that upon telling his majesty, that he had met him in his travels, the king replied, "Is that fool living?" Our traveller was equally hurt at another time, when upon his departure from Mandoa, Sir Thomas Roe gave him a letter, and in that a bill to receive ten pounds at Aleppo. The letter was directed to Mr. Chapman, consul there at that time; and the passage which concerned Mr. Coryate was this: "Mr. Chapman, when you shall hand these letters, I desire you to receive the bearer of them, Mr. Thomas Coryate, with courtesie, for you shall find him a very honest poor wretch;" &c. This expression troubled Mr. Coryate extremely, and therefore it was altered to his mind. He was very jealous of his reputation abroad; for he gave out, that there was great expectancies in England of the large accounts, he should give of his travels, after his return home.

What became of the notes and observations he made in his long peregrinations, no body knows; only these following, which he sent to his friends in England, were printed in his absence, 1. Letters from Asmere, the court of the great mogul, to several persons of quality in England, concerning the emperor and his country of East India, 1616, 4to. In the title of which is our author's picture, riding on an elephant. 2. A letter to his mother Gertrude, dated from Agra in East India, containing the speech that he spoke to the great mogul in the Persian language. 3. Certain observations from the mogul's court and East India.



4. Travels to, and observations in, Constantinople and other places in the way thither, and in his journey thence to Aleppo, Damascus, and Jerusalem. 5. His oration, purus, putus Coryatus: quintessence of Coryate. Spoken extempore, when mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the first English knight of Troy. 6. Observations of Constantinople abridged. All these are to be found in the pilgrimages of Sam. Purchas. 7. Diverse Latin and Greck epistles to learned men beyond the seas. Some of which are in his crudities.

COSIN (JOHN) an eminent English prelate, was son of Giles Cofin, a rich citizen of Norwich, and born in that city upon the 30th of November 1594. He was educated in the free school there, till he was fourteen years of age; and then removed to Caius college in Cambridge, of which he was successively scholar and fellow. Being at length much known for his ingenuity and learning, he had, in the year 1616, an offer of a librarian's place from Overall bishop of Litchfield and Coventry, and Andrews bishop of Ely, and accepted the invitation of the former; who dying in 1619, he became domestick chaplain to Neile bishop of Durham. He was made by this patron a prebendary of Durham in 1624; and the year following collated to the archdeaconry of the east riding in the church of York, vacant by the resignation of Marmaduke Blakeston, whose daughter he had married that year. On the 20th of July 1626, bishop Neile presented him to the rich rectory of Branspeth, in the diocese of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the bishop of Durham's house in London, with Laud and other divines of that party, he began to be obnoxious to the puritans, who suspected him to be popishly affected; which suspicion, as they pretended, was greatly confirmed in them by his Collection of private devotions, published in the year 1627. Dr. Smith tells us, that this collection was drawn up at the command of king Charles I. for the use of those protestants, who attended upon the queen; and by way of preserving them from the taint of some popish books of devotion, that were supposed to be thrown, on set purpose, about the royal apartments. However this book of Cofin's, though licensed by the bishop of London, was very striking at the first view; and even moderate persons were a little shocked with it, as approaching too nearly the superstitions of the church

Vita Johannis Cofini episcopi Dunelmensis, à Thoma Smith conscripta. Lond. 1707. 4to. p. 1. and Baire's funeral sermon on bishop Cofin, Lond. 1673. 8vo.

Smith and Baire, as above.

Ibid. p. 3. 6.

church of Rome. The top of the frontispiece had the name of Jesus in three capital letters, I. H. S. Upon these there was a cross, incircled with the sun supported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated puritans, attacked it very feverely; and there is no doubt, but it greatly contributed to draw upon him all that persecution, which he afterwards underwent.

About the year 1628, he took his degree of doctor in divinity; and the same year was concerned, with his brethren of the church of Durham, in a prosecution against Peter Smart, a prebendary there, for a seditious sermon preached in that cathedral, upon Psalm xxxi. 7. "I hate them that hold of superstitious vanities." Smart was degraded, and dispossessed of his preferments; but, as we shall perceive immediately, was afterwards sufficiently revenged of Cofin for his share in the prosecution. In the year 1634, dr. Cofin was elected master of Peter-house in Cambridge; and in 1640, made dean of Peterborough by king Charles I. whose chaplain he then was. But now his troubles began: for on the 10th of November, which was but three days after his installation into that deanery, a petition from Peter Smart against him was read in the house of commons; wherein complaint was made of the doctor's superstition, and innovations in the church of Durham, and of his severe prosecution of himself in the high-commission-court. This ended in dr. Cofin's being, upon the 22d of January 1641-2, sequestred by a vote of the whole house from his ecclesiastical benefices; and he is remarkable for having been the first clergyman in those times, that was treated in that manner. On the 15th of March ensuing, the commons sent him one and twenty articles of impeachment against him, tending to prove him popishly affected; and about the same time he was put under restraint, upon a surmise, that he had enticed a young scholar to popery: all which imputations he cleared himself easily from, though not without great trouble and charge. In the year 1642, being concerned with others in sending the plate of the university of Cambridge to the king, who was then at York, he was ejected from his mastership of Peter-house; so that, as he was the first who was sequestred from his ecclesiastical benefices, he was also the first that was displaced in the university. Thus being deprived of all his preferments, and not without fears of something worse, he resolved to leave the

Walker's  
attempt to-  
wards re-  
covering the  
account of  
the numbers  
and suffer-  
ings of the  
clergy,  
p. 58.

Walker,  
p. 153.

the kingdom, and retire to Paris; which accordingly he did, in the year 1643.

Here, by the king's express order, he officiated as chaplain to such of the queen's household, as were protestants; and with them, and other exiles that were daily resorting thither, he formed a congregation, that was held at first in a private house, and afterwards at the English ambassador's chapel. Not long after, he had lodgings assigned him in the Louvre, with a small pension, on account of his relation to queen Henrietta. During his residence in this place, <sup>Smith, p. 12, &c.</sup> he continued firm in the protestant religion; reclaimed some who had gone over to popery, and confirmed others who were going; had disputes and controversies with jesuits and Romish priests; and, as we shall see in the catalogue of his works, wrote several learned pieces against them. One accident befell him abroad, which he often spoke of as the most sensible affliction to him, that ever he met with in the course of his whole life; and that was, his only son's turning papist. This son was educated in grammar learning in a jesuit's school, as were many others of our youths, during the civil war; and occasion was thence taken of inveigling him into the popish religion. He was prevailed upon, not only to embrace popery, but also to take religious orders in the church of Rome: and though dr. Cosin used all the ways imaginable, and even the authority of the French king, which, by his interest he had procured, to regain him out of their power, and from their persuasion, yet all proved ineffectual. Upon this he disinherited him, allowing him only an annuity of one hundred pounds. He pretended indeed to turn protestant <sup>Smith, p. 13, 26.</sup> again, but relapsed before his father's decease.

At the restoration of Charles II. Dr. Cosin returned to England, and took possession of all his preferments; but before the year was out, was raised to the see of Durham, being consecrated upon the 2d of December 1660. As soon as he could get down to his diocese, he set about reforming many abuses, that had crept in there during the late anarchy; and distinguished himself greatly by his charity and publick spirit. He laid out a great share of his large revenues, in repairing or rebuilding the several edifices belonging to the bishoprick of Durham, which had either been demolished, or neglected, during the civil wars. He repaired, for instance, the castle at Bishop's Auckland, the chief country seat of the bishops of Durham; that at Durham, which he greatly enlarged; and the bishop's house at Darlington,

Smith,  
p. 24.  
Biographia  
Britannica.

then very ruinous. He also enriched his new chapel at Aukland, and that at Durham, with several pieces of gilt plate, books, and other costly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to dr. Smith, to near sixteen thousand pounds; but as others say, to no less than twenty six thousand pounds. He likewise built, and endowed two hospitals; the one at Durham for eight poor people, the other at Aukland for four. The annual revenue of the former was seventy pounds, that of the latter thirty pounds: and near his hospital at Durham, he rebuilt the school-houses, which cost about three hundred pounds. He also built a library near the castle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to eight hundred pounds; and gave books thereto to the value of two thousand pounds, as also an annual pension of twenty marks for ever to a librarian. But his generosity in this way was not confined within the precincts of his diocese. He rebuilt the east end of the chapel at Peter-house in Cambridge, which cost three hundred and twenty pounds; and gave books to the library of that college to the value of one thousand pounds. He founded eight scholarships in the same university: namely, five in Peter-house, of ten pounds a year each, and three in Caius college of twenty nobles a-piece per annum: both which, together with a provision of eight pounds yearly, to the common chest of those two colleges respectively, amounted to two thousand five hundred pounds. To mention all his benefactions would be almost tedious. He gave, in ornaments to the cathedral at Durham, forty five pounds; upon the new building of the bishop's court, exchequer, and chancery, and towards erecting two sessions houses in Durham, one thousand pounds; towards the redemption of christian captives at Algier, five hundred pounds; towards the relief of the distressed loyal party in England, eight hundred pounds; for repairing the banks in Howdenshire, a hundred marks; towards repairing St. Paul's cathedral in London, fifty pounds. In a word, this generous bishop, during the eleven years he sat in the see of Durham, is said to have spent above two thousand pounds per annum, in pious and charitable uses.

Rafin,  
p. 79, 80.

He died, upon the 15th of January 1671-2, of a pectoral dropfy, when he was in his 78th year, after having been much afflicted with the stone for some time before; and his body was conveyed from his house in Pall-mall Westminster to Bishop's Aukland, in the diocese of Durham, where  
it

it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inscription prepared by the bishop in his life-time. Besides the son already mentioned, he had four daughters. By his will he bequeathed considerable sums of money to charitable purposes: to be distributed among the poor in several places a sum amounting to near four hundred pounds; towards rebuilding St. Paul's cathedral, when it should be raised five yards from the ground, one hundred pounds; to the cathedral of Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription in memory of dr. John Overall, some time bishop there, whose chaplain he had been, the rest for providing some useful ornaments for the altar, forty pounds; towards the repairing the south and north sides of Peter-house chapel in Cambridge, suitable to the east and west sides, already by him perfected, two hundred pounds; towards the new building of a chapel at Emmanuel college in Cambridge, fifty pounds; to the children of mr. John Heyward, late prebendary of Litchfield, as a testimony of his gratitude to their deceased father, who in his younger years placed him with his uncle bishop Overall, twenty pound a piece; to some of his domestick servants a hundred marks, to some fifty pounds, and to the rest half a year's wages, over and above their last quarter's pay. In his will also, he made a <sup>Smith,</sup> large and open declaration of his faith, and was particularly <sup>p. 25, 26,</sup> explicit and emphatical in vindicating himself from the imputation of popery: "I do profess, says he, with holy ob-<sup>27.</sup> servation, and from my very heart, that I am now, and ever have been from my youth, altogether free and averse from the corruptions, and impertinent, new frangled, or papistical superstitions and doctrines, long since introduced contrary to the holy scripture, and the rules and customs of the ancient fathers." To say, that bishop Cofin <sup>Baire, p. 3.</sup> was a papist, would be ridiculous: yet from this short account of him it appears pretty evident, that he was very solicitous about the outside of religion; that he loved magnificence and finery in churches and cathedrals, according to the articles of his impeachment; that, though not convicted of any thing papistical, he was found active in inventing and pressing vain and insignificant ceremonies: and this indeed was the true character of archbishop Laud, and all the divines of his school, of whom bishop Cofin was one.

We will conclude our account of this excellent bishop with a catalogue of his works, published and unpublished. Now besides

besides the Collection of private devotions mentioned above, he published A scholastical history of the canon of the holy scripture: or, the certain and indubitable books thereof, as they are received in the church of England. Lond. 1657, 4to. reprinted in 1672. This history is deduced from the time of the Jewish church, to the year 1546: that is, to the time, when the council of Trent corrupted, and made unwarrantable additions to, the ancient canon of the holy scriptures. It was levelled against the papists, and written while the author was in exile at Paris. It was dedicated to dr. W. Wren, bishop of Ely, then a prisoner in the Tower; and dr. P. Gunning, afterwards bishop of that see, had the care of the edition. These were all that were published in his life-time: after his death came out, 1. A letter to dr. Collier, concerning the sabbath, dated from Peter-house, Jan. 24; 1635. This was printed in the fifth number of the Bibliotheca literaria, Lond. 1723, 4to. 2. A letter to mr. Cordel, a minister at Charenton, but then at Blois, who seemed shy in communicating with the protestants there, upon the scruple of their in orderly ordination, dated Paris Feb. 7, 1650. It is printed at the end of a pamphlet, intitled, The judgment of the church of England, in the case of lay-baptism, and of dissenters baptism. Lond. 1712. 8vo. 2d edition. 3. Regni Angliæ religio catholica, prisca, casta, defæcata: omnibus christianis monarchis, principibus, ordinibus, ostensa, anno MDCCLII. This was written at the request of sir Edward Hyde, afterwards earl of Clarendon, and chancellor of England; and is printed at the end of dr. Smith's life of bishop Cosin. 4. Historia transubstantiationis papalis, &c. that is, the history of popish transubstantiation, &c. written by the author at Paris, for the use of some of his countrymen, who were frequently attacked upon that point by the papists. It was published by dr. Durell at London, 1675, 8vo, and translated into English by Luke de Beaulieu. There is a second part still in manuscript. 5. The differences in the chief points of religion, between the Roman catholicks and us of the church of England; together with the agreements which we for our parts profess, and are ready to embrace, if they for theirs were as ready to accord with us in the same. Written to the countess of Peterborough, and printed at the end of the Corruptions of the church of Rome by bishop Bull. 6. Notes on the book of Common prayer. Published by dr. Nicholls at the end of his Comment on the book of Common prayer, Lond. 1710, folio. 7. An account of a conference

Baſire, p. 56.  
and Smith,  
p. 17.

Smith, p. 15.

Smith,  
p. 16, 17.

Baſire, p. 67.

conference in Paris between Cyril archbishop of Trapezond, and dr. John Cofin; printed in the same book.

• The following pieces were also written by bishop Cofin, but never printed. 1. An answer to a popish pamphlet, pretending that St. Cyprian was a papist. 2. An answer to four queries of a Roman catholick about the protestant religion. 3. An answer to a paper delivered by a popish bishop to the lord Inchequin. 4. *Annales ecclesiastici*. Imperfect. 5. An answer to father Robinson's papers, concerning the validity of the ordinations of the church of England. 6. *Historia conciliorum*. Imperfect. 7. Against the forsakers of the church of England, and their seducers in this time of her tryal. 8. *Chronologia sacra*. Imperfect. 9. A treatise concerning the abuse of auricular confession in the church of Rome. By all which learned works, as one observes, and Fuller's his abilities, quick apprehension, solid judgment, and variety of reading, manifested therein, he hath perpetuated his name to posterity, and sufficiently confuted at the same time the calumnies industriously spread against him, of his being a papist, or popishly affected: which calumnies brought upon him a severe persecution, followed with the plunder of all his goods, the sequestration of his whole estate, and a <sup>Worthies, in Durham, p. 294.</sup> <sup>Biographia Britannica,</sup> seventeen years exile.

COTELERIUS (JOHN BAPTIST) bachelor of divinity of the house and society of Sorbonne, and king's Greek professor, was born at Nîmes in Languedoc, in the beginning of December 1627. He made an extraordinary proficiency in the languages under his father, when very young: for being, at twelve years of age only, brought into the hall of the general assembly of the French clergy held at Mante in the year 1641, he construed the New Testament in Greek, and the Old in Hebrew, at the first opening of the book. He unfolded at the same time several difficulties proposed in regard to the peculiar construction of the Hebrew language; and explained also the text from several customs practised among the Jews. After this, he demonstrated several mathematical propositions, in explaining Euclid's definitions. This made him looked upon as a prodigy of a genius: and his reputation rose in proportion to his advances in life. In the year 1643, he took a master of arts degree, a bachelor of divinity's in 1647, and was elected a fellow of the Sorbonne in 1649. In the year 1651, he lost his father, who died at Paris, whither he had come to reside with his children in the year 1638: and he lamented him

him much. He had indeed great reason to do so; for he had taken the greatest pains and care imaginable in his education, as appears from a letter of Cotelarius to his father, which Baluzius has given us an extract of. "It is not in my power, says he, not to be obedient in every respect to you, to whom, besides innumerable benefits and favours, I owe not only my life, but also the means of living well and happily: I mean, those seeds of virtue and learning, which you have been careful to plant in me from my infancy. Now if Alexander of Macedon could own himself so much indebted to his father Philip for begetting him, yet so much more to Aristotle for forming and educating him, what ought not I to acknowledge myself indebted to you, who have been both a Philip and an Aristotle to me?"

In the year 1654, when the archbishop of Embrun retired into his diocese, he took Cotelarius along with him as one, who would be an agreeable companion in his solitude. Cotelarius was with the archbishop four whole years; but afterwards, when he returned to Paris, complained heavily of the want of books and conversation with learned men, which he had experienced in that retreat. He declined going into holy orders, and spent his time wholly in ecclesiastical antiquity. The Greek fathers were his chief study: he read their works both printed and manuscript with great exactness; made notes upon them; and translated some of them into Latin. In the year 1660, he published four Homilies of St. Chrysostom upon the Psalms, and his Commentary upon Daniel, with a Latin translation and notes. Then he set about his Collection of those fathers, who lived in the apostolick age; which he published in two volumes folio at Paris in the year 1672, all reviewed and corrected from several manuscripts, with a Latin translation and notes. The editor's notes in this performance are very learned and very curious; they explain the difficulties in the Greek terms, clear up several historical passages, and set matters of belief and discipline in a better light. He had published this work some years sooner; but he was interrupted by being pitched upon with mons. du Cange to review the manuscripts in the king's library. This task he entered upon by Colbert's order in 1667, and was five years in performing it.

In the year 1676, he was made Greek professor in the royal academy at Paris, which post he maintained during his life with the highest reputation. He had the year be-

fore



fore put out the first volume of a work, intitl'd, *Monumenta ecclesiæ Græcæ*, which was a collection of Greek tracts out of the king's and monf. Colbert's libraries, and had never been published before. He added a Latin translation and notes; which, though not so large as those upon the *Patres apostolici*, are said to be very curious. The first volume was printed in the year 1675, the second in 1681, and the third in 1686. He intended to have continued this work, if he had lived; but death snatched him away. His age was not great, but his constitution was broken with intense study: for he took vast pains in his learned performances, writing all the Greek text and the version on the side with his own hand, and using the greatest care and exactness in all his quotations. Upon the third of August 1686, he was seized with an inflammatory disorder in his breast, which required him to be let blood: but Cotelarius had such a dislike to this operation, that, sooner than undergo it, he dissembled his illness. At last however he consented; but it was too late, for he died upon the 10th of the same month, when he was not sixty years of age.

Besides his great skill in the languages and in ecclesiastical antiquity, he was remarkable for his probity and candour. He was surprisngly modest and unpretending, without the least tincture of stiffness and pride. He lived particularly retired, made and received few visits; and thus having but little acquaintance, he appeared somewhat melancholy and reserved, whereas it is said, that he was really of a frank, conversable, and friendly temper.

COTES (ROGER) an excellent mathematician, philosopher, and astronomer, was born, upon the 10th of July in the year 1682, at Burbage in Leicestershire, of which place his father was rector. He was first placed at Leicester school; where, when he was between eleven and twelve years of age, he discovered a strong inclination to the mathematicks. This being observed by his uncle, the reverend mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to send him for some time to his house in Lincolnshire, that he might put him forward, and assist him in those studies. Here he laid the foundation of that deep and extensive knowledge in mathematicks, for which he was afterwards so deservedly famous. He removed from thence to London, and was sent to St. Paul's school; where, under the care of dr. Thomas Gale, and the succeeding master, he made a great progress  
in

Ibid.

Collins's  
peerage,  
vol. ii. p. 38.

in classical learning; yet found so much leisure as to keep a constant correspondence with his uncle, not only in mathematics, but also in metaphysics, philosophy, and divinity. This fact is said to have been often mentioned by the celebrated professor Saunderson. His next remove was to Cambridge; where, upon the 6th of April 1699, he was admitted of Trinity college; and, at Michaelmas in the year 1705, chosen fellow of it. He was at the same time tutor to Anthony earl of Harold, and the lord Henry de Grey, sons to the then marquis, afterwards duke of Kent, to which noble family Mr. Cotes had the honour to be related. For it is remarkable, that Anthony de Grey, the right earl of Kent, was rector of Burbage at the time, that the title descended to him in the year 1639: which Anthony de Grey was great grandfather to Henry, earl, marquis, and at length duke of Kent; to whom, as descended from a daughter of major Farmer, in the same county, Mr. Cotes was nearly related.

In January 1705-6, he was appointed professor of astronomy and experimental philosophy, upon the foundation made by Dr. Thomas Plume, archdeacon of Rochester; being the first who enjoyed that office, to which he was unanimously chosen, on account of his high reputation and merits. He took his master of arts degree in the year 1706; and went into holy orders in the year 1713. The same year, at the desire of Dr. Bentley, he published at Cambridge the second edition of Sir Isaac Newton's *Mathematica principia philosophiæ naturalis*; and inserted all the improvements, which the author had made to that time. To this edition he prefixed a most admirable preface, in which he explained the true method of philosophizing, shewed the foundation on which the Newtonian philosophy was built, and refuted the objections of the Cartesians and all other philosophers against it. It may not be amiss to transcribe a paragraph from this preface, in which the editor has given an answer to those, who supposed, that gravity or attraction, in Sir Isaac Newton's system, was in no wise a clearer principle, and fitter to explain the phenomena of nature upon, than the occult qualities of the peripateticks; because there are still philosophers, such as they are, who persist in the same absurd supposition. Gravity, say the objectors, is an occult cause; and occult causes have nothing to do with true philosophy. To whom Mr. Cotes replies, that "Occult causes are, not those whose existence  
" is most clearly demonstrated by observation and experi-  
" ment,

ment, but those only whose existence is occult, fictitious, and supported by no proofs. Gravity therefore can never be called an occult cause of the planetary motions; since it has been demonstrated from the phenomena, that this quality really exists. Those rather have recourse to occult causes, who make vortices to govern the heavenly motions; vortices, composed of a matter intirely fictitious, and unknown to the senses. But shall gravity therefore be called an occult cause, and on that account be banished from philosophy, because the cause of gravity is occult, and as yet undiscovered? Let those, who affirm this, beware of laying down a principle, which will serve to undermine the foundation of every system of philosophy, that can be established. For causes always proceed, by an uninterrupted connexion, from those that are compound, to those that are more simple; and when you shall have arrived at the most simple, it will be impossible to proceed farther. Of the most simple cause therefore no mechanical solution can be given; for if there could, it would not be the most simple. Will you then call these most simple causes occult, and banish them from philosophy? you may so; but you must banish at the same time the causes that are next to them, and those again that depend upon the causes next to them, till philosophy at length will be so thoroughly purged of causes, that there will not be one left, whereon to build it."

Præfat. ad  
Princip.  
mathem.  
phil. natu-  
ral. Sec.  
Gant. 1729.

The publication of this edition of sir Isaac Newton's Principia added greatly to the reputation, mr. Cotes had already acquired, among the greatest men of the age, for his profound knowledge in the abstrusest parts of mathematicks: nor was the high opinion the publick now conceived of him in the least diminished, but rather much increased, by several productions of his own, which afterwards appeared. He gave a description of the great meteor, that was seen on the 6th of March 1715-16, which was published in the Philosophical transactions, a little after his death. He left behind him also some admirable and judicious tracts, part of which, since his decease, have been published by dr. Robert Smith, his cousin and successor in his professorship, now master of Trinity college in Cambridge. His *Harmonia mensurarum*, &c. that is, Harmony of measures, or, Analysis and synthesis advanced by the measures of ratios and angles, was published at Cambridge in the year 1722, in 4to; and dedicated to dr. Mead by the learned editor, who, in an elegant

elegant and affectionate preface gives us a copious Account of the performance itself, the pieces annexed to it, and of such other of the author's works, as are yet unpublished. He tells us, how much this work was admired by professor Saunderson, and how dear the author of it was to dr. Bentley. The first treatise of the miscellaneous works annexed to the *Harmonia mensurarum*, is, Concerning the estimation of errors in mixed mathematicks." The second is, Concerning the differential method; which he handles in a manner somewhat different from sir Isaac Newton's treatise upon that subject, having wrote it before he had seen that treatise. The name of the third piece is *Canonotechnia*, or concerning the construction of tables by differences. The book concludes with three small tracts Concerning the descent of bodies, the motion of pendulums in the cycloid, and the motion of projectiles: which tracts, the editor informs us, were all composed by mr. Cotes, when he was very young. He wrote also a Compendium of arithmetick, of the resolutions of equations, of dioptricks, and of the nature of curves. Besides these pieces in Latin, he drew up a course of hydrostatical and pneumatical lectures in English, which were published by dr. Smith in the year 1737, and are held in high repute.

This uncommon genius in mathematicks died, to the regret of the university, and all lovers of that science, upon the 5th of June 1716, in the very prime of his life; for he was advanced no farther than to the thirty-third year of his age. He was buried in the chapel of Trinity-college; and an inscription fixed over him, from which we learn that he had a very beautiful person. It was written by the celebrated dr. Bentley, who was his constant friend and patron, and runs in the following terms:

H. S. E.

Rogerus Roberti filius Cotes,  
Collegii hujus S. Trinitatis socius,  
Astronomiæ et experimentalis philosophiæ  
Professor Plumianus:

Qui

Immatura morte præreptus,  
Pauca quidem ingenii sui pignora reliquit,  
Sed egregia, sed admiranda,  
Ex inaccessis mathescos penetralibus  
Felicij solestia tum primum eruta.

Post

Post magnum illūm Newtonū  
 Societatis hujus spes altera  
 Et decus gemellum.  
 Cui ad summam doctrinæ laudem  
 Omnes morum virtutumque dotes  
 In cumulum acceſſerunt :  
 Eo magis ſpectabiles amabileſque,  
 Quod in formoſo corpore gratiores venirent.

Natus Burbagii in Agro Leiceſtriendi  
 Jul. x. 1682; obiit Jun. v. 1716.

COTTON (Sir ROBERT) a moſt eminent Engliſh antiquarian, was ſon of Thomas Cotton, eſq; deſcended from a very ancient family, and born at Denton in Huntingdonſhire upon the 22d of January, 1570. He was of Trinity-college in Cambridge, where he took a bachelor of arts degree in the year 1585; and, ſome little time after, went to London, where he ſoon made himſelf known, and was admitted into a ſociety of antiquaries, who met at ſtated ſeaſons for their own amuſement. Here he indulged his natural humour in the proſecution of that ſtudy, for which he afterwards became ſo famous; and in the eighteenth year of his age, began to collect ancient records, charters, and other manuſcripts. In 1600 he accompanied mr. Cambden to Carlisle, who acknowledges himſelf not a little obliged to him, for the ſervices he did him in carrying on and perfecting his Britannia; and the ſame year wrote A brief abſtract of the queſtion of precedency between England and Spain. This was occaſioned by queen Elizabeth's deſiring the thoughts of the antiquaries ſociety upon that point, and is ſtill extant in the Cotton library. Upon the acceſſion of king James I. to the throne, he was created a knight; and during this whole reign was very much courted, admired, and eſteemed by the great men of the nation, and conſulted as an oracle by the privy counſellors and miniſters of ſtate, upon very difficult point relating to our conſtitution. In the year 1608, he was appointed one of the commiſſioners to enquire into the ſtate of the navy, which had lain neglected ever ſince the death of queen Elizabeth; and drew up a memorial of their proceedings to be preſented to the king, which memorial is ſtill extant in the Cotton library. In the year 1609, he wrote A diſcourſe of the lawfulness of combats to be performed in the preſence of the king, or the conſtable and marſhal of England, which was printed in 1651 and in 1672. He drew up

Vita cottoni a Thoma Smith conſcripta, p. 1.

Ib. p. 7, 8.

Ibid, p. 9.

See Caſley's catalogue, p. 325.

Vita Cotton a Smith, p. 13.

Ibid, p. 14.

Cott. libr.

also the same year An answer to such motives as were offered by certain military men to prince Henry, to incite him to affect arms more than peace. This was composed by order of that prince, and remains still in manuscript. New projects being contrived to repair the royal revenue, which had been prodigally squandered, none pleased the king so much, as the creating a new order of knights, called baronets; and sir Robert Cotton, who had done great service in that affair, was chosen to be one, being the twenty-ninth baronet that was created.

Vita Cottoni, p. 17.

Ibid. p. 19.

Ibid. p. 27.  
and Cottoni  
posthuma,  
p. 202.

He was afterwards employed by king James to vindicate the behaviour and actions of Mary queen of Scots, from the supposed misrepresentations of Buchanan and Thuanus; and what he wrote upon this subject, is thought to be interwove in Cambden's annals of queen Elizabeth, or else printed at the end of Cambden's epistles. In the year 1616 the king ordered him to examine, whether the papists, whose numbers then made the nation uneasy, ought, by the laws of the land, to be put to death, or to be imprisoned? this task he performed with great learning, and produced upon that occasion twenty-four arguments, which were published afterwards in the year 1672, among Cottoni posthuma. It was probably at that time that he composed a piece, still preserved in manuscript in the royal library, intitled, Considerations for the repressing of the encrease of preests, jesuits, and recusants, without drawing of blood. He was also employed by the house of commons, when the match between prince Charles and the infanta of Spain was in agitation, to shew, by a short examination of the treaties between England and the house of Austria, the unfaithfulness and insincerity of the latter; and to prove, that in all their transactions they aimed at nothing but universal monarchy. This piece is printed among Cottoni posthuma, under the title of, A remonstrance of the treaties of amity, &c. He wrote likewise a vindication of our ecclesiastical constitution against the innovations, attempted to be brought in by the puritans, intitled, An answer to certain arguments raised from supposed antiquity, and urged by some members of the lower house of parliament, to prove, that ecclesiastical laws ought to be enacted by temporal men. In the year 1621, he compiled A relation to prove, that the kings of England have been pleased to consult with their peeres, in the great council and commons of parliament, of marriage, peace, and war, which was printed first in 1651, then in 1672 among Cottoni posthuma, and then in 1679 under the title of The antiquity and dignity of parliaments. Being a member of the first

first parliament of king Charles I. he joined in complaining of the grievances, which the nation was then said to groan under; but was always for mild remedies, zealous for the honour and safety of the king, and had no views but the nation's advantage.

The other works of sir Robert Cotton, not already mentioned, are, 1. A relation of the proceedings against ambassadors, who have miscarried themselves, and exceeded their commission. 2. That the sovereign's person is required in the great councils or assemblies of the states, as well at the consultations as at the conclusions. 3. The argument made by the command of the house of commons, out of the acts of parliament and authority of law expounding the same, at a conference with the lords, concerning the liberty of the person of every freeman. 4. A brief discourse concerning the power of the peers and commons of parliament in point of judicature. These four are printed in Cottoni posthuma. 5. A short view of the long life and reign of Henry III. king of England, written in 1614, and presented to king James I. printed in 1627, 4to. and reprinted in Cottoni posthuma. 6. Money raised by the king without parliament from the conquest until this day, either by imposition or free gift, taken out of records or ancient registers, printed in the royal treasury of England, or general history of taxes, by captain J. Stevens, 8vo. 7. A narrative of count Gundamor's transactions during his embassy in England, London, 1659, 4to. He wrote books upon several other subjects, that remain in manuscript: namely, Of scutage, Of enclosures, and converting arable land into pasture; Of the antiquity, authority, and office of the high steward and marshal of England; Of the antiquity, etymology, and privileges of castles; Of towns; Of the measures of land; Of the antiquity of coats of arms; Of curious collections; Of military affairs; Of trade; Collections out of the rolls of parliament, different from those that were printed, but falsely, under his name, in the year 1657, by William Prynne, esq; He likewise made collections for the history and antiquities of Huntingdonshire; and had formed a design of writing an account of the state of christianity in these islands, from the first reception of it here to the reformation. The first part of this design was executed by archbishop Usher, in his book, *De Britannicarum ecclesiarum primordiis*, composed probably at the request of sir Robert Cotton, who left eight volumes of collections for the continuation of that work.

Preface to the 3d volume of Tyrrel's history of England, p. 9.

Cottoni vita a Smith, p. 24.

Chamber-  
layne's pre-  
sent state of  
Great-Bri-  
tain, p. 217,  
218, edit.  
1735.

But without intending to derogate from the just merits of this learned and knowing man as an author, it may reasonably be questioned, whether he has not done more service to learning, by securing, as he did, his valuable library for the use of posterity, than by all his writings. It is for this library, that he is now most famous; and therefore it may not be improper to be a little particular in our account of it. It consists wholly of manuscripts; many of which being in loose skins, small tracts, or very thin volumes, when they were purchased, sir Robert caused several of them to be bound up in one cover. They relate chiefly to the history and antiquities of Great-Britain and Ireland, though the ingenious collector refused nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making such a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monasteries at their dissolution, and from our universities and colleges at their visitations: when several learned antiquarians, such as Josceline, Noel, Allen, Lambarde, Bowyer, Elsinge, Cambrden, and others, died, who had made it their chief business to scrape up the scattered remains of our monastical libraries: and, either by legacy or purchase, he became master of all that he thought valuable in their studies. This library was placed by sir Robert Cotton in his own house at Westminster, near the house of commons; and very much augmented by his son and grandson, sir Thomas and sir John Cotton. In the reign of king William, an act of parliament was made for the better securing and preserving that library, in the name and family of the Cottons, for the benefit of the publick; that it might not be sold, or otherwise disposed of and embezzled. Sir John, great grandson of sir Robert Cotton, having sold Cotton-house to the late queen Anne, to be a repository for the Royal as well as the Cottonian library, an act was made for the better securing of her majesty's purchase of that house; and both house and library was settled and vested in trustees. The books were then removed into a more convenient room, the former being very damp; and Cotton-house was set apart for the use of the king's library-keeper, who had there the Royal and Cottonian libraries under his care. Some years after the Cottonian library was removed into a house near Westminster-abbey, purchased by the crown of the lord Ashburnham; where a fire happening upon the 23d of October, 1731, one hundred and eleven books were lost, burnt, or intirely defaced, and



and ninety nine rendered imperfect. It was thereupon removed to the new dormitory, and afterwards to the old dormitory, belonging to Westminster school.

It is almost incredible, how much we are indebted to this library, for what we know of our own country: witness the works of sir Henry Spelman, sir William Dugdale, the Decem scriptores, dr. Gale, bishop Burnet's History of the reformation, Strype's works, Rymer's Fœdera, several pieces published by T. Hearne, and every book almost that hath appeared since, relating to the history and antiquities of Great-Britain and Ireland. Nor was sir Robert Cotton less communicative of his library and other collections in his life-time. Speed's history of England is said to owe most of its value and its ornaments to sir Robert Cotton: and Vita Cottoni a Smith, p. 24. mr. Camden acknowledges, that he received those coins in the Britannia from his collection. To mr. Knolles, author of the Turkish history, he communicated authentick letters of the masters of the knights of Rhodes, and the dispatches of Edward Barton, ambassador from queen Elizabeth to the Porte: to sir Walter Raleigh, books and materials for the second volume of his history, never published: and the same to lord Verulam, for his history of Henry VII. The famous mr. Selden was highly indebted Ibid. p. 25. to the books and instructions of sir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the generous patron of all lovers of antiquities, and his house and library were always open to ingenious and inquisitive persons. Dedicat. Analæctor. Britan. and of the history of titles.

He died of a fever, in his house at Westminster, upon the 6th of May 1631, aged sixty years, three months, and fifteen days. He married Elizabeth one of the daughters and coheirs of William Brocas of Thedingworth in the county of Leicester, esq; by whom he left one only son, sir Thomas Cotton, bart. Such a man, we may imagine, must have had many friends and acquaintance, and indeed he was not only acquainted with all the virtuosi and learned in his own country, but with many also of high reputation abroad; as Janus Gruterus, Francis Sweertius, Andrew Duchesne, John Bourdelot, Peter Puteanus, Nicholas Fabricius Peirescius, &c. Ibid. p. 26.

COTTON (CHARLES) esq; a gentleman of a very good family in Staffordshire, who lived in the reigns of Charles and James II. He had something of a genius for poetry, and was particularly famous for burlesque verse.

He translated one of Corneille's plays, called *Horace*, a tragedy, printed in the year 1671. He published a volume of poems on several occasions, *The wonders of the peak in Derbyshire*. *Scarronides: or Virgil travestie*. *Lucian burlesqued: or the Scoffer scoffed*. A new edition of which were printed in the year 1751. But the chief of all mr. Cotton's productions, and for which perhaps he deserves the best of his countrymen, seems to be his translation of *Montaigne's essays*. This was dedicated to lord George Saville, marquis of Halifax; and mr. Cotton soon after received a very polite letter from that lord, which as it gives an high idea of the translator and his performance, I will here take upon me the trouble to transcribe.

“ Sir,

“ I have too long delayed my thanks to you for giving  
 “ me such an obliging evidence of your remembrance: that  
 “ alone would have been a welcome present, but when  
 “ joined with the book in the world, I am the best enter-  
 “ tained with, it raiseth a strong desire in me to be better  
 “ known, where I am sure to be so much pleased. I have  
 “ till now thought wit could not be translated, and do still  
 “ retain so much of that opinion, that I believe it impos-  
 “ sible, except by one whose genius cometh up to that of  
 “ the author. You have so kept the original strength of  
 “ his thought, that it almost tempts a man to believe the  
 “ transmigration of souls; and that he being used to hills  
 “ is come into the moorlands to reward us here in England,  
 “ for doing him more right than his country will afford  
 “ him. He hath by your means mended his first edition:  
 “ to transplant and make him ours, is not only a valuable  
 “ acquisition to us, but a just censure of the critical im-  
 “ pertinence of those French scribblers, who have taken pains  
 “ to make little cavils and exceptions, to lessen the reputa-  
 “ tion of this great man, whom nature hath made too big  
 “ to confine himself to the exactness of a studied stile. He  
 “ let his mind have its full flight, and sheweth, by a gene-  
 “ rous kind of negligence, that he did not write for praise,  
 “ but to give to the world a true picture of himself and of  
 “ mankind. He scorned affected periods, or to please the  
 “ mistaken reader with an empty chime of words. He hath  
 “ no affectation to set himself out, and dependeth wholly  
 “ upon the natural force of what is his own, and the  
 “ excellent application of what he borroweth.

“ You

“ You see, sir, that I have kindness enough for monsieur de Montaigne to be your rival, but no body can now pretend to be in equal competition with you. I do willingly yield, which is no small matter for a man to do to a more prosperous lover; and if you will repay this piece of justice with another, pray believe, that he, who can translate such an author without doing him wrong, must not only make me glad, but proud of being his very humble servant,

HALLIFAX.”

Thus far the testimony of lord Hallifax, in favour of our author's translation; which certainly cannot be without great merit, when so accomplished a judge has praised it so highly. Mr. Cotton died some time about the revolution; but in what year we cannot be certain.

COUEL (Dr. JOHN) a very learned English divine, was born at Horninghearth in Suffolk, in the year 1638, being the son of William Couel of that place. He was educated in classical learning at the school of St. Edmund's Bury; and on the 31st of March 1654, admitted of Christ's college in Cambridge, of which, after taking his degrees of bachelor and master of arts in the regular way, he was elected fellow. Some time after he went into orders, and had the advantage of going, in the year 1670, as chaplain to sir Daniel Harvey, ambassador from king Charles II. to the Ottoman Porte; where he served, in that quality, both him and his successor sir John Finch, for the space of seven years. Some time after his return to England, namely in the year 1679, he was created doctor in divinity; and the same year was chosen lady Margaret's preacher in the university of Cambridge. On the 5th of March 1680, he had institution to the sine-cure rectory of Littlebury in Essex, to which he was presented by dr. Gunning bishop of Ely; and on the 9th of November 1687, was installed into the chancellorship of York, conferred upon him by the king, during the vacancy of that see. The 7th of July 1688, he was elected master of Christ's college in Cambridge, in which station he continued to the day of his death. He was also rector of Kegworth in the county of Leicestershire, after having led a kind of itinerant life, as he himself informs us in the dedication to his account of the present Greek church, at York, in Holland, and elsewhere, he arrived

Ibid.

See Catalogue of preachers at Cambridge, prefixed to the lady Margaret's funeral sermon, re-published by T. Baker, B. D. Lond. 1708.

arrived at his long journey's end, on the 19th of December 1722, in the 85th year of his age, and was buried in the chapel of Christ's college, where there is an epitaph to his memory. He gave a benefaction of three pounds a year to the poor of the parish of Littlebury abovementioned. We are informed, that he was a person noted for polite and curious learning, singular humanity, and knowledge of "the world."

Dr. Couel having, during his residence of seven years at Constantinople, had an opportunity of informing himself well of the ancient and present state of the Greek church, and having collected several curious observations and notices relating thereto, digested them afterwards into a curious and useful book, which was published not long before his decease. It is intitled, *Some account of the present Greek church, with reflections on their present doctrine and discipline: particularly in the eucharist, and the rest of the seven pretended sacraments, compared with Jac. Goar's notes upon the Greek ritual, or ΕΥΧΟΛΟΓΙΟΝ*. Cambridge MDCCXXII. folio. The chief occasion of this work, as he tells us in the preface to it, was the great controversy, which for several years was warmly debated in the last century by two of the most eminent divines of France; monsieur Arnauld doctor of the Sorbonne, on the side of the papists, and monsieur Claude minister of Charenton, in behalf of the protestants. The former not being content to say, that the church in all ages believed transubstantiation, did also positively affirm, that all the eastern churches do at this very day believe it, in the same sense as it was defined by the council of Trent. Mr. Claude, in answer to him, brought most authentick proofs of the contrary: upon which Arnauld set all the missionaries of the east on work to procure testimonies for him. These by bribes and other indirect means they obtained in such numbers, that there was soon after a large quarto in French printed at Paris, full of the names of patriarchs, bishops, and doctors of those churches, who all approved the Roman doctrine. But monsieur Claude, having had most certain information, by means of a French gentleman at Colchis, that some of those testimonies were mere fictions, and others quite different from what they were related, sent some queries into the east, and desired the English clergymen residing there, to enquire of the Greeks, and other eastern christians of the best note, who had no connexions with the Romanists, "Whether transub-

stantiation,

“stantiation, or the real and natural change of the whole  
 “substance of the bread into the same numerical substance,  
 “as the body of Christ which is in heaven, be an article  
 “of faith amongst them, and the contrary be accounted  
 “heretical and impious?” This set dr. Couel therefore upon  
 examining thoroughly into that point; and in this work we  
 have the result of his enquiry. The author having made  
 use of several curious, and before unknown, manuscripts,  
 took care, for the reader’s satisfaction, to deposite them in  
 the late earl of Oxford’s library, at Wimple near Cam-  
 bridge.

Couel’s  
 preface, and  
 Biographia  
 Britan.

COUSIN (JOHN) an eminent French painter, was  
 born at Succy near Sens, about the beginning of the se-  
 venteenth century; and studied the fine arts so strenuously  
 in his youth, that he became profoundly learned, especially  
 in the mathematicks, which is a prodigious help to the reg-  
 ularity of design. By this means he was correct enough  
 in that part of painting, and printed a book on the subject;  
 which, though a small one, has done him great honour,  
 and undergone several impressions. He wrote also upon  
 geometry and perspective. Painting on glass being very much  
 in vogue in those days, he applied himself more to that, than  
 to the drawing of pictures. Several fine performances of his  
 are to be seen in the churches of the neighbourhood of Sens,  
 and some in Paris; particularly in St. Gervase’s church,  
 where, on the windows of the choir, he painted the mar-  
 tyrdom of St. Laurence, the history of the Samaritan woman,  
 and that of the paralytick. There are several pictures of his  
 doing in the city of Sens; as also some portraits. But the  
 chief of his works, and that which is most esteemed, is his  
 picture of the last judgment. This piece is in the sacrifice  
 of the minims at Bois de Vincennes, and was graved by Peter  
 de Tode, a Fleming, a good designer. This picture shews  
 the fruitfulness of Cousin’s genius, by the number of the  
 figures, that enter into the composition; yet is somewhat  
 wanting in elegance of design.

De Piles’s  
 lives of  
 painters.

Cousin married the daughter of the lieutenant general of  
 Sens, and carried her to Paris, where he lived the rest of  
 his days. His learning acquired him the name of the great.  
 He was well received at court, and in favour with four  
 kings successively; namely, Henry II. Francis II. Charles  
 IX. and Henry III. He worked also in sculpture, and made  
 admiral Chabot’s tomb, which is in the chapel of Orleans,  
 belonging to the celestines in Paris. We cannot tell ex-  
 actly,

actly, in what year Cousin died: but it is certain, that he was living in 1689, and that he lived to a very great age.

COWELL (dr. JOHN) a very learned and eminent civilian, was born at Ernborough in Devonshire, about the year 1554; educated at Eton school; and elected a scholar of king's college in Cambridge, in the year 1570. He was afterwards chosen fellow of that college; and, by the advice of Bancroft bishop of London, applied himself particularly to the study of the civil law. He was regularly admitted to the degree of doctor of laws in his own university; and in the year 1600, was incorporated into the same degree at Oxford. Soon after he was made the king's professor of civil law in Cambridge, and about the same time master of Trinity hall. His patron Bancroft, being advanced to the see of Canterbury in the year 1604, and beginning to project many things for the service of church and state, put him upon that laborious work, which he finished in about three years time, and published at Cambridge in 1607. The title of it runs thus: *The Interpreter, or book containing the signification of words: wherein is set forth the true meaning of all, or the most part of such words and terms, as are mentioned in the law-writers, or statutes of this victorious or renowned kingdom, requiring any exposition or interpretation, &c.* 4to. It was reprinted in the year 1609, and several times since, particularly in 1638, for which archbishop Laud was reflected upon; and it was made an article against him at his trial, as if the impression of that book had been done by his authority, or at least with his connivance, in order to countenance king Charles's arbitrary measures. In 1677, and 1684, it was published with large additions by Thomas Manley of the Middle Temple, esq; and again in 1708 with very considerable improvements by another hand: in all which latter editions the exceptionable passages have been corrected or omitted.

In the mean time archbishop Bancroft was so satisfied with the abilities and learning shewn in *The interpreter*, that he appointed the author his vicar-general in the year 1608: nor was this performance censured for some time. But at last great offence was taken at it, because, as was pretended, the author had spoken too freely, and with expressions even of sharpness, of the common law, and some eminent professors of it, Littleton in particular: and this fired sir Edward Coke especially, who was not only privately concerned

Prince's  
Worthies of  
Devonshire,  
p. 194.  
Fuller's  
Worthies in  
Devon,  
p. 262.  
Wood's  
Fasti, vol. i.  
col. 160.  
edit. p. 1721.  
Wood, *ibid*,

Hist. of the  
troubles and  
trial of  
Archbishop  
Laud, p. 235.

concerned for the honour of Littleton, whom he had commented upon, but also valued himself as the chief advocate of his profession. Sir Edward took all occasions to affront him, and used to call him in derision doctor Cow-heel. He was not satisfied with this: he endeavoured to hurt him with the king, by suggesting that dr. Cowell "had" "disputed too nicely upon the mysteries of this our monarchical, yea, in some points very derogatory to the supreme power of this crown; and had asserted, that the king's prerogative is in some cases limited." This was touching king James in a most tender part, and had probably ruined Cowell, if the archbishop had not stood his friend. However the common lawyers, whose contests with the civilians then ran very high, would not rest: and therefore, as they found they could not hurt him with the king, resolved to try what they could do with the people. Accordingly they represented him now, as a betrayer of the rights and liberties of the people; and a complaint was carried up against him in the house of commons, the result of which was, that the author was committed to custody, and his book publickly burnt. Moreover the commons complained of him to the lords, as equally struck at; and he was censured by them for asserting, "1. That the king was solutus a legibus, and not bound by his coronation-oath. 2. That it was not ex necessitate, that the king should call a parliament to make laws, but might do that by his absolute power: for that voluntas regis with him was lex populi. 3. That it was a favour to admit the consent of his subjects in giving of subsidies. 4. That he draws his arguments from the imperial laws of the Roman emperors, which are of no force in England." The commons were indeed very desirous to proceed criminally against him; nay, even to hang him, if the king had not interposed. But the king did interpose; and, upon his majesty's promise to condemn the doctrines of the book as absurd, together with the author of them, they proceeded no farther.

Miscellaneous  
parliamentary  
by W. Petyt.  
p. 64.  
Coke's De-  
tection,  
vol. i. p. 63.

Dr. Cowell retired after this to his college, where he pursued his private studies, but did not live to do it long. It was his misfortune to be afflicted with the stone, for which being cut, the operation proved fatal to him; for he died of it upon the 11th of October 1611, and was buried in his chapel of Trinity hall, where there is a plain Latin inscription to his memory. Besides The interpreter, he had published in the year 1605, in 8vo, at Cambridge, Institu-

tiones

Wood's  
Fasti, *ibid.*

See pref.  
to the  
reader in  
the begin-  
ning of the  
Interpreter.

Sprat's ac-  
count of his  
life prefixed  
to his works.

Wood's  
Fasti Oxon.  
vol. ii.

Cowley's  
works,  
vol. ii. 870.

*Ibid.*

tionēs Juris Anglicani, &c. That is, institutes of the laws of England in the same method as Justinian's institutes. He also composed a tract *De regulis juris*, of the rules of the law, wherein his intent was, by collating the cases of both laws, to shew, that they both be-raised of one foundation, and differ more in language and terms, than in substance; and therefore were they reduced to one method, as they easily might, to be attained in a manner with all one pains. But it does not appear, that this last was ever published.

**COWLEY (ABRAHAM)** an eminent English poet, was born in the city of London in the year 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the interest of friends, procured him to be admitted a king's scholar in Westminster-school. The occasion of his first inclination to poetry was his casual lighting on Spencer's Fairy queen. "I believe," says he, in his Essay on himself, I can tell the particular little chance that filled my head first with such chimes of verses, as have never since left ringing there. For I remember, when I began to read, and to take some pleasure in it, there was wont to lie in my mother's parlour, "I know not by what accident, for she herself never in her life read any book but of devotion; but there was wont to lie Spencer's works. This I happened to fall upon, and was infinitely delighted with the stories of the knights, and giants, and monsters, and brave houses, which I found every where, though my understanding had little to do with all this, and by degrees with the tinkling of the rhyme, and dance of the numbers: so that I think I had read him all over, before I was twelve years old, and was thus made a poet as immediately as a child is made an eunuch."

In the year 1633, when he was in his sixteenth year, being still at Westminster, he published a collection of poems, under the title of *Poetical blossoms*: in which, says bishop Sprat, there were many things, that might well become the vigour and force of a manly wit. Mr. Cowley tells us of himself, that he had so defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar: however, as Sprat observes, he abundantly supplied that want, by conversing with the books themselves, from whence those rules had been drawn. He was removed from Westminster to Trinity college in Cambridge, where he wrote some, and laid the designs of  
most



most of those masculine works, which he afterwards published. In the year 1638, he published his Love's riddle, a pastoral comedy, which was written while he was at Westminster, and dedicated in a copy of verses to sir Kenelm Digby; and a Latin comedy, called *Naufragium jocularé*, or The merry shipwreck, after it had been acted before the university by the members of Trinity college.

The first occasion of his entering into business was, says the author of his life, an elegy he wrote On the death of mr. William Hervey. This brought him into the acquaintance of mr. John Hervey, the brother of his deceased friend: from whom he received many offices of kindness, through the whole course of his life, and principally this, that by his means he came into the service of the lord St. Albans. In the year 1643, being then master of arts, he was, among many others, ejected his college and the university; upon which, he retired to Oxford, settled in St. John's college there, and that same year, under the name of an Oxford scholar, published a satyr intitled, *The puritan and the papist*. His affection to the royal cause engaged him in the service of the king; and he attended in several of his majesty's journeys and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was settled in the family of the earl of St. Albans; and attended the queen mother, when she was forced to retire into France. He was absent from England about ten years, says Wood; about twelve, says Sprat; which, be they more or less, were wholly spent either in bearing a share in the distresses of the royal family, or in labouring in their affairs. To this purpose he performed several dangerous journeys into Jersey, Scotland, Flanders, Holland, and elsewhere; and was the principal instrument in maintaining a constant correspondence between the king and his royal consort, whose letters he cyphered and decyphered with his own hand. Sprat, &c. Ibid.

In the year 1656, mr. Cowley was sent over into England, with all imaginable secrecy, to take cognizance of the state of affairs here; but soon after his return, while he lay hid in London, he was seized on by a mistake, the search having been intended after another gentleman of considerable note in the king's party. Being made a prisoner, he was often examined before the usurpers, who tried all methods to make him serviceable to their purposes; but proving inflexible, he was committed to close imprisonment,

Sprat, &amp;c.

ment, and scarce at last obtained his liberty upon the terms of a thousand pounds bail, which burden dr. Scarborough was so kind as to take upon himself. Thus he continued a prisoner at large, till the general redemption; yet, taking this opportunity of the confusions that followed upon Cromwell's death, he ventured back into France, and there remained in the same satisfaction as before, till near the time of the king's return. Upon his return to England, he published a new edition of all his poems, consisting of four parts, viz. 1. Miscellanies, 2. The mistress, 3. Pindarick odes, 4. Davideis. The mistress had been published in his absence, and his comedy called *The guardian*, afterwards altered and published under the title of *The cutter in Coleman-street*; but both very incorrectly. Mr. Cowley, in the preface to his poems, complains of the publication of some things of his, without his consent or knowledge; and those so mangled and imperfect, that he could neither with honour acknowledge, nor with honesty quite discover them: of which sort, says he, was a comedy called *The guardian*, made and acted before the prince, "in his passage through Cambridge towards York, at the beginning of the late unhappy war; or rather neither made nor acted, but rough-drawn only and repeated: for the haste was so great, that it could neither be revised or perfected by the author, nor learned without book by the actors, nor set forth in any measure tolerably by the officers of the college."

During his stay in England, he wrote his two books of plants, published first in the year 1662, to which he afterwards added four books more; and all the six, together with his other Latin poems, were printed after his death at London in the year 1678. The occasion of his choosing the subject of his six books of plants, dr. Sprat tell us, was this. When he returned into England, he was advised to dissemble the main intention of his coming over, under the disguise of applying himself to some settled profession; and that of physick was thought most proper. To this purpose, after many anatomical dissections, he proceeded to the consideration of simples; and having furnished himself with books of that nature, he retired into a fruitful part of Kent, where every field and wood might shew him the real figures of those plants, of which he read. Thus he soon mastered that part of the art of medicine: but then, instead of employing his skill for practice and profit, he laboured to digest it into its present form. The two first books treat of herbs in a stile, says dr.

dr. Sprat; resembling the elegies of Ovid and Tibullus; the two next of flowers in all the variety of Catullus and Horace's numbers, for which last author he is said to have had a peculiar reverence; and the two last of trees, in the way of Virgil's georgicks. Of these, the sixth book is wholly dedicated to the honour of his country: for making the British oak to preside in the assembly of the forest trees, he takes that occasion to enlarge upon the history of the late troubles, the king's affliction and return, and the beginning of the Dutch war; and he does it in a way, which is honourable to the nation. It appears by mr. Wood's *Fasti Oxonienses*, that mr. Cowley was created doctor of <sup>Sprat, &c.</sup> physick at Oxford upon the 2d of December 1657: who says, that he had this degree conferred upon him, by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. However there is no reason to conclude from hence, that mr. Cowley's loyalty was ever in the least shaken; all this complacency towards the then government being only affected for the better carrying on the design of his coming over. The same account may be given of a few lines, in the preface to one of his books, which looked like a departure from his old principles, and occasioned his loyalty to <sup>Ibid.</sup> be called in question.

After the king's restoration, mr. Cowley, being then past the fortieth year of his age, of which the greatest part had been spent in a various and tempestuous condition, resolved to pass the remainder of his life in a studious retirement; which dr. Sprat represents as the effect of choice, and not of discontent. At first, says the doctor, he was but slenderly provided for such a retirement, by reason of his travels, and the afflictions of the party to which he adhered, which had put him quite out of all the roads of gain. Yet notwithstanding the narrowness of his income, he remained fixed to his resolution, having contracted his desires into a small compass, and knowing that a very few things would supply them all. But upon the settlement of the peace of the nation, this hindrance of his design was soon removed; for he then obtained a plentiful estate by the favour of the lord St. Albans, and the bounty of the duke of Buckingham. Thus furnished for his retreat, he spent the last seven or <sup>Ibid.</sup> eight years in his beloved obscurity, and possessed that solitude, which, from his very childhood, he had always most passionately desired. Mr. Cowley's works, especially his essays in prose and verse, abound with the praises of solitude

tude and retirement. His three first essays are on the subjects of liberty, solitude, and obscurity: and most of the translations are of such passages from the classic authors, as display the pleasures of a country life, particularly, Virgil's *O fortunatos nimium, &c.* Horace's *Beatus ille qui procul, &c.* Claudian's *Old man of Verona*, and Martial's *Vitam que faciunt beatiorem, &c.* But his solitude, from the very beginning, had never agreed so well with the constitution of his body, as of his mind. The chief cause of it was, that out of haste to be gone away from the tumult and noise of the city, he had not prepared so healthful a situation in the country, as he might have done, if he had made a more leisureable choice. Of this he soon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingering fever. After that, he scarce ever recovered his former health, though his mind was restored to its perfect vigour; as may be seen, says dr. Sprat, from his two last books of plants, which were written since that time, and may at least be compared with the best of his other works. Shortly after his removal to Chertsey, he fell into another consuming disease: under which, having languished for some months, he seemed to be pretty well cured of its bad symptoms. But in the heat of the summer, by staying too long amongst his labourers in the meadows, he was taken with a violent defluxion and stoppage in his breast and throat. This he at first neglected as an ordinary cold, and refused to send for his usual physicians, till it was past all remedies; and so in the end, after a fortnight's sickness, it proved mortal to him. He died at a house called the Porch-house, in the town of Chertsey in Surry, upon the 28th of July 1667, in the forty ninth year of his age; and was buried in Westminster Abbey near Chaucer and Spencer, where a monument was erected to his memory, in May 1675, by George duke of Buckingham, with a Latin inscription by dr. Sprat. When king Charles II. heard of his death, he was pleased to say, "that mr. Cowley had not left a better man behind him in England."

Sprat &c.

Ibid.

Besides mr. Cowley's works already mentioned, we have of his, A proposition for the advancement of experimental philosophy; and, A discourse, by way of vision, concerning the government of Oliver Cromwell. He had designed also, A discourse concerning style, and A review of the principles of the primitive christian church, but was prevented by death. A spurious piece, intitled, *The iron age*, was published under his name, during his absence abroad;

abroad; of which he speaks, in the preface to his poems, with some asperity and concern. "I wondered very much," says he, how one, who could be so foolish to write so ill verses, should yet be so wise to set them forth as another man's, rather than his own: though perhaps he might have made a better choice, and not fathered the buffard upon such a person, whose stock of reputation is, I fear, little enough for the maintenance of his own numerous legitimate offspring of that kind. It would have been much less injurious, if it had pleased the author to put forth some of my writings under his own name, rather than his own under mine. He had been in that a more pardonable plagiarist, and had done less wrong by robbery, than he does by such a bounty: for no body can be justified by the imputation even of another's merit, and our own coarse cloaths are like to become us better, than those of another man's, though never so rich. But these, to say the truth, were so beggarly, that I myself was ashamed to wear them." This extract shews Mr. Cowley to be as great a wit in prose, as he is in verse; and Mr. Addison has observed, that of all the authors that ever wrote, none ever abounded so much in wit, according to Mr. Locke's true definition of it, as Mr. Cowley: of which he gives some examples from his poem, called *The mistress*.

*Spectator*,  
vol. i. no.  
62.

CRANMER (THOMAS) an English archbishop, and memorable for having endured martyrdom in the cause of protestantism, was descended from an ancient family in Nottinghamshire, and born at Aslacton in that county, upon the 2d of July 1489. In the year 1503, he was admitted of Jesus college in Cambridge, of which he became fellow; distinguishing himself in the mean time by his uncommon abilities and application to letters. Soon after he was master of arts, he married, and lost his fellowship; but, his wife dying in child-bed within a year, he was again admitted into it. In the year 1523, he was made a doctor in divinity. The most immediate cause of his advancement in the church, was the opinion he gave upon king Henry the VIIIth's divorce from Catherine of Spain. For having, on account of the plague at Cambridge, retired to Waltham Abbey in Essex, where a relation of his lived, Edward Fox the king's almoner, and Stephen Gardiner the secretary, happened accidentally to come to that house. Here the conversation turning upon the king's divorce, which was then almost the only thing talked of, Cranmer, who was well known

*Memorials*  
of Cranmer,  
by Strype,  
p. 1. Lond.  
1694.

Fox's acts  
and monu-  
ments, vol.  
ii. p. 1860.  
edit. 1583.  
Strype and  
Fox, *ibid*.

Fox, *ibid.*

Burnet's  
hist. of  
the refor-  
mat. vol. i.  
p. 79.

Scripps, p. 5.

*ibid.* p. 417.

*Ibid.* p. 16.  
Burnet, vol.  
i. p. 128.

to the other two, being desired to speak upon that point, delivered it as his opinion, "That it would be much better to have this question, whether a man may marry his brother's wife or no, discussed and decided by the divines upon the authority of God's word, than thus from year to year to prolong the time, by having recourse to the pope: that there was but one truth in it, which the scripture would soon declare and manifest, being handled by learned men; and that might be done as well at the universities here in England, as at Rome, or elsewhere." This opinion being communicated by dr. Fox to the king, his majesty approved of it much; saying, that "The man had the saw by the right ear." Cranmer upon this was sent for to court, made the king's chaplain, placed in the family of Thomas Boleyn earl of Wiltshire and Ormond, and ordered to write upon the subject of the divorce. He did so; and shewed, by the testimonies of the scriptures, of general councils, and ancient writers, that the bishop of Rome had not authority sufficient to dispense with the word of God: from which we may learn, that the reformation, which Luther had set on foot in Germany in the year 1517, had also made some progress, in the hearts of men at least, here in England. When he had finished his book, he went to Cambridge to dispute upon that point, and brought many over to his opinion. About this time he was presented to a living, and made archdeacon of Taunton.

In the year 1530, he was sent, with some others, into France, Italy, and Germany, to discuss the affair of the king's marriage. At Rome he got his book presented to the pope, and offered to dispute openly against the validity of king Henry's marriage; but no body chose to engage him. While he was at Rome, the pope constituted him his penitentiary throughout England, Ireland, and Wales; not so much, we may imagine, out of kindness and respect to him, as to quiet and appease that reforming spirit, which he had already discovered. In Germany he was sole ambassador upon the forementioned affair; and, during his residence there, married at Nuremberg a second wife. Upon the death of Warham, archbishop of Canterbury, in August 1532, Cranmer was nominated for his successor; but he refused to accept of that dignity, unless he was to receive it immediately from the king without the pope's intervention. He was consecrated upon the 30th of March 1533; at which time he made an unusual protestation, which they

curious

curious reader may see in the appendix to Strype's memoirs, &c. His design, by this expedient, was to preserve to himself the liberty of doing his duty to God, the king, and his country, in spite of the pope's interpositions; and this made him renounce every clause in his oath, which seemed to bar him from it. Upon the 23d of May 1533, he pronounced the sentence of divorce between king Henry and queen Catherine; and likewise married the king to Anne Boleyn upon the 28th following: though lord Herbert says, in his history of Henry VIII. that Cranmer did not marry him, but only was present, while another did it. The pope threatening him with excommunication for his sentence against queen Catherine, he appealed from his holiness to a general council; and ever after disputed against the pope's supremacy.

Antiquitates  
Britannicæ,  
p. 329.

Strype and  
Fox, *ibid*

He now began to act vigorously in the work of the reformation: and, at the first step towards it, procured the Bible to be translated into English, and to be dispersed. Next he forwarded the dissolution of the monasteries; and in the year 1535, performed a provincial visitation, for the sake of recommending the king's supremacy, which he did in many places by preaching. In his sermons he shewed, 1. "That the bishop of Rome was not God's vicar upon earth, as he was taken to be; and declared, by what arts he had usurped that authority. 2. That the holiness that see so much boasted of, and by which name popes affected to be stiled, was but a holiness in name; and that there was no such holiness at Rome: where he took occasion to launch out into the vices of the court of Rome. 3. He inveighed against the bishop of Rome's laws, which, he said, were miscalled *divinæ leges*, and *sacri canones*." In the year 1536, he divorced king Henry from Anne Boleyn. In 1537, he visited his diocese, and endeavoured to abolish the superstitious observation of holidays. In 1539, he and some bishops fell under the king's displeasure, because they would not consent in parliament, that the monasteries should be suppressed for the king's sole use. Cranmer had projected, that out of the revenues of those nurseries of idleness, a provision should be made in every cathedral, for readers of divinity, and of Greek and Hebrew, and a great number of students whom the bishop might transplant out of his nursery, into all the parts of his diocese: but this design miscarried. He also strenuously opposed the act for the six articles, in the house of lords, speaking three days against it; and, upon the pas-

Strype, p.  
30, 31.  
*Ibid*. p. 49.  
*Ibid* p. 55.

*Ibid*. p. 72.

Burnet, *ibid*.  
vol. i. p. 302

Strype, *ibid.* P. 72. sing of that statute, sent away his wife into Germany. In the year 1540, he was one of the commissioners for inspecting into matters of religion, and for explaining some of its main doctrines; and the book, intitled, A necessary erudition of any christian man, was the result of their commission.

After lord Cromwell's death, in whose behalf he had written to the king, he retired, and lived in great privacy, not meddling at all in state affairs. In the year 1541, he gave orders, pursuant to the king's directions, for taking away superstitious shrines; and the year following, procured the act for the advancement of true religion, and the abolishment of the contrary, which moderated the rigour of the six articles. In 1543, his enemies preferred accusations against him, for opposing the six articles, and other parts of popery. Nay, he was complained of in the house of commons, for preaching heresy against the sacrament of the altar; and also in the privy council, where the substance of his accusation was, "that he, with his learned men, had so infected the whole realm with their unfavoury doctrine, that three parts of the land were become abominable hereticks. That it might prove dangerous to the king, being like to produce such commotions and uproars, as were sprung up in Germany: and therefore they desired, that the archbishop might be sent to the Tower, till he could be examined." All these were supposed to be contrivances of Gardiner's, and would have been sufficient to have ruined him, if the king had not protected him.

Upon Henry the VIIIth's decease, he was one of the regents of the kingdom, and one of the executors of his will; and, upon the 20th of February 1545-6, crowned king Edward VI. to whom he had been godfather; as he had been also to the lady Elizabeth. Soon after he caused the homilies to be composed, composing some of them himself; and laboured earnestly in promoting the reformation. For this purpose, he procured the repeal of the six articles; the establishment of the communion in both kinds; and a new office for the sacrament; the revival and amendment of the other offices of the church; frequent preaching; a royal visitation to inspect into the manners and abilities of the clergy; and visited his own diocese himself for the same purpose. In the year 1549, he was one of the commissioners for examining bishop Bonner, with a power to imprison or deprive him of his bishoprick. The same year he ordained several priests and deacons, according to the



new form of ordination in the common prayer book; which through his care was now finished, and settled by act of parliament. A review was made of this book towards the end of the next year; and in 1552, it was printed again with amendments and alterations, and authorized by parliament. In 1553, he opposed the new settlement of the crown upon Jane Gray, and would no way be concerned in that affair; nor would he join in any of Dudley's ambitious projects: however, upon the death of Edward VI. he <sup>Fox, *ibid.* p. 1870.</sup> appeared for her.

But now, after the accession of queen Mary to the throne, his troubles came on him apace. He was first ordered to appear before the council, and bring an inventory of his goods; which he did upon the 27th of August, when he was commanded to keep his house, and be forth coming. September the 13th, he was again summoned before the council, and ordered to be at the star chamber the next day; when he was committed to the Tower, partly for setting his hand to the instrument of the lady Jane's succession, and partly for the publick offer he had made a little before, of justifying openly the religious proceedings of the late king. November the 3d, he was attainted, and found guilty of high treason, upon which the fruits of his archbishoprick were sequestred: but upon his humble and repeated application, he was pardoned the treason, and 'twas resolved he should be proceeded against for heresy. In April 1554, he, Ridley, and Latimer, were removed to Oxford, in order for a publick disputation with the papists, which was accordingly held upon the 18th of that month: and two days after, they were brought before the commissioners, and asked, whether they would subscribe to popery? which they unanimously refusing, were condemned as hereticks. Some of Cranmer's friends petitioned the queen in his behalf: putting her in mind, how he had once preserved her in her father's life-time. For the king, it seems, was resolved to send her to the Tower, and to make her suffer as a subject, because she would not obey the laws of the realm, in renouncing the pope's authority and religion; but was prevented by Cranmer's intercession. This however had no effect upon the queen, who was determined to give him up: and a new commission was sent from Rome for his tryal and conviction. Accordingly, on the 12th of September 1555, he appeared before the commissioners at St. Mary's church in Oxford, where he was accused of blasphemy, perjury, incontinency, and heresy: of blasphemy and heresy,

Styke, p.  
372.

for his writings against popery; of perjury, for breaking his oath to the pope; and of incontinency on account of his being married. At last he was cited to appear at Rome within eighty days, to answer in person: but no care being taken to send him, he was, by an order from thence, degraded and deprived.

Ibid. p. 375.

Hitherto the archbishop had manifested a great deal of courage and wisdom in his sufferings, but at last human frailty made him commit such a fault, as was the greatest blemish of his life: for, from various motives, that especially of saving his life, he was subtly drawn in by the papists, to sign a recantation, wherein he renounced the protestant religion, and re-embraced all the errors of popery. But neither did this work at all upon queen Mary, who was still resolved to commit him to the flames: and who soon after sent for dr. Cole provost of Eton, and gave him instructions to prepare a sermon for that mournful occasion. On the 24th of February, a writ was signed for the burning of Cranmer; and on the 21st of March, which was the fatal day, he was brought to St. Mary's church, and placed on a kind of stage over-against the pulpit. While Cole was haranguing, Cranmer expressed great inward confusion; often lifting his hands and eyes to heaven, and frequently pouring out floods of tears. At the end of the sermon, when Cole desired him to make an open profession of his faith, as he had promised him he would, he first prayed in the most fervent manner. Then he exhorted the people present, not to set their minds upon the world; to obey the queen; to love each other; and to be charitable. After which he made a confession of his faith, beginning with the creed, and concluding with these words, "And I believe every word and

Ibid. p. 382.

Fox, ibid. p.  
2886.

" sentence taught by our Saviour Jesus Christ, his apostles and prophets, in the Old and New Testament. And now, added he, I come to the great thing that so much troubleth my conscience, more than any thing I ever did or said in my whole life; and that is, the setting abroad a writing contrary to the truth, which I here now renounce as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be; that is, all such bills or papers which I have written and signed with my hand since my degradation, wherein I have written many things untrue. And for as much as my hand offended, writing contrary to my heart, my hand shall first be punished: for, may I come to the fire, it shall be first burned. As for

the

“ the pope, I refuse him as Christ’s enemy and antichrist,  
 “ with all his false doctrine: and as for the sacrament, I be-  
 “ lieve as I have taught in my book against the bishop of  
 “ Winchester.” Thunder-struck, as it were, with this un-<sup>Fox, *ibid.* p.</sup>  
 expected declaration, the enraged popish crowd admonished<sup>1587.</sup>  
 him not to dissemble: “ Ah, replied he with tears, since I  
 “ have lived hitherto, I have been a hater of falsehood, and  
 “ a lover of simplicity, and never before this time have I  
 “ dissembled.” Upon which, they pulled him off the stage<sup>Ibid.</sup>  
 with the utmost fury, and hurried him to the place of his  
 martyrdom over against Baliol college: where he put off his  
 clothes with haste, and standing in his shirt and without  
 shoes, was fastened with a chain to the stake. Some pres-  
 suring him to agree to his former recantation, he answered,  
 shewing his hand, “ This is the hand that wrote, and there-  
 “ fore it shall first suffer punishment.” Fire being applied to<sup>Styrye, *ibid.*</sup>  
 him, he stretched out his right hand into the flame, and held<sup>p. 389.</sup>  
 it there unmoved, except that once he wiped his face with  
 it, till it was consumed; crying with a loud voice, “ This  
 “ hand hath offended;” and often repeating “ This un-  
 “ worthy right hand.” At last, the fire getting up, he soon<sup>Fox, and</sup>  
 expired, never stirring or crying out all the while; only<sup>Styrye. &c.</sup>  
 keeping his eyes fixed to heaven, and repeating more than  
 once “ Lord Jesus receive my spirit.” He died in the 67th  
 year of his age.

He was an open, generous, honest man; a lover of truth,  
 and an enemy of falsehood and superstition. He was gentle  
 and moderate in his temper; and though heartily zealous in  
 the cause of the reformation, yet a friend to the persons of  
 those who most strenuously opposed it. Thus in the year  
 1534, he endeavoured to save the lives of bishop Fisher and  
 sir Thomas More; and afterwards, when Tonstall bishop of<sup>Styrye, *ibid.*</sup>  
 Durham came into trouble, and a bill was brought into the<sup>p. 26, 28.</sup>  
 house of lords for attainting him, Cranmer spoke freely,  
 nay protested, against it. He was a great patron of learn-  
 ing and the universities, and extended his care also to those  
 protestant foreigners, who fled to England from the troubles  
 in Germany; such as Martin Bucer, made professor of divi-  
 nity, and Paulus Fagius, professor of the Hebrew tongue,  
 at Cambridge; Peter Martyr, professor of divinity at Oxford;  
 John a Losco, Bernardine Ochinus, Immanuel Tremellius,  
 &c. He was a very learned man himself, and author of se-<sup>Ibid. p. 295.</sup>  
 veral works, printed and unprinted. His printed works  
 are, 1. An account of mr. Pole’s book, concerning king  
 Henry the VIIIth’s marriage. 2. Letters to divers persons;

to king Henry VIII. secretary Cromwell, fir William Cecil, and to foreign divines. 3. Three discourses upon his review of the king's book, intituled, The gradition of a christian man. 4. Other discourses of his. 5. The bishop's Book, in which he had a part. 6. Answers to the fifteen articles of the rebels in Devonshire in 1549. 7. The examination of most points of religion. 8. A form for the alteration of the mass into a communion. 9. Some of the homilies. 10. A catechism, intituled, A short instruction to christian religion, for the singular profit of children and young people. 11. Against unwritten verities. 12. A defence of the true and catholick doctrine of the sacrament of the body and blood of our Saviour Christ, &c. 13. An answer to Gardiner bishop of Winchester, who wrote against the defence, &c. Lond. 1551, reprinted 1580. It was translated into Latin by fir John Cheke. Gardiner answered, and Cranmer went through three parts of a reply, but did not live to finish it: however it was published. 14. Preface to the English translation of the Bible. 15. A speech in the house of lords, concerning a general council. 16. Letter to king Henry VIII. in justification of Anne Boleyn, May 3, 1535. 17. The reasons, that led him to oppose the six articles. 18. Resolution of some questions concerning the sacrament. 19. Injunctions given at his visitation within the diocese of Hereford. 20. A collection of passages out of the canon law, to shew the necessity of reforming it. 21. Some queries in order to the correcting of several abuses. 22. Concerning a further reformation, and against sacrilege. 23. Answers to some queries concerning confirmation. 24. Some considerations offered to king Edward VI. to induce him to proceed to a further reformation. 25. Answer to the privy council. 26. Manifesto against the mass.

Those works of Cranmer's; which still remain in manuscript, are, 1. Two large volumes of collections out of the holy scripture, the ancient fathers, and later doctors and schoolmen. These are in the king's library. When they were offered to sale, they were valued at 100 pounds: but bishop Beveridge and doctor Jane, appraisers for the king, brought down the price to 50 pounds. 2. The lord Burleigh had six or seven volumes more of his writing. 3. Dr. Burnet mentions two volumes more that he had seen. 4. There are also several letters of his in the Cotton li-

Cassley's Catalogue of the royal library, p. 324, 125. Burnet's hist. of ref. vol. i. p. 171.

CRA.

CRASHAW (RICHARD) was the son of William Crashaw an eminent divine, and educated at the charter house near London. He was then sent to Pembroke hall in Cambridge, and was afterwards of Peter-house, where he was chosen fellow; in both which colleges he was distinguished for his Latin and English poetry. Afterwards he was ejected from his fellowship together with many others, for denying the covenant in the time of the rebellion: and foreseeing that the church of England would be subverted, he changed his religion, and went to Paris, in hopes of recommending himself to some preferment there; but being a mere scholar, was incapable of executing the new plan he had formed. There he fell into great distress, which Mr. Cowley the poet hearing of, very kindly sought him out, gave him all the assistance he could, and at last got him recommended to Henrietta Maria queen of England then residing at Paris. Obtaining from her letters of recommendation, he travelled into Italy, and by virtue of those letters, became secretary to a cardinal at Rome, and at last one of the canons or chaplains of the rich church of our lady at Loretto, some miles distance from thence, where he died and was buried about the year 1650.

Before he left England, he wrote certain poems, intitled, Steps to the temple; because, says the Oxford antiquary, from whom we have this account of him, "he led his life  
 " in the temple of God, in St. Mary's church near to his  
 " college. There, as we learn from the preface to these poems,  
 " he lodged under Tertullian's roof of angels. There he made  
 " his nest more gladly, than David's swallow near the house  
 " of God; where, like a primitive saint, he offered more  
 " prayers in the night, than others usually offer in the day.  
 " There he penned the said poems called Steps to the temple  
 " for happy souls to climb to heaven by. To the said Steps  
 " are joined other poems called The delights of the muses,  
 " wherein are several Latin poems; which, though of a mere  
 " human mixture, yet they are sweet, as they are innocent.  
 " He hath also written Carmen deo nostro, being hymns and  
 " other sacred poems, addressed to the countess of Denbigh. He  
 " was excellent in five languages besides his mother tongue, Wood's Athen. Oxon. vol. ii. p. 688.  
 " namely, Hebrew, Greek, Latin, Italian, and Spanish." We cannot leave Mr. Crashaw however without observing, that, as great a saint as he was, yet the time, manner, and other circumstances of his conversion to popery have left some little blemish upon his holiness, as they certainly give room to suspect the sincerity and uprightness of his motives.

CRATINUS,

CRATINUS, an ancient comic poet, of whom we should have known next to nothing, had not Quintillian, Horace, and Persius, mentioned him and Eupolis, together with Aristophanes, as the great masters of what we call the ancient comedy.

Cratinus, the elder of the two, was famous in the 81st olympiad, some twenty or thirty years before Aristophanes. He was an Athenian born, and, as far as we can find, spent all his long life in his own native city: where, if he did not invent comedy, he was at least the first who brought it into some form and method, and made it fit for the entertainment of a civil audience. It is true indeed, that the art, under this first refinement, retained too many marks of its rude original. Persons and vices were exposed in barefaced satire, and the chief magistrates of the commonwealth ridiculed by name upon the stage: as we find in Plutarch's life of Pericles, several passages out of Cratinus's plays, where he reflected boldly on that great general. Cratinus appears to have been an excessive drinker; and the excuse he gave for the vice was, that it was absolutely necessary to warm his fancy, and to put a soul into his verse. Hence Horace, in the 19th epistle of the first book, quotes his authority to shew, what short-lived creatures the offspring of water poets commonly prove: and for the same reason, Aristophanes in his *Irene*, has given us a pleasant account of Cratinus's death; when he says that it was caused by a fatal swoon, at the sight of a noble cask of wine split in pieces, and washing the streets. The time of his death is preserved in the same jest of Aristophanes, and referred to the year, in which the Lacedemonians first beset Athens; namely, in the 37th olympiad. Suidas tells us, that he wrote twenty one plays; leaving only this short description of his excellencies, that he was "splendid and bright in his characters."

Eupolis was an Athenian too, and followed the same profession of diverting the common people with the vices and miscarriages of their governours. He was but seventeen years old when he ventured upon the theatre; where he seems to have been more severe and impartial than Cratinus. For Pericles and Cimon being the two opposite patriots, and leading men in those times, Eupolis spared neither party; whereas Cratinus, though he exposed Pericles, yet shewed a great respect for Cimon, and commended him in some verses, which are cited by Plutarch. Eupolis, according to Suidas, perished by shipwreck in the war with the Lacedemonians; on which occasion it was afterwards publicly prohibited,

hibited, that a poet should serve in war. Cicero observes it to be a common notion, that Eupolis was thrown into the sea by Alcibiades, for traducing him in one of his plays: <sup>Ad. Artic. l. vi. epist.</sup> but adds withal, that Erasthothenes had confuted this vulgar error, by giving a list of the comedies which he wrote, after the time pitched on for that misfortune. He was the author of seventeen plays; but nothing of his, no more than of Cratinus, is extant.

C R A T I P P U S, pronounced by Cicero to be by far the greatest of all the peripatetick philosophers he ever heard, <sup>De univers.</sup> was of Mitylene, and taught philosophy there. He went <sup>c. 1.</sup> afterwards to Athens, where he followed the same profession; and amongst his disciples had Cicero's son. Cicero had an <sup>Cicero. offic. sub init.</sup> high esteem for him, and prevailed upon Cæsar to grant him the freedom of Rome: and afterwards engaged the Areopagus to make a decree, by which Cratippus was desired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. We may be sure, that these lectures must have been very instructive and engaging, since Brutus went to hear them, when he was preparing for the war against Marc Antony. Cratippus had the art of making himself agreeable to his disciples, and of pleasing them by his conversation, which was free from that pedantick gravity, so common to men in his situation. This appears from a letter of young Cicero, where there is the following passage: "Know then, that Cratippus loves me not as a disciple, but as a son; and as I am very well pleased to hear his lectures, so I am extremely delighted with the sweetness of his temper. I prevail with him whenever I can, to sup with me; and this being now customary, he comes often to us unawares, when we are at supper, and laying aside his philosophick gravity, he is so kind as to laugh and joke with us." There are other proofs be- <sup>Cic. ad fam. l. xvi. ep.</sup> side this, that Cratippus was a man, who understood life as well as philosophy. After the battle of Pharsalia, Pompey <sup>22.</sup> went to Mitylene; where the inhabitants paid their respects to him, and Cratippus among them. Pompey complained, as Plutarch tells us, and disputed a little upon divine providence; but Cratippus gently yielded to him, giving him hopes of better times, lest he should have tired and vexed him, with answering and refuting his objections. If Cratippus had been a pedant, and his knowledge had not extended beyond school learning, he would have followed Pompey till he went on board, and would have had the last word. He would have

have pushed his common-place arguments to the last reply; and would have taken more pride in vanquishing him in a dispute, than Cæsar had in a drawn battle. Cratippus wrote some pieces about divination: and is supposed to be the same with him, whom Tertullian, in his book *De anima*, has ranked among the writers upon dreams.

General  
dictionary.

Athenæ  
Oxon.  
vol. ii. col.  
1104. edit.  
1721.

Vol. i. p. 39.

Athenæ  
Oxon.

Vol. xxxi.  
p. 44.

Pour Sept.  
1701.

CREECH (THOMAS) eminent for his translations of ancient authors both in prose and verse, was son of Thomas Creech, and born at Blandford in Dorsetshire in the year 1659. He was educated in grammar learning under mr. Curganven of Sherbourne, to whom he afterwards dedicated a translation of one of Theocritus's *Idylliums*; and entered a commoner of Wadham college in Oxford, in the year 1675. Mr. Wood tells us, that his father was a gentleman; but mr. Giles Jacob says, in his *Lives and characters of all the English poets*, that, his parents circumstances not being sufficient to support him through a liberal education, his disposition and capacity for learning raised him up a patron in colonel Strangeways, whose generosity supplied that defect. Be that as it will, mr. Creech distinguished himself much; and was accounted a good philosopher and poet, and a severe student. June the 13th 1683, he took a master of arts degree, and not long after was elected probationer fellow of All-souls college; to which, mr. Jacob observes, the great reputation acquired by his translation of *Lucretius* recommended him. Mr. Wood tells us, that upon this occasion he gave singular proofs of his classical learning and philosophy before his examiners. He now began to be well known by the works he published; but father Nicéron observes, in his *Memoires pour servir à l'histoire des hommes illustres*, that they were of no great advantage to his fortune, since his circumstances were always indifferent. In the year 1701, having taken holy orders, he was presented by his college to the living of Welling in Hertfordshire; but before he left Oxford, he unfortunately put an end to his own life. The motives of this fatal catastrophe are not certainly known. Monsieur Bernard, in his *Nouvelles de la republique des lettres*, informs us, that in the year 1700, mr. Creech fell in love with a woman, who treated him contemptuously, though she was complaisant enough to others; that, not being able to digest this usage, he was resolved not to survive it; but that he hanged himself in his study, in which situation he was found three days after. Mr. Jacob gives a different account of this affair,



fair. He says nothing of the particular manner of his death, but only that he unfortunately made away with himself: which he ascribes to a naturally morose and splenetick temper, too apt to despise the understandings and performances of others. "This, says mr. Jacob, made him less esteemed, than his great merit deserved; and his resentments on this account frequently engaged him in those heats and Jacob, *ibid.* disputes, which in the end proved fatal to him."

We will now give an account of mr. Creech's translations; for we do not find him to have been the author of any original works. 1. A translation of Lucretius, printed in octavo at Oxford 1682, and reprinted the year after. A certain writer treats mr. Creech with great severity, on account of his translation; for having observed, that the only book now in being, which from one end to the other is an open defence of atheism, is that of Lucretius, he tells us, that "this most impious book in Charles the II'd's reign was with infinite pains turned into English verse, that the smoothness and sweetness of the metre might supply what was wanting in the argument; that the elegance of the expression, the melodious harmony of numbers, and all those other bewitching beauties, which attend good poetry, might insensibly instill the poison into the minds of unthinking people, especially of the youth, whose imagination is generally too strong for their reason, and their fancy too powerful for their judgment. And this celebrated translation was not only made by an Oxford scholar, who was thereupon preferred, but it was licensed by the university of Oxford, where he was looked on as a raw lad, that had not read the Lucretius of Creech, who died, as he lived, like a true atheist; but being a high church priest, his murdering himself was not made to pass for a judgment." In the mean time the translation is allowed to be a good one, whatever might be the guilt of the translator. Mr. Dryden, in the preface to the miscellany poems, which were published by him, speaks of it in the highest terms of approbation, calling mr. Creech The ingenious and learned translator of Lucretius; and every body else entertained the same opinion of it. In the edition of 1714 in two volumes 8vo, all the verses of the text, which mr. Creech had left untranslated, particularly those in the 4th book about the nature of love, are supplied; and many new notes added and intermixed by another hand, by way of forming a complete system of the Epicurean philosophy. New notes, we say: for mr. Creech had published in 1695 an edition of Lucretius in Latin, with notes, which were afterwards printed

*Nation vindicated from the aspersions cast on it in a late pamphlet, intitled, A representation of the present state of religion, &c. part. ii. p. 38. Lond. 1712. See pref. to this edit.*

printed at the end of the English translation. Another edition of this, much enlarged, was published in 1717 in 8vo. 2. In the year 1684, he published a translation of Horace; in which however he has omitted some few odes. As to the satires, he was advised, as he tells us in his preface, "To turn them to our own time; since Rome was now rivalled in her vices, and parallels for hypocrisy, profaneness, avarice, and the like, were easy to be found. But those crimes, he declares, were out of his acquaintance; and since the character is the same whoever the person is, he was not so fond of being hated, as to make any disobliging application. Such pains, says he, would look like an impertinent labour to find a dunghill, only that I might satisfy an unaccountable humour of edifying one man's face, and bespattering another."

These are mr. Creech's capital performances; but he translated several other things of a smaller kind, as, 3. The idylliums of Theocritus with Rapin's Discourse of pastorals, Oxford 1684, 8vo. 4. The second elegy of Ovid's first book of elegies; The sixth, seventh, eighth, and twelfth of the second book; The story of Lucretia, out of his book De fastis; and the second and third of Virgil's Eclogues; printed in A collection of miscellany poems at London in 1684. 5. The thirteenth satyr of Juvenal, with notes. Printed in the English translation of the satyrs of Juvenal and Persius, published at London in 1693 in folio. 6. A translation into English of the verses prefixed to mr. Quintinie's Complete gardener. 7. The lives of Solon, Pelopidas, and Cleomenes from Plutarch. 8. The life of Pelopidas from Cornelius Nepos. 9. Laconick apophthegms, or remarkable sayings of the Spartans, from Plutarch. 10. A discourse concerning Socrates's Dæmon, and the two first books of the Symposiasts, from Plutarch. These translations from Plutarch were published in the English translation of his lives and morals. 11. A translation of Manilius's Astronomicon.

CRELLIUS (JOHN) a most celebrated Socinian, and next in dignity to Socinus. He was born in the year 1590 in a village near Nuremberg. After he was educated there, he embraced the doctrines of Socinus; but the country where he lived not tolerating a liberty of conscience, he panted after a freer air, "ubi sentire quæ vellet, & quæ sentiret dicere liceret;" "where he might think what he pleased,

“pleased, and speak what he thought,” as the writer of his life expresses it. He went into Poland therefore in 1612, where the unitarians had a school, in which he became professor, and was afterwards made minister. He has written several tracts upon the New Testament, and an answer to a book of Grotius’s, intitled *De satisfactione Christi*, which Grotius drew up against the doctrine of Faustus Socinus. He wrote also a book of morals, in which he is charged with maintaining, that it is lawful for men upon certain occasions to beat their wives; which, if true, would probably expose him more to the resentment of the ladies, than all his other singularities of opinion. He died at Racovia of an epidemick fever in the forty-third year of his age.

He was a man of very uncommon abilities, and is allowed to have been so by those, who cannot be suspected of the least partiality to him. “I thank you, says Grotius, for your letter and the kind present of your book. I am resolved to read over and over again whatever you shall write, as I am sure I cannot do it but with great advantage to myself. When I received your letter, I was intent upon your commentary on the epistle to the Galatians. You have very happily hit upon the scope and design of this epistle, and shewn the connexion which plainly runs through it.” And in another place, speaking of Crellius’s book against himself, he owns it to be written with great modesty and erudition, though he does not approve the sentiments contained in it.

“Crellius, says father Simon, is a grammarian, a philosopher, and a divine throughout. He has a wonderful address in adapting St. Paul’s words to his own prejudices. He supports the doctrines of his sect with so much subtilty, that he does not seem to say any thing of himself, but to make the scriptures speak for him, even where they are most against him.” These are prodigious things for men to say of one another, who are all the while at variance about the fundamentals of religion: especially if we consider, how common it is for them to wish one another damned, only for disagreeing perhaps about some minute circumstances.

See the life of Crellius prefixed to the second volume of Bibliotheca fratrum patronorum.

Grotius epist. p. 2. ep. 197. & 552.

Histoire critique des principaux commentateurs du nouveau testament, &c. par Rich. Simon.

CROFT (HERBERT) an eminent prelate of the church of England, and third son of sir Herbert Croft of Croft-castle in Herefordshire, was descended of an ancient family, and born October the 18th 1603, at Great Milton near Thame in Oxfordshire, in the house of sir William Green; his mother

English baronetage,  
vol. iv. p.  
537.

*Ibid.*

Athen.  
Oxon. vol.  
ii. col. 865.

Wood's  
Fasti, vol. i.  
col. 284.

Walker's  
sufferings of  
the clergy,  
p. ii. p. 34.

ther being then on a journey to London. At thirteen years of age he was sent to Oxford, but upon his father's turning papist, and becoming a lay brother in the Benedictine monastery at Douay, he was removed from Oxford, and carried over thither. After some short stay at Douay, he was sent to the English college of jesuits at St. Omers; where he was not only reconciled to the church of Rome, but persuaded also to enter into the order. Some time before his father's death, which happened above five years after his going abroad, he was by him sent back into England, in order to transact some family affairs; and becoming happily acquainted with Morton, bishop of Durham, he was by his arguments reclaimed to the church of England. At the desire of dr. Laud he went a second time to Oxford, and was admitted a student of Christ-Church; and the university generously allowing the time he had spent abroad to be reckoned, as if he had resided there, he soon after took a bachelor of divinity's degree, entered into holy orders, and became minister of a church in Gloucestershire, and rector of Harding in Oxfordshire. In August 1639, he was collated to a prebend in the church of Salisbury; and the year after, took a doctor of divinity's degree, being then chaplain in ordinary to the king. The same year he was made a prebendary of Worcester, and the year after canon of Windsor. In 1644 he was nominated dean of Hereford, where he married mrs. Anne Brown, the daughter of his predecessor; though one would think that was a season, in which a man would have kept himself as clear of incumbrances as he could; he especially, who was in constant peril of his then small fortune, and sometimes of his life. He suffered extremely for his loyalty to Charles I. but at length, in the year 1659, by the successive deaths of his two elder brothers, became possessed of the family-estate. At the restoration of Charles II. he was reinstated in his preferments; and upon the 27th of December 1661, promoted to the see of Hereford, which he never would quit, though he was offered a better see more than once. He became afterwards, about the year 1667, dean of the royal chapel, which he held to 1669, and then resigned it; being weary of a court life, and finding but little good effects from his pious endeavours. He then retired to his diocese, where he lived an example of that discipline, he was strict in enjoining others; and was extremely beloved for his constant preaching, hospitable temper, and extensive charity. He was very intent upon reforming some things in the church, which he thought abuses, and not tending to edifica-

edification in the least. He was very scrupulous in his manner of admitting persons into holy orders, and more especially to that of the priesthood; and he refused to admit any prebendaries into his cathedral church, except such as lived within his diocese, that the duty of the church might not be neglected, and that the addition of a prebend might be a comfortable addition to a small living. These seem to have <sup>Athen.</sup> been good resolutions; and it is said, <sup>Oxon.</sup> he continued inflexible in them.

In the mean time, he was not so intent upon his private concerns in his diocese, but that he shewed himself ready to serve the publick, as often as he thought it in his power. Accordingly in the year 1675, when the quarrel with the nonconformists was at its height, and the breach so artfully widened, that the papists entertained hopes of entering through it, he published a piece, intitled, *The naked truth*; or, the true state of the primitive church, 4to. which was printed at a private press, and addressed to the lords and commons assembled in parliament. This, though no more than a small pamphlet of four or five sheets, made a prodigious noise, and was read and studied by all people of sense and learning in the kingdom. The author's design in it <sup>Ibid.</sup> was to try, whether the legislature could be prevailed upon to take any measures for reconciling the differences among protestants, and for securing the church against the attempts of papists. He begins with articles of faith; and having shewn the danger of imposing more than are necessary, especially as terms of communion, he proceeds next through all the great points in dispute between the church of England, and those that dissent from her: labouring to prove throughout, that protestants differ about nothing, that can truly be stiled essential to religion, and that, for the sake of union, compliances would be more becoming as well as more effectual, than enforcing uniformity by penalties and persecution. The whole is written in a spirit of piety, and with great force of argument: nevertheless it was attacked with great zeal by the intolerant part of the clergy, and some of them wrote against it furiously: Dr. Turner, master of St. John's college in Cambridge, particularly, in his *Animadversions* on a pamphlet, called *The naked truth*, 1676, 4to. This was answered by the famous Andrew Marvell, in a piece, intitled, *Mr. Smirke, or the divine in mode*; in which he ridicules the animadverter with his usual life and spirit, and gives the following character of bishop Croft's work. "It is a treatise, says he, which, if not for its opposer, VOL. III. L l needs

“ needs no commendation, being writ with that evidence  
 “ and demonstration of truth, that all sober men cannot but  
 “ give their assent and consent to it unasked. It is a book  
 “ of that kind, that no christian scarce can peruse it, with-  
 “ out wishing himself to have been the author, and almost  
 “ imagining that he is so : the conceptions therein being of  
 “ so eternal idea, that every man finds it to be but a copy  
 “ of the original in his own mind.” Many other pam-  
 phlets were written against the Naked truth ; but the au-  
 thor did not vouchsafe them any reply, truth and publick ser-  
 vice, not vain wrangling and debate, being the points he  
 had in view. It was reprinted in the year 1680, and many  
 times since.

This was the first thing bishop Croft published, except  
 two sermons : one on Isaiah, ch. xxvii. ver. last, preached  
 before the house of lords upon the fast-day, February the  
 4th, 1673 ; the other before the king at Whitehall, April  
 the 12th, 1674, on Philipp. ch. i. ver. 21. In the year  
 1678 he published a third sermon, preached upon the 4th  
 of November at the cathedral church in Hereford, and in-  
 titled, A second call to a farther humiliation. The year af-  
 ter he published a Letter written to a friend concerning po-  
 pish idolatry : and also a second impression corrected, with  
 additions, of his Legacy to his diocese ; or a short determi-  
 nation of all controveries we have with the papists by God’s  
 holy word, 4to. After the epistle to all the people within  
 his diocese, especially those of the city of Hereford, comes a  
 preface ; then three sermons upon John v. 39. “ Search the  
 “ scriptures, for in them ye think ye have eternal life ;” and  
 lastly, a Supplement to the preceding sermons, together with  
 a tract concerning the holy sacrament of the Lord’s supper,  
 promised in the preface. This work was calculated by him  
 to preserve the people of his diocese from the snares of po-  
 pish missionaries, who were then very active all over the  
 kingdom. In the year 1685, he published some animadver-  
 sions on a book, intitled, The theory of the earth ; and in  
 1688, A short discourse concerning the reading his majesty’s  
 late declaration in churches. This, which was the last  
 employment of his pen, was shewn by a certain courtier to  
 king James ; who ordered so much of the discourse, as con-  
 cerned the reading of the declaration, to be published to the  
 world, and the rest to be suppressed, as being contrary to  
 the views, with which that declaration had been set forth.  
 It is remarkable of this excellent prelate, that he had taken  
 a resolution some years before his death, of resigning his  
 bishoprick ;

bishoprick; to which, it seems, he was moved by some scruples of conscience. His motives he expressed in a long letter to the learned dr. Stillingfleet; who however, in an answer, satisfied his conscience, and disposed him to continue his episcopal charge with his usual earnestness and vigour. He died at his palace at Hereford, on the 18th of May 1691, and was buried in the cathedral there, where there remains this short inscription over his grave-stone. *Depositu[m] Herberti Croft de Croft episcopi Herefordensis, obiit 18 die Maii A. D. 1691, ætatis suæ 88, in vita conjuncti: that is, "Here are deposited the remains of Herbert Croft of Croft, bishop of Hereford, who died May 18, 1691, in the 88th year of his age, in life united." The last words, "in life united," allude to his lying next dean Benson, at the bottom of whose grave-stone are these, in morte non divisi, that is, "in death not divided:" the two grave-stones having hands engraven on them, reaching from one to the other, and joined together, to signify the lasting and uninterrupted friendship, which subsisted between those two reverend dignitaries.*

*Miscellaneous discourses by dr. Stillingfleet, 1735, 8vo. p. 1—36.*

As bishop Croft lived, so he died, without the least tincture of that popery, which he had contracted in his youth, as appears clearly enough from the preamble to his will. "I do, says he, in all humble manner most heartily thank God, that he hath been most graciously pleased, by the light of his most holy gospel, to recal me from the darkness of gross errors and popish superstitions, into which I was seduced in my younger days, and to settle me again in the true ancient catholick and apostolick faith professed by our church of England, in which I was born and baptized, and in which I joyfully die, &c." He had one only son, Herbert, by his wife, who was educated in Magdalen college, Oxford, and was created baronet by Charles II. in November 1671, and was twice knight of the shire in the reign of king William.

CROMWELL (OLIVER) protector of the commonwealth of England, was descended, both by his father and mother, from families of great antiquity. He was the son of mr. Robert Cromwell, who was the second son of sir Henry Cromwell of Hinchinbrooke in the county of Huntingdon, knt. whose ancestors, though of very honourable extraction, were not, as many writers have asserted, any ways allied to, or dependent upon, Thomas Cromwell, earl of Essex, prime minister and favourite to king Henry VIII.

*Carrington's history of the life and death of Oliver, lord protector, Lond. 1659, 12mo. and others.*

For when dr. Goodman, bishop of Gloucester, who turned papist, and was very desirous of making his court to the protector, dedicated a book to him, and moreover presented a printed paper to him, by which he pretended to scrape kindred with him, as being himself some way allied to Thomas earl of Essex, the protector with some passion told him, "that lord was not related to his family in any degree."

Fuller's  
worthies in  
Cambridge-  
shire, p. 169.

His mother was Elizabeth, daughter of sir Richard Stewart of the isle of Ely, knt. who has been reported, and not without some foundation of truth, to have been descended from the royal house of Stuart; as appears from a pedigree of her family still in being. It was commonly said by the cavaliers, in the life-time of the protector, that he was a brewer, or the son of a brewer; nor was this altogether without foundation. For his mother, finding it hard to breed up so large a family out of the narrow income of mr. Cromwell's small estate, thought proper to engage in the brewing trade herself, which she managed with great skill and prudence, and without the least assistance either from the father or the son. Out of the profits of this trade, and her own jointure of 60l. per annum, she provided fortunes for her daughters, sufficient to marry them into good families. The eldest was the wife of mr. John Desborough, afterwards one of the protector's major-generals: another married, first, Roger Whetstone, esq; and afterwards colonel John Jones, who was executed for being one of the king's judges: the third espoused colonel Valentine Walton, who died in exile: the fourth, namely mrs. Robina Cromwell, married first dr. Peter French, and then dr. John Wilkins, a man eminent in the republick of letters, and after the restoration, bishop of Chester. It may not be amiss to add, that an aunt of Cromwell's married Francis Barrington, esq; another aunt John Hampden, esquire, of Buckinghamshire, by whom she was mother to the famous John Hampden; a third aunt was the wife of mr. Whaley, and the mother of colonel Whaley, in whose custody the king was, while he remained at Hampton-court. He had two other aunts, but of their marriages we have no intelligence.

Fuller, *ibid.*

Dugdale's  
short view  
of the late  
troubles, p.  
459.

Wood's  
Fasti, Oxon.  
vol. ii. c. 90.

Having given this short account of Oliver Cromwell's family, let us proceed to speak of him. He was born then in the parish of St. John, Huntingdon, where his father mostly lived, upon the 24th, or as the generality of writers say, the 25th of April, 1599, and educated in grammar learning

at



at the free-school in that town. We have very different accounts of his behaviour, while he remained at school: some say, that he shewed very little propensity to learning; others, that he made a great proficiency in it. It is very probable, that both are in the wrong; and that he was not either incorrigibly dull, or wonderfully bright: but that he was an unlucky boy, and of an uneasy and turbulent temper, is reported by authors of unsuspected veracity. Many stories are told of him in this early part of his life; and there is one that deserves to be mentioned. It relates to a vision he saw, or fancied he saw; for which, at the desire of his relations, his master corrected him severely. It happened to him, as we are told, in the day-time, when lying melancholy upon his bed, he thought he saw a spectre, which told him, that he should be the greatest man in the kingdom. His father being informed of this, was very angry, and desired his master to correct him severely, which however had no great effect, for Oliver was still persuaded of the thing, and would sometimes mention it, notwithstanding his uncle Stuart told him, "it was too traitorous to repeat it." Sir Philip Warwick <sup>Flagellum,</sup> tells us, that he was very well acquainted with one dr. Sim- <sup>or, the life</sup> cot, who was Cromwell's physician in the earlier part of his <sup>of Crom-</sup> life, who assured him, that he was a very fanciful man, and <sup>well, p. 13.</sup> subject to great disorders and imagination: and it is certain, <sup>Warwick's</sup> that he was not altogether free from these fits, during the <sup>memoirs,</sup> whole course of his life, not even in the highest of his pro- <sup>p. 249.</sup> prosperity.

From Huntingdon he was removed to Sidney college in Cambridge, where he was admitted upon the 23d of April 1616. We have very different accounts of the progress he made in his studies, while a member of the university. It is certain that he was well read in the Greek and Roman history; but whether he acquired this knowledge at Cam- <sup>Rapin's</sup> bridge, is a point that may be doubted, since, as several <sup>history of</sup> writers inform us, he spent much of his time there at foot- <sup>England,</sup> ball, cricket, and other robust exercises, for his skill and ex- <sup>8vo. vol.</sup> pertness in which he was famous. His father dying about <sup>xiii. p. 147.</sup> two years after he had been at college, he returned home; <sup>Flagellum,</sup> where the irregularity of his conduct so disturbed his mo- <sup>sec. p. 15.</sup> ther, that, by the advice of friends, she sent him to London, and placed him in Lincoln's inn. But this did not <sup>Ibid. p. 16.</sup> answer the end proposed; for, instead of applying to the study of the laws, he gave himself up to wine, women, and play, so that he quickly dissipated what his father had left him.

Flagellum,  
esp. p. 20.

him. However, his stay at Lincoln's inn could not be long; nor was this season of wildness of much continuance; for he was married by the time he was twenty one, as appears from the parish register of St. John Huntingdon, in which we find, that his eldest son Robert, who died a child, was born upon the 13th of October, 1621: so that if he staid but two years at the university, and it is very probable that he did not stay there longer, there was not above two years more for his going to Lincoln's inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of sir James Bouchier of Essex, knt. whom he gained, more by the interest of his relations, Hampden, Barrington, Stuart, &c. than by his own. She was a woman of spirit and parts, and it is said, not without a considerable share of pride.

Whitlock's  
memorials,  
p. 12.

Dugdale's  
short view of  
the late  
troubles,  
p. 460.

Mr. Cromwell soon after returned to the country, where he lived quite reformed, and led a very grave and sober life. Some have imputed this sudden renunciation of his vices and follies, for very sudden it was, to his falling in with the puritans; but it is certain, that he remained then, and for some time after, a zealous member of the church of England, and entered into a close friendship with several eminent divines. He was settled at Huntingdon, and there continued; till an estate of between four and five hundred pounds a year, devolving to him by the death of his uncle sir Thomas Stuart, induced him to remove into the isle of Ely. It was about this time, that he began to fall off from the church, and to converse with the puritans, whose notions he soon after embraced with that warmth, with which he did every thing. He was elected a member of the third parliament in the reign of Charles I. which met on the 20th of January 1628; and was of the committee for religion, where he distinguished himself by his zeal against popery, and by complaining of Neile bishop of Winchester's licensing books, which had a dangerous tendency. After the dissolution of that parliament, he returned again into the country, where he continued to express much concern for religion, to frequent silenced ministers, and to invite them often to lectures and sermons at his house. By this he brought his affairs again into a very indifferent situation; so that by way of repairing the breaches he had made in his fortune, he took a farm at St. Ives, which he kept about five years, but which instead of repairing helped to run out the remainder of it, and had totally undone him, if he had

had not thrown it up. These disappointments revived in him a scheme, which his bad circumstances first put into his head while at Lincoln's inn, of going over into New England. This was in 1637, and his design, it is thought, had certainly been executed, if he had not been hindered by the issuing out a proclamation for restraining such embarkations. The next year he had less time upon his hands; for the earl of Bedford, and some other persons of high rank, who had large estates in the fen country, were very desirous of seeing it better drained; and though one project of this sort had failed, they set on foot another, and got it countenanced by royal authority, and settled a share of the profits upon the crown. This, though really intended for a publick benefit, was opposed as injurious to private property; and at the head of the opposition was mr. Oliver Cromwell, who had a considerable interest in those parts. It was the vigour and vigilance he shewed upon this occasion, which first rendered him conspicuous and considerable; and gave occasion to his friend and relation mr. Hampden, to recommend him afterwards in parliament, as a person capable of contriving and conducting great things. But for all this, he was not very successful in his opposition; and, as his private affairs were still declining, he was in a very necessitous condition at the approach of the long parliament.

In these circumstances one might wonder, how he should form a design, at a time when elections were considered as things of the utmost consequence, of getting himself chosen, more especially for the town of Cambridge, where he was so far from having any interest, that in reality he was not so much as known; and if he had been known, would never have been elected. But the whole of that affair was owing to an accidental intrigue, in which himself had at first no hand. One reason why mr. Cromwell quitted Huntingdon was, a dispute he had with mr. Bernard, upon his becoming recorder, about precedency; a point, in which he was very nice. After he came to Ely, he resorted entirely to the nonconformists meetings, where he quickly distinguished himself by his gifts, as they were stiled in those days, of preaching, praying, and expounding. At one of these meetings he met with Richard Tims, a tradesman of Cambridge, who rode every Sunday to Ely for the sake of pure doctrine; and captivated his heart intirely. This man, hearing that a parliament was to be called, and being himself one of the common council, took it into his head, that there could not be a fitter man to be their burgeses, than mr.

Ibid. p. 24,  
25.

Cromwell: and with this notion in his brain, he went to mr. Wildbore, a draper in the town and relation of Cromwell's, who agreed with him exactly as to the fitness of the person, but told him the thing was impossible, as he was not a freeman. Tims, not satisfied with that, addressed himself next to mr. Evett, a tallow-chandler, who was also a puritan. He too liked the thought; but, as he was not a freeman, pronounced the design impracticable. However, Tims was hardly got out of his house, before he sent for him back, to give him a whisper, that the mayor had a freedom to bestow, and that one Kitchingman, an attorney, who had married his wife's sister, and was of their party, had a great influence over him. He advised him therefore to move mr. Kitchingman in it, who was to use his interest with the mayor, under colour that mr. Cromwell was a gentleman of fortune, and had a mind to come and live in the town, which was then in a poor condition; but with a strict charge to hide the true design, alderman French, who was then mayor, being a declared royalist. When they came to make this application to him, mr. French said he was sorry; but that in reality they came too late, for he had promised his freedom to the king's fisherman. Mr. Kitchingman easily removed this objection, by undertaking that the town should confer a freedom upon the person he mentioned: and so, at the next court-day, the mayor declared his intention to bestow his freedom upon a very worthy gentleman of the isle of Ely, one mr. Cromwell; who, being apprised of his friend's industry, came to town over night, and took up his lodgings at mr. Almond's, a grocer. Thither the mace was sent for him, and he came into court dressed in scarlet, richly laced with gold; where, having provided plenty of claret and sweetmeats, they were so well circulated among the corporation, that they unanimously declared mr. mayor's freeman to be a civil worthy gentleman. When the election came on, the mayor discovered his mistake; but it was then too late, for the party among the burgeses was strong enough to chuse him, which they accordingly did at the next election of the ensuing year. We thought ourselves obliged to be more particular in relating the cause and circumstances of his election, because it was the foundation of all his greatness, and must therefore be considered as a point of consequence.

Notitia par-  
liamentaria,  
vol. i. p. 164.

When he came into parliament, he was very constant in his attendance, and a frequent speaker; though he did not  
at

at that time discover any of the great qualities, which afterwards appeared in him, and which seem to have been called out, as occasion required. He affected not only plainness but carelessness in dress, was very uniform in his conduct, and spake warmly and roundly, but without either art or elocution. He was very forward in censuring, what were called grievances, both in church and state, though he had not framed to himself any plan of reformation. This he frankly acknowledged, with respect to ecclesiastical affairs, when pressed by sir Thomas Chicheley and mr. Warwick to declare his sentiments on that subject. "I can tell, said "mr. Cromwell, what I would not have, though I cannot "tell what I would have." He was very zealous in promoting the remonstrance, which was carried on the 14th of November 1641, and which in reality laid the basis of the civil war; and declared to lord Falkland afterwards, that if the remonstrance had not been carried, he was resolved to have converted the small remains of his estate into ready money the next day, and to have quitted the kingdom upon the first opportunity. His firmness upon this occasion recommended him so effectually to mr. Hampden, mr. Pym, and the rest of the leaders on that side, that they took him into all their councils; where he acquired that clear insight into things, and knowledge of men, of which afterwards he made such prodigious use. As soon as the parliament formed any scheme of raising forces for their service, which was in the beginning of the year 1642, mr. Cromwell shewed his activity, by going immediately to Cambridge; where he soon raised a good troop of horse, of which himself was appointed commander. He fixed his head quarters at Cambridge, where he acted with great severity; towards the university more especially, after he missed seizing the plate, which he took great pains to seize, contributed by the loyal colleges, for the king's service, and sent down to the king at the very time, that he set up his standard at Nottingham. It was probably about the same time, that mr. Cromwell had a very remarkable interview with his uncle, of which sir Philip Warwick had an account from the good old gentleman's mouth; and therefore we will give it in his own words. "Visiting old sir Oliver "Cromwell, his uncle and godfather, at his house at Ramsey, "he told me this story of his successful nephew and godson, "that he visited him with a good strong party of horse, "and that he asked him his blessing; and that the few "hours he was there, he would not keep on his hat in

Life of Oliver Cromwell, lord protector. Lond. 1744, 8vo. p. 5.

Life of dr. Barwick, p. 25.

Warwick's  
memoirs,  
p. 251.

"his presence; but at the same time that he not only disarmed, but plundered him, for he took away all his plate." He was more successful in his next enterprise; for being informed that the king had appointed sir Thomas Coningsby, sheriff of Hertfordshire, and had sent him a writ, requiring him to proclaim the earl of Essex and his adherents traitors, Cromwell marched with his troop directly to St. Albans, where he seized sir Thomas Coningsby for that action, and carried him prisoner to London. He received the thanks of the parliament for this; and we find him soon after at the head of a thousand horse, with the title of colonel Cromwell. It is very strange, but strictly true, and confirmed by historians on all sides, that, though in his forty third year when he assumed the military character, yet in the space of a few months, he not only gained the reputation of an officer, but really became a good one; and still stranger, that by mere dint of discipline he made his new raised men excellent soldiers, and laid the foundation of that invincible strength, which he afterwards exerted in behalf of the parliament.

Whitlock's  
memoirs,  
p. 177.  
Hearth's  
chronicle,  
p. 60.  
Rape's hist.  
of England  
Svo. vol. xiii.  
p. 245.

The nature of our work will not suffer us to enter into a detail of all Cromwell's exploits, in the course of the civil war; and therefore we must content ourselves with mentioning in a general way some few memorable acts, referring our reader to histories for more particular accounts. In the spring of the year 1643, having settled things in the six associated countries, viz. Essex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnshire, where he did great service by restraining the king's garrison at Newark, giving a check to the earl of Newcastle's troops at Horncastle, and many other things, which increased his credit prodigiously with the parliament. The Scots having been invited to England by the parliament, it was judged highly requisite, that the army under the earl of Manchester, and Cromwell, who was now declared lieutenant general of the horse, should join them; the better to enable them to reduce York, which they had closely besieged. This service was performed with great vigour and diligence, more especially by Cromwell: for though the earl had the title, yet the power was chiefly in Cromwell; and things were so dextrously managed between him and his friends at Westminster, that, as they knew they might depend upon all his power, so they took care to put as much in his hands as they could. In the battle of Marston Moor, fought upon the 3d of July 1644, it is unanimously agreed, that Cromwell's cavalry, who were commonly stiled ironsides, changed

Flagellum,  
dec. p. 35.

Ibid. 45.

changed the fortune of the day, as that did of the war; for the king's affairs declined, and the parliament's flourished ever after. Some, however, though they allow this readily to Cromwell's forces, have yet represented him as acting in a pitiful cowardly manner, and so terrified, as even to run away: but, all things considered, this is not very credible. It is certain, that on the 19th of the same month, he stormed the earl of Exeter's fine house at Burleigh; and no man's courage, conduct, and services were more valued at London, than his. He was also in the second battle at Newbury, on the 17th of September in the same year; and is said to have made so bold a charge with his horse upon the guards, that his majesty's person had been in the utmost danger, if the old earl of Cleveland had not come in to his relief, and preserved his master's liberty at the expence of his own. And in the winter, when the disputes in parliament ran higher than ever, nothing but Cromwell's merit and good fortune were talked of by his party; some of whom blasphemously stiled him, "The saviour of the nation."

Clarendon's  
hist. of re-  
bellion, vol.  
i. p. 402.

Memoirs of  
Denzil lord  
Hollis, p. 15,  
16, 17.

Bates's clem-  
entium nu-  
merorum in  
Anglia, p.  
65.

Whitlock,  
&c. p. 149.

In the mean time, the wisest men and the best patriots saw very clearly, whither these excessive praises tended; and that the nation might be made as sensible in this respect as themselves, the earl of Manchester exhibited a charge against him in the house of lords, and Cromwell, to be even with him, brought in another against the noble peer in the house of commons. It is true, that neither of these charges were prosecuted: but it is nevertheless true, that Cromwell and his friends absolutely carried their point, by bringing in what was called the self-denying ordinance, that excluded the members of either house from having any commands in the army: from which however, on account of his extraordinary merit, that set him above all ordinances, Cromwell was at first occasionally, at length absolutely, exempted. From being lieutenant general of the horse, he became lieutenant general of the army; and he procured address from his regiment, declaring their satisfaction with the change. He continued to distinguish himself by his military successes, and to receive the thanks of both houses for the services he did. He shone particularly at the battle of Naseby June 14th, 1646, and also had his share in reducing the west; till, upon the surrender of Exeter, April the 13th 1645, he found leisure to return to London. Upon taking his seat in the house, thanks were returned to him, in terms as strong as words could express; and

Heath's  
chronicle,  
p. 67.

and the prevailing party there received from him such encouragement, as induced them to believe, he was wholly at their devotion. But in this they were mistaken; for while they thought the lieutenant general employed in their business, he was in reality only attentive to his own. Thus, when the parliament inclined to disband a part of their forces, after the king had delivered himself to the Scots, and the Scots had agreed to deliver him to the parliament, Cromwell opposed it vigorously, if not openly. For, in the first place, he insinuated by his emissaries to the soldiers, that this was not only the highest piece of ingratitude towards those, who had fought the parliament into a power of disbanding them, but also a crying act of injustice, as it was done with no other view, than to cheat them of their arrears. Secondly, he procured an exemption for sir Thomas Fairfax's army, or, in other words, for his own, the general only having that title and appointments, while Cromwell had the power; and the weight of the reduction fell upon Massey's brigade in the west, together with the troops which colonel Poynts commanded in Yorkshire: men of whom he had good reason to doubt, and upon whom the parliament might have depended. Thus he dextrously turned to his own advantage the means, which, in truth, were contrived for his destruction.

*Memoirs of  
Densil lord  
Hallis, p. 81.*

On the 12th of November 1646, the army marched triumphantly through London; and in the beginning of February following, the Scots having received the money agreed on, delivered up the king, who was carried prisoner to Holmby. At this time Cromwell had a very nice game to play. What wore the legal appearance of power, was evidently in the hands of the parliament, in which the presbyterian party was still prevalent; and as the general sir Thomas Fairfax was likewise in that interest, it looked as if the real power was also on their side. At the bottom however, the army, now taught to know their own strength, were in reality the masters; and they were intirely directed by Cromwell, though they knew it not themselves. He saw the necessity of having a strong place, and getting the king's person into their power; and he contrived to do both, without seeming to have a hand in either. Oxford was at that time in a good condition, and well supplied with artillery, upon which the army seized it with the magazines, and every thing else: and Cromwell, then at London, prevailed upon cornet Joyce to seize the king's person with a strong detachment of horse, not on y without the general's orders,

*Ludlow's  
memoirs,  
vol. i. p. 189*



orders, but without any orders at all, except those verbal instructions from Cromwell. This was executed on the 4th of June 1647, notwithstanding the parliament's commissioners were then with the king; who was conducted from Holmby to Childersley, then the army's head quarters. Here, through the management chiefly of Cromwell and his son-in-law commissary Ireton, the king was treated, not only with reverence, but with kindness; and when Sir Thomas Fairfax, who knew nothing of the taking the king away, and disliked it, would have sent him back again with the commissioners, under the guard of two regiments of horse, the king absolutely refused to move. Nay, to such a degree was that monarch convinced of the sincerity of his new friends, that he had the indiscretion to tell Sir Thomas Fairfax, when he made him a tender of his duty and respect, with promises of fair treatment; that "He thought he had as good an interest in the army, as himself."

Dugdale's  
short view  
of the late  
troubles,  
p. 240.

Memoirs of  
Thomas Lord  
Fairfax,  
p. 116.

The remaining six months of this year were the most critical of Cromwell's whole life: for, in order to succeed in his schemes, it was absolutely necessary for him to deceive the king, the parliament, and the army, which in their turns was effected, though not without danger and difficulty. As for the king, he relied intirely upon Cromwell and Ireton; and they, on the other hand, spoke of and acted towards him in such a manner, that they were looked upon as absolute courtiers. Nor is it at all wonderful, that the king gave credit to them, when they brought the army to send a letter to the parliament, which was delivered on the 9th of July 1647: avowing the king's cause to be theirs, and that no settlement could be hoped for, without granting him his just rights. As to the parliament, so long as they enjoyed their power, Cromwell always spoke the language of a member of the House of commons; shewed a high regard for their privileges; and professed, that he was suspected and disliked by the army, for his attachment to the civil government. This did not, however, hinder his being disbelieved by many; till at length he found it necessary for his own safety, to make his escape from the house with some precipitation. As to the soldiers, and that mutinous spirit which they discovered against the parliament, it was raised, fomented, and managed by Cromwell and Ireton; the former declaring at Triploe-heath, when the parliament had been obliged to

Whitlock,  
p. 259.

Flagellum,  
&c. p. 55.

erase

Heath's  
chronicle,  
p. 132.

erase their own declaration out of their journals, that  
"now they might be an army as long as they lived."

Ludlow's  
memoirs,  
vol. i. p. 203.

Soon after this, a new party sprung up among the soldiers, under the title of levellers, who made no secret of their hating equally both king and parliament; and it was to save himself from these people, who, as he was informed by Cromwell, fought his life, that the king, upon the 11th of November, fled from Hampton Court to the isle of Wight, after having rejected the parliament's proposals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king intirely; for having made use of the king's presence to manage the army, and of the power which the army had thereby acquired, to humble and debase the parliament, there remained no end

Flagellum,  
p. 63.

to be answered by keeping measures any longer towards the king. The parliament, now much altered from what it was, upon the king's refusing to pass four bills they had sent him, fell into very warm debates; in which it is asserted that Cromwell was a principal speaker, and inveighed bitterly against his majesty, saying, "the king was a very able man, but withal a great dissembler; one in whom no trust could be reposed, and with whom therefore, they ought to have nothing to do for the future." However

Ibid. and  
Ludlow's  
memoirs,  
vol. i. p. 229,  
236.

this might be, the parliament on the 5th of January voted, that no more addresses should be made to the king; and from that time he was more strictly imprisoned than ever. In the mean time, there were risings in several parts of the kingdom; which employing the military power, the city of London and the parliament were left in some measure at liberty to pursue their own sentiments; and what these were, quickly appeared. For June the 27th, 1648, the city petitioned for a personal treaty with the king, which

Rushworth's  
collections,  
vol. ii.  
part. iv.  
p. 1167.  
Dugdale,  
p. 289.

was very well received, and some steps taken thereupon. A few days after, the commons recalled their vote for non-addresses, set on foot a personal treaty with the king at the isle of Wight, and at length voted his majesty's concessions satisfactory. An attempt was also made to impeach Cromwell of high treason. But the army having now reduced all things, and returning towards London, November the 20th, sent a remonstrance to the house of commons, disapproving all they had done. This remonstrance was carried by colonel Ewers, who went next into the isle of Wight, where he seized the person of the king, and carried him to Hurst castle. This was resented by the parliament, who commanded the general to recall his orders;

ders; but instead of this, the army marched directly to London; and, in the first week of December, took possession of it, purged the house of commons, that is, turned out the better part of its members, and then forced the rest to do what they pleased. In most of these proceedings Cromwell appeared very active, and is, with good reason, <sup>Flagellum, p. 70.</sup> believed to have directed them all.

It is not necessary to dwell particularly upon those well-known circumstances, relating to the king's being brought before the high court of justice, and to the sentence of death passed upon him there; since the part Cromwell acted therein was open and publick. He sat in the court; he signed the warrant; and he prosecuted the accomplishment of it by the bloody execution of the king. When the first proposition was made in the house of commons for trying the king, he rose up and said, that "if any man moved  
 " this upon design, he should think him the greatest traitor  
 " in the world; but since providence and necessity had  
 " cast them upon it, he should pray God to bless their coun-  
 " cils, though he was not provided on the sudden to give  
 " them counsel." But not long after he was: for, being <sup>Hist. of independency. part. ii. p. 54.</sup> a great pretender to enthusiasms and revelations, he told them, that as he was praying for a blessing from God on his undertaking to restore the king to his pristine majesty, his tongue cleaved to the roof of his mouth, that he could not speak one word more; which he took as a return of prayer, that God had rejected him from being king. Many applications were made to Cromwell for saving the king's life; and some of the passages relating to them are curious and worth notice. One of the most remarkable, as it greatly illustrates the character of the man, we think it necessary to relate; and that is, the transaction between the lieutenant general and a cousin of his, colonel John Cromwell, an officer in the service of the states. This gentleman is said to have been in England, while the king was in the hands of the army; and that in a conference he had with the lieutenant general, the latter made use of this expression, "I think the king the most injured prince in the world;" and then, clapping his hand upon his sword, added, "But  
 " this, cousin, shall do him right." The colonel re- <sup>Flagellum, p. 53.</sup> turning to Holland soon after, reported what he took to be truth, that the lieutenant general had a great respect for the king. When therefore the news of the king's trial reached Holland, he was sent over with letters credential from the states, to which was added a blank with the king's signet, and

and another of the prince's, both confirmed by the states, for Cromwell to set down his own conditions, if he would now save his majesty's life. The colonel went directly to his kinsman's house, who was so retired and shut up in his chamber, with an order to let none know he was at home, that it was with much difficulty he obtained admittance, after he had declared who he was. Having mutually saluted each other, the colonel desired to speak a few words with him in private; and began with much freedom to set before him the heinousness of the fact then about to be committed, and with what detestation it was looked upon abroad: telling him, that "of all men living he could never have imagined, he would have had any hand in it, who in his hearing had protested so much for the king." To this Cromwell answered, "It was not he, but the army; and though he did once say some such words, yet now times were altered, and providence seemed to order things otherwise." And it is said he added, that "he had prayed and fasted for the king, but no return that way was yet made to him." Upon this the colonel stepped a little back, and suddenly shut the door, which made Cromwell apprehend he was going to be assassinated; but pulling out his papers, said to him, "Cousin, this is no time to trifle with words: see here, it is now in your own power, not only to make yourself, but your family, relations, and posterity happy and honourable for ever; otherwise, as they changed their name before from Williams to Cromwell, referring to an old tradition in the family, so now they must be forced to change it again: for this fact will bring such an ignominy upon the whole generation of them, as no time will be able to deface." At this Cromwell paused a little, and then said, "I desire you will give me till night to consider of it; and do you go to your inn, but not to bed, till you hear from me." The colonel did accordingly; and about one in the morning, a messenger came to tell him, "He might go to rest, and expect no other answer to carry to the prince; for the council of officers had been seeking God, as he also had done the same, and it was resolved by them all, that the king must die."

The government being now intirely changed, for in five days after the king's death, the house of lords was voted useless, it became necessary to think of some expedient for managing the executive power; and therefore it was resolved to set up a council of state, of which John Bradshaw

was

was president; and lieutenant general Cromwell a principal member. But before he had well taken possession of this new dignity, he was again called to action; and that too as brisk, and at least as hazardous, as any in which he had hitherto been concerned. The persons he had to engage were part of the army he commanded; which, being dissatisfied on some account or other, set forth their sentiments by way of remonstrance; presented to the general. For this high offence they were seized; and tried by a court martial, and sentenced to ride with their faces to their horses tails, at the head of their respective corps, with a paper, expressing their crime, fixed on their breasts; after which their swords were to be broke over their heads, and themselves cashiered; every circumstance of which was strictly executed, upon the 6th of March, in Great Palace Yard. This served only to raise the flame higher: for several regiments of horse, and among the rest Cromwell's, <sup>Whitlocke, p. 386.</sup> mutinied, put white cockades in their hats; and appointed a rendezvous at Ware; where Cromwell appeared, when he was least suspected; and brought with him some regiments quartered at a distance, that he could depend on. Here, without any previous expostulations, he with two regiments of horse surrounded one regiment of the mutineers, and calling four men by name out of their ranks, obliged them to cast dice for their lives; and those two which escaped were ordered to shoot the others, which they did: upon which the same spectators of the tragedy thought fit to slip their white cockades into their pockets, and to secure themselves by a submission. The same spirit of mutiny <sup>Flagellum, p. 81.</sup> broke out in another regiment of horse; but it was entirely subdued by Cromwell, and the fomenters of it punished. After this he and Fairfax went; first, to Oxford, where they were made doctors in the civil law; and from <sup>Wood's</sup> thence to London, where they were splendidly entertained <sup>fasti. vol. ii.</sup> by the city, and had presents of great value when they took <sup>c. 38.</sup> leave. At this time England, if not quiet, was totally subdued: the Scots were discontented, but not in arms; <sup>Whitlocke, p. 406.</sup> so that Ireland became the principal object of the parliament's care, since in that island, of three parties which had been for many years shedding each other's blood, their own was the weakest. In the month of August therefore 1649, Cromwell embarked with an army for Ireland, where his successes, as in England, were attended with so few disappointments, that, by the month of June 1650, he had in a manner subdued it. Then his presence was required in

and friends; that they drew every thing within their own cognizance, by which the subject lost the benefit of the law, and held his property but by a precarious tenure; that, all this considered, they had fought themselves into a worse condition; and that, instead of a monarch with a prerogative royal, they had now many masters, who made laws and broke them at their pleasure; that, on the other hand, the army was very sensible of this; that they bore it with great reluctance; that they too had great disputes among themselves; and that it could not be long before those mischiefs broke out into a new flame. Whitlocke very readily agreed, that he had described both parties truly; but at the same time acknowledged, that, notwithstanding he was acquainted with the diseases of the commonwealth, he was entirely ignorant of any right method of cure. "What," said Cromwell, if a man should take upon himself to be "king?" Whitlocke replied by shewing him, that he would get nothing by it, that he had more power already than former kings ever had, and that by assuming the name he might run a great hazard of losing the thing. Cromwell then pressed to know, what he would have done? Upon which Whitlocke proposed compromising matters with Charles Stuart: the debating of which Cromwell declined, as an affair of much difficulty. Cromwell had many conversations of this sort with the most intelligent of all parties; but we will only relate one more, which is grounded on good authority, having been often related by Mr. Henry Nevil, a celebrated politician, and once a member of the council of state. He was wont to tell it thus: That Cromwell upon this great occasion sent for some of the chief city divines, as if he made it a matter of conscience to be determined by their advice. Among these was the leading Mr. Calamy, who very boldly opposed the project of Cromwell's single government, and offered to prove it both unlawful and impracticable. Cromwell answered readily upon the first head of unlawful, and appealed to the safety of the nation being the supreme law. "But, says he, pray Mr. Calamy, why impracticable?" Calamy replied, oh, 'tis the voice of the nation; there will be nine in ten against you. "Very well, says Cromwell; but what if I should disarm the nine, and put the sword into the tenth man's hand, would not that do the business?"

All this, notwithstanding he behaved in publick with great decency and duty towards that body of men, he was contriving to remove. The whole winter of the year 1652

*Ibid.* p. 516.

*Life of Hen.  
Nevil, esq;  
p. 35.*

was spent in contrivances and cabals on both sides; by the friends of the parliament to support and maintain its authority, by their opponents to bring things into such a situation, as to render the necessity of dissolving that assembly universally apparent. On the 19th of April 1653, he called a council of officers once more to debate this point; in which as he had many friends, so he had also some opponents, who insinuated, that what he did proceeded from self-interest and ambition. Major general Harrison, a zealous fanatick, but absolutely deceived by Cromwell, assured the assembly, in the sincerity of his heart, that "the lord general fought only to pave the way for the government of Jesus and his saints;" to which major Streater briskly returned, that "then he ought to come quickly, for if it was after Christmas, he would come too late." <sup>Flagellum, p. 126,</sup> Upon this, Cromwell adjourned the meeting till the next morning, when a new point was started, whether it might not be expedient for the house and the army, to appoint twenty persons of a side, to be intrusted with the supreme power? in the midst of this dispute advice came, that the house had under consideration their own dissolution; and upon this, such as were members withdrew, and went thither to promote that design. But in reality the parliament had framed a bill, to continue themselves to the 5th of November in the next year, proposing in the mean time to fill up the house by new elections. Cromwell, informed <sup>Whitlocke, p. 524.</sup> what the house was upon, was so enraged, that he left the council, and marched directly with a party of three hundred soldiers to Westminster. Then placing some of them at the door, some in the lobby, and others on the stairs, he went into the house; and, addressing himself first to his friend sir John, told him, that "he then came to do that which grieved him to the very soul, and what he had earnestly with tears prayed to God against; nay, that he had rather be torn in pieces than do it; but that there was a necessity laid upon him therein, in order to the glory of God, and the good of the nation." Then he sat <sup>Flagellum, p. 129.</sup> down, and heard their debates for some time on the so mentioned bill; after which, calling to major general Harrison, who was on the other side of the house, to come to him, he told him, that "He judged the parliament ripe for a dissolution, and this to be the time of doing it." Harrison answered, sir, the work is very great and dangerous, therefore I desire you seriously to consider of it, before you engage in it. "You say well," replied Cromwell; and thereupon

thereupon sat still for about a quarter of an hour. Then the question being put for passing the said bill, he declared again to Harrison, "This is the time, I must do it:" and so standing up of a sudden, he bade the speaker leave the chair, and told the house, "that they had sat long enough, unless they had done more good; that some of them were whoremasters, others drunkards, others corrupt and unjust men, and scandalous to the profession of the gospel; that it was not fit, they should sit as a parliament any longer, and therefore he must desire them to go away." *Ibid.* p. 457. He charged them with not having a heart to do any thing for the publick good, and with being the supporters of tyranny and oppression. When some of the members began to speak, he stepped into the midst of the house, and said, "Come, come, I will put an end to your prating:" then walking up and down the house, he cried out, "You are no parliament, I say, you are no parliament;" and stamping with his feet, he bid them for shame be gone, and give place to honest men. Upon this signal the soldiers entered the house, and he bade one of them take away that bauble, meaning the mace; and Harrison taking the speaker by the hand, he came down. Then Cromwell, addressing himself again to the members, who were about a hundred, said, "'Tis you that have forced me to this; for I have sought the Lord night and day, that he would rather slay me, than put me upon the doing of this work." And then seizing on all their papers, he ordered the soldiers to see the house cleared of all members; and having caused the doors to be locked up, went away to Whitehall. Here he found a council of officers still assembled, and this grand point yet in debate: upon which he told them roundly, "they need trouble themselves no farther about it, for he had done it." Done what, replied colonel Okey, who was none of his creature; and, upon his telling him, expostulated the point warmly. But Cromwell talked so much louder than he, of the glory of God and the good of the nation, the removing of yokes and badges of slavery, that Okey very soon thought proper to be silent, and to wait for the conclusion of this affair. In the afternoon of the same day, Cromwell, attended by the majors general Lambert and Harrison, went to the council of state, and finding them sitting, addressed them in the following terms: "Gentlemen, if you are met here as private persons, you shall not be disturbed, but if as a council of state, this is no place for you. And since you



“ you cannot but know what was done at the house this morning, so take notice, that the parliament is dissolved.” Serjeant Bradshaw boldly answered, “ Sir, we have heard what you did at the house in the morning, and before many hours all England will hear it. But, sir, you are mistaken to think that the parliament is dissolved, for no power under heaven can dissolve them but themselves; and therefore take you notice of that.” Some others also spoke to the same purpose: but the council finding themselves to be under the same force, all quietly departed.

Ludlow,  
vol. ii. p.  
461.

The true reason why general Cromwell dismissed in this manner this council of state was, because he intended to have another of his own framing; these, as they derived their authority from, being men entirely devoted to the parliament. He now projected such measures, as appeared to him the most proper, for the support of that great authority which he had attained. He continued for a few days to direct all things by the advice of the council of officers; but afterwards a new council of state was called, by virtue of letters or warrants under the lord general's hand. But this consisting chiefly of fifth monarchy and other madmen, soon dissolved of itself; and then the power returned into the hands of Cromwell, from whence it came. General Harrison, and about twenty more, remained in the house, and seeing the reign of the saints at an end, placed one Moyer in the speaker's chair, and began to draw up protests; but they were soon interrupted by colonel White with a party of soldiers. White asking them what they did there, they told him, they were seeking the Lord; to which he replied, that to his knowledge the Lord had not been sought there many years, and so turned them fairly out of doors. The scene thus changed, the supreme power was said to be in the council of officers again; and they very speedily resolved, that the lord general, with a select council, should have the administration of publick affairs, upon the terms contained in a paper, intitled, “ The instrument of government;” and that his excellency should be protector of the commonwealth of England, Scotland, and Ireland, and have the title of highness. Accordingly he was invested therewith, on the 16th of December 1653, in the court of chancery in Westminster hall, with great solemnity; and thus, in the 54th year of his age, assumed the sovereign power, which he well knew how to exercise with dignity. When he had thus reduced the government into some order at

Flagellum,  
P 139.

least, he proceeded very wisely and warily; appointed a privy council, in which there were several great and worthy men, who he knew would either not act at all, or not act very long with him: but their names giving a sanction for the present, he proceeded, with the advice of as many of them as attended, to make several ordinances that were necessary, as also to dispose matters for the holding a new parliament. He applied himself also to the settlement of the publick affairs, both foreign and domestick; he concluded a peace with the states of Holland and Sweden; he obliged the king of Portugal, notwithstanding all that had passed between the parliament and him, to accept of a peace upon his terms; and adjusted matters with France, though not without some difficulty. As to home affairs, he filled the courts in Westminster hall with very able judges; and directed the lawyers themselves to make such corrections in the practice of their profession, as might free them from publick odium. The same moderation he practised in church matters; professing an unalterable resolution to maintain liberty of conscience. He gave the command of all the forces in Scotland to general Monk, and sent his son Henry to govern Ireland. By an ordinance dated April the 12th 1654, he united England and Scotland, fixing the number of representatives for the latter at thirty; and soon after he did the same by Ireland. He affected to shew great zeal for justice, in causing the brother of the ambassador from Portugal to be executed for murder; which he did upon the 10th of July, in spite of the greatest application to prevent it.

But, notwithstanding all the pains which the protector took to gain the affections of the people, he found a great spirit rising against him in all the three kingdoms; and his government so cramped for want of money, that he was under an absolute necessity of calling a parliament, according to the form which he had prescribed in The instrument of government. He fixed upon the 3d of September for the day, on which they were to assemble, esteeming it particularly fortunate to him; and to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a sermon at Westminster Abbey, to which the protector went in very great state. He received this house of commons in the painted chamber, where, in a very long speech he gave them a large account of the nature of that government, which he had thought fit to establish, the ends he

he proposed, and the means he had used to compass those ends, &c. when they came to the house, they fell to debating, whether the supreme legislative power of the kingdom should be in a single person, or a parliament; which alarming the protector, who found himself in danger of being deposed by a vote of this new parliament, he caused a guard to be set at the door, on the 12th of the same month, to prevent their going into the house of commons, then sent for them into the painted chamber, where he gave them a very sharp rebuke, nor did he permit any to go into the house afterwards, before they had taken an oath to be faithful to the protector and his government. While this parliament was sitting, an odd accident happened to the protector. He had received a set of Friezland horses from the duke of Holstein as a present; and would needs drive his secretary Thurloe in his coach, drawn by these horses, round Hyde Park. But the horses, proving as ungovernable as the parliament, threw his highness out of the box; and in his fall one of his pocket pistols went off, notwithstanding which he escaped, without either wound or broken bones. <sup>Ludlow's memoirs, vol. ii. p. 500.</sup> By the instrument of government the parliament was to sit five months, which the protector took the liberty of computing by his soldiers almanack, these months consisted of twenty eight days only; and finding they were about to take away his power, and would give him no money, he on the 23d of January sent for them once more into the painted chamber, where after a long and bitter speech he dissolved them. We shall close the account of this year, with mentioning the death of the protector's mother, which happened upon the 18th of November 1654. She lived with him at Whitehall, shared in the splendor of his court, but enjoyed it not. Though she troubled him but little with her remonstrances, yet her fears were so strong, that she could not believe he was safe, if she did not see him twice a day; and, if by accident she heard a pistol at any time discharged, she could not help crying out, my son is shot. <sup>Hent's chronicle, p. 366.</sup> The protector caused her remains to be interred in king Henry the VII's chapel in Westminster abbey; but this was contrary to her desire, for she easily foresaw that they would never rest in peace there. <sup>Ludlow's memoirs, vol. ii. p. 488.</sup>

The opening of the year 1655 proved but cloudy: the dissolution of the parliament stirred all the ill blood in the kingdom, so that he found himself at once beset with conspiracies on all sides, and by all parties; but he had the good luck to discover them, before they could be executed.

Upon

Flagellum,  
p. 161.

Upon the 13th of February, he went to Guild-hall; and declared, that the republicans and cavaliers had formed designs against his person. Of the former, major John Wildman, who had been an intimate friend of his, was seized, while penning a paper, intitled, A declaration of the people of England against the tyrant Oliver Cromwell, esq; and some other violent men of that party he imprisoned, but was afraid of doing more. As to the royalists, he suffered them to go on a little; for, by the help of one Manning, who was his spy in the court of king Charles II. he was so well acquainted with their projects, as to put themselves upon such measures, as entirely defeated them. And this is a true account of that insurrection, which broke out at Salisbury, where the king was proclaimed, and Cromwell's judges seized; which act of open force left no doubt with the publick, that there were designs against the protector. For this insurrection several persons suffered death; and from hence the protector, who had hitherto shewn an inclination to govern as a lawful prince if he could, seemed to lay aside his disposition, and no longer to make any difficulty of supporting his authority in any manner and by any means. In the spring of this year was carried into execution that famous expedition, by which the protector hoped to make himself master of the Spanish West Indies; where, though his forces did not succeed in their main design, yet they made themselves masters of the island of Jamaica, which has remained ever since part of the dominions of the British crown. The alliance, which had been so long in treaty with the crown of France, was signed November the 24th 1655, and proclaimed the 28th of the same month; by which it was stipulated, that Cromwell should send over a body of English troops, to act in conjunction with the French against the Spaniards in the Low Countries, and that, on the other hand, the French king should oblige the royal family to quit his dominions. The new king of Sweden sent over an ambassador to compliment the protector. He was most graciously received; but the intended visit of queen Christina he judged proper to avoid. The glorious successes of admiral Blake in the Mediterranean, and the great sums he recovered from several powers, for depredations committed by their subjects on the English trade, did much honour to the protector's government; and, to conclude the transactions of this year, it must be allowed, that how much

much soever he might be disliked at home, his reputation at this time was very great abroad.

The loss he sustained in the discovery of Manning, whom king Charles caused to be shot for corresponding with Thurloe, was most effectually repaired by the assistance he received from a person of superior character who was chancellor Hyde's great correspondent, and supposed to be one of the most active and determined royalists in England. Though the war with Spain under Blake's management had brought two millions of money to the protector's coffer, yet he still felt some wants, which he judged nothing but a parliament could supply; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practised before the last, he fixed the meeting of that assembly on the 19th of September 1656. It met accordingly; but with a guard posted at the door of the house, who suffered none to enter till they had taken the oaths prepared for them, by which many were excluded. The parliament however chose a speaker, passed an act for disannulling the king's title, another for the security of his highness's person, and several money bills: for all which the protector gave them his most gracious thanks. About the close of this year a new plot <sup>Whitlocke's</sup> was either discovered or invented, for which one Miles <sup>memorials,</sup> Sindercombe was condemned; but he disappointed the pro- <sup>p. 653.</sup> tector, by poisoning himself the night before he was to be executed. In the spring of the year 1657, it plainly appeared what the protector aimed at, by the pains he had taken with the parliament; for now a kind of legislative settlement of the government was upon the carpet, under the title of "the humble petition and advice:" in which there was a blank for the supreme governor's title, and a clause prepared to countenance the establishing something like peers, under the name of the other house. At length the whole came to light; <sup>Ibid. p. 657.</sup> for one alderman Pack, a forward, time-serving, money-getting fellow, and deep in all the jobbs of the government, moved that the first blank might be filled with the word king. This was violently opposed by the army members; but at length, after various debates, carried, as well as the clause empowering him to make something like lords; and in this form the petition was presented to his highness, who desired some time to consider before he gave his <sup>Heath's</sup> answer. The protector would have been glad to have had <sup>chronicle, p.</sup> the kingship forced upon him, but that he found some of his <sup>386.</sup> best friends and nearest relations averse to it; and carried <sup>Bates</sup> <sup>Elenchus</sup> their opposition so far, as to promote a petition from the ar- <sup>motuum</sup> my <sup>&c. p. 11,</sup> <sup>p. 214.</sup>

Heath, p.  
389.

Whitlocke,  
p. 661.

Flagellum,  
p. 185.

Whitlocke,  
p. 672.

my to the parliament against it. This determined Cromwell to refuse that honour, which he had been so long seeking; and therefore, upon the 8th of May 1657, he told them in the banquetting house, that he could not with a good conscience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector; and his highness himself, that all the pains he had taken might not absolutely be thrown away, resolved upon a new inauguration, which was accordingly performed, on the 26th of June 1657, in Westminster hall, with all the pomp and solemnity of a coronation. After this the house of commons adjourned to the 20th of January following, in order to give the protector time to regulate all things according to the new system; with a view to which he summoned his two sons, with many other persons, to take their seats in the other house. This year Cromwell was extremely disconcerted with a small treatise, which captain Titus, under the name of William Allen, published with this title, Killing no murder: in which was shewn so plainly, that one who had violated all laws, could derive protection from no law, that Oliver thenceforwards believed himself in continual danger.

In the beginning of the year 1658, he pleased himself with the hopes of being once at the head of an assembly, somewhat resembling the ancient parliaments of England; and accordingly pursuant to their own adjournment, the commons met on the 20th of January, as the other house also did, agreeably to the writs of summons issued by the lord protector. He sent for them by the black rod, and began his speech with the pompous words, "My lords, and you the knights, citizens, and burgessees of the house of commons, &c." All this served only to shew, that in military force and nothing else, his administration was founded: for in the first place, the ancient nobility would not resume their seats in such company as he had assigned; secondly the house of commons would have nothing to do with the new nobles in the other house; and thirdly, the new nobles could do nothing by themselves. Thus in less than a fortnight the new system was in a fair way of being pulled to pieces; and this occasioned the protector to come, on the fourth of February, and to dissolve them with great bitterness of speech and sorrow of heart: for now he plainly saw, that a regular establishment was a thing impracticable. Some farther designs against him were soon after discovered, not of the cavaliers only, but of the fifth monarchy men also. With the latter the

The protector was obliged to observe some measures; the former he delivered over to a high court of justice. By the sentence of that court dr. Hewett, a reverend divine of the Church of England, suffered death for contumacy, on the 8th of June 1658; having refused to plead or to own the jurisdiction of the court. On the sixth of August following, the protector's favourite daughter, mrs. Claypole, died, which affected him greatly on more accounts than one. For her illness, being very painful, disordered her mind not a little; and in her deliriums she exclaimed vehemently against him for his cruelties, and more especially for the death of dr. Hewett, on whose behalf she had made the most importunate intercessions. He is said to have been, from that time, wholly altered, and daily more reserved and suspicious: and indeed not without reason; for he found a general discontent prevailed through the nation, a signal disaffection in the army, and a great increase of the influence of the republicans, to whom some of his relations, and even his wife, inclined: so that he knew not which way to turn, or what to expect. These cares having long tormented his mind, at last affected his body; so that while at Hampton Court, he fell into a kind of slow fever, which soon degenerated into a tertian ague. For about a week this disorder continued without any dangerous symptoms, insomuch that every other day he walked abroad; but one day after dinner his five physicians coming to wait upon him, one of them having felt his pulse said, that it intermitted. At this, being somewhat surprised, he turned pale, fell into a cold sweat, and when he was almost fainting, ordered himself to be carried to bed; where, by the assistance of cordials, being brought a little to himself, he made his will with respect to his private affairs.

It is impossible to have a better account of his last sickness, Eachard's hist. of Eng. P. 734- than that given by dr. Bates, who was his physician. After mentioning the circumstance of making his private will, he tells us, that the next morning early, when one of his physicians came to visit him, he asked him, "why he looked so sad?" and, when answer was made, that so it became any one, who had the weighty care of his life and health upon him, "Ye physicians, said he, think I shall die: I tell you, I shall not die this bout, I am sure of it. Do not you think, said he to the physician looking more attentively at him on these words; do not think that I am mad: I speak the words of truth upon surer grounds, than Galen or your Hippocrates furnish you with. God al-

Bates Elei-  
chus mori-  
um &c. p. i.  
P. 234, &c.

"mighty

"mighty himself hath given that answer, not to my prayers  
 "alone, but also to the prayers of those, who entertain a  
 "stricter commerce and greater interest with him. Go  
 "on chearfully, banishing all sadness from your looks; and  
 "deal with me as you would do with a serving man. Ye  
 "may have a skill in the nature of things, yet nature can  
 "do more than all physicians put together; and God is far  
 "more above nature." He was then desired to take his  
 rest, because he had not slept the greatest part of the night;  
 and this physician left him. But as he was coming out of  
 the chamber, he accidentally met another; to whom, said  
 he, I am afraid our patient will be light headed. Then re-  
 plied the other, you are certainly a stranger in this house.  
 Do not you know what was done last night? the chaplains,  
 and all who are dear to God, being dispersed into several  
 parts of the palace, have prayed to God for his health; and  
 have brought this answer, he shall recover. Nay to such a  
 degree of madness they came, that a publick fast being for  
 his sake kept at Hampton Court, they did not so much pray  
 to God for his health, as thank him for the undoubted  
 pledges of his recovery; and they repeated the same at  
 Whitehall. These oracles of the saints were the cause,  
 that the physicians spake not a word of his danger. Being  
 removed to London, he became much worse, grew first le-  
 thargick, then delirious: from whence recovering a little,  
 but not enough to give any distinct directions as to the ma-  
 nagement of publick affairs, he died on the third of Septem-  
 ber 1658, aged somewhat more than fifty nine years and  
 four months. A little before his death, the physicians  
 awaked the privy council, by representing the danger he was  
 in; and at an appointed time they came to advise him, that  
 he would name his successor. But when in a drowsy fit he  
 answered out of purpose, they again asked him, if he did  
 not name Richard his eldest son for his successor; to which  
 he answered, yes. Then being asked where his will was,  
 which heretofore he had made concerning the heirs of the  
 kingdom, he sent to look for it in his closet and other  
 places; but in vain; for he had either burnt it, or somebody  
 had stole it. It has been imagined that Oliver Cromwell  
 was poisoned, but without any reasonable foundation. Dr.  
 Bates gives us the following account of his disorder. "His  
 "body being opened, in the animal parts the brain seemed  
 "to be over charged; in the vitals the lungs a little in-  
 "flamed; but in the natural, the source of the distemper ap-  
 "peared; the spleen, though sound to the eye, being within  
 "filled



“ filled with matter like to the lees of oil. Nor was that  
 “ inconsistent with the disease, he had for a long time been  
 “ subject to; since, for at least thirty years, he had at  
 “ times complained of hypocondriacal indispositions. Though  
 “ his bowels were taken out, and his body filled with spices,  
 “ wrapped in a fourfold sear cloth, put first into a coffin of  
 “ lead, and then into one of wood, yet it purged and wrought  
 “ through all, so that there was a necessity of interring it  
 “ before the solemnity of the funeral.” A very pompous *Bates, ibid.*  
 funeral was ordered at the publick expence, and performed *P. 236.*  
 from Somerset house, with a splendour not only equal but  
 superior to any, that has been bestowed upon crowned heads.  
 Some have related, that his body was, by his own particular  
 order, secretly buried in Naseby field; others that it was  
 wrapped in lead, and sunk in the deepest part of the Thames,  
 to prevent any insult that might afterwards be offered to it.  
 But it seems out of all doubt, that his body was interred at  
 Westminster, from the following account of what passed upon  
 the order to disinter him after the restoration. “ In the  
 “ middle isle of Henry the VII’s chapel, as the author of the  
 “ complete history of England tells us, at the east end, in a *ibid. vol. iii.*  
 “ vault, was found his corps. In the inside of whose coffin, *p. 219.*  
 “ and upon the breast of the corps, was laid a copper plate  
 “ finely gilt, inclosed in a thin case of lead: on the side  
 “ whereof were engraven the arms of England, impaled with  
 “ the arms of Oliver; and on the reverse the following le-  
 “ genda: *Oliverius protector reipublicæ Angliæ, Scotiæ, &*  
 “ *Hiberniæ, natus 25 April, 1599, inauguratus 16 Decembris*  
 “ *1653, mortuus 3 Septembris ann. 1658. Hic situs est.”*

As odious as Cromwell’s reign had generally been, yet  
 many marks of publick approbation were bestowed upon his  
 memory, such as the celebrated poems of Waller, Sprat, and  
 Dryden; which, though the authors lived to change their  
 sentiments, will not fail to give always a very high idea of  
 the man. In his life time his actions had been celebrated by  
 several learned men abroad, as well as by his own secretary  
 Milton at home; and with these panegyricks he seems not  
 to have been displeased; for, as Anthony Wood tells us, he  
 was very desirous to engage a very learned man to write his  
 history, and offered considerable rewards to tempt him to it,  
 which however were not accepted. We have indeed various *Athenæ*  
 characters of him from various persons, and those too of va- *Oxon.*  
 rious sentiments; yet in most of these there seems to be a *vol. ii. p.*  
 mixture or flattery of prejudice. Such as approved his actions, *485.*  
 knew not where to stop their praises; and such as detested  
 them

them, were as extravagant in their censures. Those who hated his person went farther still. Lord Hollis, in his memoirs, will hardly allow him great or good qualities; and one principal design of lieutenant general Ludlow's memoirs is to represent Cromwell as the vilest and wickedest of men. Mr. Cowley seems to have excelled all others, as well in respect to the matter as the manner of representing his actions and administration in the different lights of praise and censure; so that his performance may justly be esteemed the most perfect of any, as it is beyond comparison the most beautiful. It is said, that cardinal Mazarine styled him a fortunate madman: but father Orléans, who relates this, dislikes that character, and would substitute in its place, that of a judicious villain. Lord Clarendon calls him a brave wicked man: and bishop Burnet is of opinion, that "his life and his arts were exhausted together; and that, if he had lived longer, he would scarce have been able to pre-serve his power." But this proves no more, than that the bishop did not discern, how he could have supported his administration; it is more than probable, that Cromwell would not have been at a loss for ways and means.

Cowley's  
works, vol.  
ii. p. 631.

Revolutions  
of England,  
p. 185.

Hist. of his  
own times,  
vol. i. p. 70.

Flagellum,  
p. 158.

Ludlow's  
memoirs,  
vol. i. p.  
240.

As to Cromwell's publick way of living, there was a strange kind of splendour in his time at Whitehall; for sometimes his court wore an air of stately severity, at other times he would unbend himself and drink freely. He never drank to excess; but only so far as to have an opportunity of sounding men's thoughts in their unguarded moments. Sometimes in the midst of serious consultations, he started into buffoonery; sometimes the feasts that were prepared for persons of the first distinction, were, by a signal of drums and trumpets, made the prey of his guards. There was a kind of madness in his mirth, as well as of humour in his gravity, and much of design in all. Some have commended him for keeping up a great face of religion in his court and through the nation: but it is not easy to know what they mean by a face of religion. This is certain, that religion never wore so many faces as in his time; nor was he pleased to discover, which face he liked best. The presbyterians he hated: the church of England he persecuted: against the papists he made laws, but the sectaries he indulged. Yet some of the presbyterian divines he courted; affected kindness to a few of the ministers of the church of England; and entered into some very deep intrigues with the papists. This made sir Kenelm Digby his favourite, father White write in defence of his government and even of his conduct,  
and

And the popish primate of Ireland, Reily, sent precepts through all his province under his seal, to pray for the health, establishment, and prosperity of the protector Cromwell and his government. As for the judges in Westminster hall, he differed with St. John, and was sometimes out of humour with Hale. He set up high courts of justice unknown to the law, and put dr. Hewett to death for not pleading before one of them, though he offered to plead, if any one, that sat there and was a lawyer, would give it under his hand, that it was a legal jurisdiction; and Whitlocke himself owns, that though he was named in the commission he would never sit, because he knew it was not lawful. His majors general, while they acted, superseded all law; and the protector himself derided Magna charta, so much respected by our kings. He was indeed kind to some learned men. Milton and Marvel were his secretaries. He would have hired Meric Casaubon, as we have observed, to have wrote his history; and have taken the famous Hobbes into his service, for writing the Leviathan, probably, because in that celebrated work power is made the source of right and the basis of religion: for this was indeed the foundation on which Cromwell's system as well as Hobbes's, was intirely built. He gave the body of archbishop Usher a publick funeral in Westminster abbey, yet he payed but half the expence, and the other half proved a heavy burden upon that prelate's poor family. For the protector's conduct with respect to foreign courts, it is certain, that he carried his authority very far; and perhaps the English honour never stood higher. The queen of Sweden paid great respect to Oliver, who, to express his regard for her on the other side, hung her picture in his bedchamber, which the laughers in those times said, made the lady Elizabeth Cromwell, the protector's consort, not a little jealous. The kings of Denmark and Portugal the protector treated very haughtily; and obliged the ambassador of the latter to come and sign the peace at Whitehall, the very morning his brother was executed on Tower-hill. He refused the title of cousin from the French king, expecting that of brother; and so artfully played the Spaniard with him at a critical conjuncture, that the two crowns contended for his friendship with an earnestness, that made them both ridiculous. Their advances were so extraordinary, and their acts of submission so singular, that the Dutch struck a medal, with the bust of Cromwell and his titles on one side, with Britannia on the other, and Cromwell thrusting his head in her bosom, with his breeches down and his backside bare, the Spanish ambassador

Memorial,  
p. 673.

Parr's life of  
Usher, p. 78.

ambassador stooping to kiss it, while the French ambassador holds him by the arm, with these words inscribed, *Retire toi, l'honneur appartient au roi mon maitre*, that is, come back, that honour belongs to the king my master.

Catalogue  
des medailles  
qui se trou-  
vent dans le  
cabinet de  
Nicholas  
chevalier,  
Amsterdam.

Very little of Cromwell's private life is known; he being towards forty, when he first distinguished himself in opposing the project for draining of fens. Yet some there were, who knew and understood him thoroughly, before his extraordinary talents were made known to the world; and in particular his cousin Hampden, of which the following was a remark-

able instance. When things ran high in the house of commons, and mr. Hampden and the lord Digby were going down the parliament stairs, and Cromwell just before them, who was known to the latter only by sight: "Pray, said  
"his lordship to mr. Hampden, who is that man, for I  
"see that he is on our side, by his speaking so warmly to  
"day?" that sloven replied mr. Hampden, whom you see be-  
"fore us who has no ornament in his speech; that sloven,  
"I say, if we should ever come to a breach with the king,  
"which God forbid; in such a case, I say, that sloven will  
"be the greatest man in England." This prophecy which

Bulstrode's  
memoirs, p.  
293.

was so fully accomplished, rose chiefly from the sense mr. Hampden had of Cromwell's indefatigable diligence in pursuing whatever he undertook; for this remarkable quality he had in a very high degree. He had another quality, which was equally useful to him; and that was discerning the temper of those he had to deal with, and dealing with them accordingly. Before he became commander in chief, he kept up a very high intimacy with the private men; taking great pains to learn their names, by which he was sure to call them; shaking them by the hand, clapping them on the shoulder; or, which was peculiar him, giving them a slight box on the ear; which condescending familiarities, with the passion he expressed for their interests, gave him a power

Dates's Elen-  
chus motu-  
um, &c. p.  
77.

easier conceived than described. He tried to inveigle the earl of Manchester, but finding that impracticable, he fell upon him in the house of commons, and procured his removal. He carried himself with so much respect to Fairfax, that he knew not how to break with him, though he knew that he had betrayed him. He not only deceived Harrison, Bradshaw, and Ludlow, but outwitted Oliver St. John, who had more parts than them all; and he foiled sir Henry Vane with his own weapons. In short, he knew men perfectly, worked them to his purposes as if they had been cattle, and which is still more wonderful, did that often while they conceived that

that they were making a tool of him. He had a reach of <sup>Bates's</sup> head, which enabled him to impose even upon the greatest <sup>Elenchus</sup> bodies of men. He fed the resentment of the house of commons <sup>motuum, p. 81.</sup> against the army, till the latter were in a flame, and very angry with him: yet when he came to the army, it was upon a flea-bitten nag, all of a foam, as if he had made his escape from that house: and in this trim, he signed the engagement of Triploe-heath, throwing himself from his horse upon the grass, and writing his name as he lay upon his belly. He had yet another faculty beyond these; and that was, the art of concealing his arts. He dictated a paper once to Ireton, which was imposed upon the adjutators, as if founded upon their instructions; who sent it express by two of their number to Cromwell, then lieutenant general, at his quarters at Colchester. He was in bed, when they came; but they demanded and had admittance. When they told him their commission, he asked them, with the greatest rage and resentment in his looks, how they durst bring him papers from the army? They said, that paper contained the sense of the army, and they were directed to do it. Are you sure of that, said he with the same stern countenance? Let me see it. He spent a long time in reading it, and as it seemed to them, in reflecting upon it: then with a mild and devout look, he told them, it was a most just thing, and he hoped that God would prosper it, adding, "I will stand by the army" "in these desires with my life and fortune."

With such arts and qualities as these, joined to his great skill and reputation in military affairs, we may easily account for all his successes, and that prodigious authority he raised himself to, without having recourse to that contract of his with the devil, which, as Eachard relates, colonel Lindsey was eye and ear witness to. In the course of his life <sup>Hist. of</sup> he was temperate and sober, and despised those who were not <sup>England, p. 691.</sup> so. In his family he shewed greatness, but without any diminution of his authority. He was very respectful to his mother, and very tender towards his wife; yet neither had any influence over him. He expressed a deep sense of the concern which the former expressed for his danger, heard whatever she said to him patiently, but acted as he thought proper, and in respect to her burial, directly against her dying request. His wife is said to have made a proposition tending to restore the king; but he rejected it unmoved, as he had shewn himself before, when his son Richard threw himself at his feet, to dissuade him from taking the king's life. He did <sup>Lives of illustrious persons who died in 1710. p. 296.</sup> not seem to take amiss applications of the same kind from

Memorials of  
 bishop  
 Brownrig,  
 p. 186.

other persons, as from Whitlocke, though that gentleman thought he lost his confidence by it; from the marquis of Hertford, whom he treated very respectfully; and from dr. Brownrig, bishop of Exeter, to whom he shewed more kindness than to any other man of his rank and profession. Asking advice once of this prelate, "My advice, said he to him, must be in the words of the Gospel: Render to Cæsar the things that are Cæsar's, and unto God the things that are God's:" to which Cromwell made no reply. He shewed a great respect for learning and learned men, without affecting to be learned himself. His letters however are the best testimonies of his parts, for they are varied in their style in a wonderful manner, exactly adapted to the purposes for which they were written, and the persons to whom they were addressed. A great number of them are to be found in Thurloe's and Nichols's collections, as well as in Rushworth and Whitlocke. His publick speeches were long, dark, and perplexed; and though mixed with the cant of the times, yet have sentiments in them, which shew a superiority of understanding. Several of these are in Whitlocke's memorials. In his conversation he was easy and pleasant, and could unbend himself without losing his dignity. He made an excellent choice in those he employed, but trusted none of them farther than was necessary. It may seem strange, that in drawing together his character, there should be nothing said of his principles as to government or religion; but the real truth is neither can be discovered with certainty. We know, that he hated a commonwealth and the presbyterians; but what his sentiments were in other respects, it is hardly possible to say. When he recollected himself after the follies of his youth, there seems to be no doubt that he had serious impressions of religion; and these seem to be very strong proofs that he was afterwards tinctured with enthusiasm. It is impossible to suppose him a fanatick, in the time of his elevation; it were more reasonable to suppose him gradually to have lost all sense of religion, and only preserved the mask of it, for the better carrying on his designs, and managing the persons with whom he had to do. My lord Clarendon mentions the protector's speaking kindly of bishops, as if there was something good in that order, if the dross was scoured off; and seems to think he was in earnest. But the whole course of Cromwell's life proves that he was not at all steady to the form of religion, supposing him to have retained any principles at the bottom; and there seems to be very little doubt, that the true meaning of these

Hist. of rebellion, p.  
 697.

flattering

flattering words was, his design to return to the old form of government; for whatever he intended, this was his great aim. He did not overturn the constitution to leave it in ruins, but to set it up again, and himself at the head of it: and though he compared his own government at first to that of a high constable, yet all he laboured at afterwards was plainly to get the chaos new formed, and his own authority sanctified by the regal title, and the appearance of a legal parliament.

Burnet's  
hist. of his  
own times,  
vol. i. p. 70.

The protector Oliver Cromwell had many children, of whom six survived to be men and women; namely, Richard, Henry, Bridget, Elizabeth, Mary, Frances. Richard Cromwell was born upon the fourth day of October 1626, and died July the 13th 1712 at Chestnut in Hertfordshire. Oliver Cromwell has been censured for keeping this eldest son at a distance from business, and for giving him no employments; but for this perhaps there was not any just ground. He married him to a lady who brought him a good fortune. He suffered him to pursue the bent of his inclinations, and to lead the life of a plain, honest, country gentleman; which for a time was highly suitable to his own interest, as it seemed to correspond with the terms of the instrument of government; and with the dislike, which the protector when first so called, had expressed of hereditary right. When he had afterwards brought about a change in affairs, he altered, at the same time, his conduct towards his son; named him the first lord in his other house; resigned to him the chancellorship of Oxford, and conferred upon him all the honours he could. His second son Henry, born upon the 20th of January 1627, he sent over into Ireland, where he raised him gradually to the post of lord lieutenant. Though in this he seemed to give him the preference to Richard, yet in reality he used him more harshly; for though his abilities were good, his manners irreproachable, and his submission exemplary, yet he paid no great deference to his recommendations, and allowed him as little power as could well be imagined. This son died upon the 25th of March 1674. He married all his daughters well, and was kind to their husbands; but it is said, that he gave them no fortunes. Bridget his eldest first married commissary general Ireton, and after his decease lieutenant general Fleetwood. Cromwell is said never to have had but one confidant, and that was Ireton; whom he placed at the head of affairs in Ireland, where he died of the plague in the year 1651. This daughter was a republican, as were her two husbands, and consequently not quite agreeable to

Flagellum,  
p. 169.

Bates's Elen-  
chus motu-  
um, p. 233.

her father; otherwise a woman of very good sense, and regular in her behaviour. Elizabeth was born in the year 1630, and married John Cleypole, esq; a Northamptonshire gentleman, whom the protector made master of the horse, created him a baronet July the 16th 1657, and appointed him one of his lords. We have mentioned the death of this favourite daughter, and the strange effect it had upon the protector. Mary was married with great solemnity to the lord viscount Fauconberg upon the 18th of November 1657; but the same day more privately by dr. Hewet, according to the office in the common prayer book. She was a lady of great beauty, and of a very high spirit; and, after her brother Richard was deposed, is thought to have promoted very successfully the restoration of king Charles; for it is remarkable, that all Cromwell's daughters, except the eldest, had a secret kindness for the royal family, of which however he was not ignorant. Lord Fauconberg was sent to the Tower by the committee of safety, and was in very high favour with king Charles II. He was raised to the dignity of an earl by king William; and died on the last day of the year 1700. His lady survived him to March the 14th 1712, and distinguished herself to her death, by the quickness of her wit, and the solidity of her judgement. Frances, his youngest daughter, was twice married, first to Mr. Robert Rich, grandson to the earl of Warwick on the 11th of November 1657, who died the 16th of February following; and, secondly, to sir John Russel of Chippenham in Cambridgeshire, by whom she had several children, and lived to a great age.

We will conclude this article with an extraordinary story of this last mentioned lady in the earlier part of her life; which we insert; not only because it is a good one, but because it is generally received for true, though it rests chiefly upon the credit of an historian whose credit is ambiguous. Mr. Oldmixon is the historian we mean; and he relates it in the following words. " One of Cromwell's domestick chaplains, mr. Jeremy White, a sprightly man, and a top wit of his court, was so ambitious as to make his addresses to lady Frances, the protector's youngest daughter. " The young lady did not discourage him; and this piece of innocent gallantry in so religious a court could not be carried on without spies. Oliver was told of it, and he was much concerned at it; obliging the person who told him to be on the watch, and telling him if he could give him any substantial proofs, he should be well rewarded, and White severely punished. The spy followed the matter

" so



“ so close, that he hunted Jerry White, as he was generally called, to the lady’s chamber, and ran immediately to the protector with this news. Oliver in a rage hastened himself thither; and going in hastily, found Jerry on his knees, kissing the lady’s hand, or having just kissed it. Cromwell in a fury asked, what was the meaning of that posture before his daughter Frank? White, with a great deal of presence of mind, said, may it please your highness I have a long time courted that young gentlewoman there, my lady’s woman, and cannot prevail: I was therefore humbly praying her ladyship to intercede for me. The protector, turning to the young woman, cried, what’s the meaning of this, hussy? why do you refuse the honour mr. White would do you? he is my friend, and I expect you should treat him as such. My lady’s woman, who desired nothing more, with a very low curtsey, replied, if mr. White intends me that honour, I shall not be against him. Say’st thou so, my lass, cried Cromwell? Call Godwyn. This business shall be done presently, before I go out of the room. Mr. White was gone too far to go back: the parson came: Jerry and my lady’s woman were married in the presence of the protector, who gave her five hundred pounds for her portion: and that, with the money she had saved before, made mr. White easy in his circumstances, except in one thing, which was, that he never loved his wife, nor she him, though they lived together near fifty years afterwards.”

Oldmixon’s  
hist. of the  
Stuarts, vol.  
i. p. 426.

CROSS, an English artist, and famous copyer of paintings, who flourished in the reigns of the kings Charles I. and Charles II. A pleasant story goes of him, that being employed by the first of these kings to copy several eminent pieces in Italy, and having leave of the state of Venice to copy the celebrated Madonna of Raphael in St. Mark’s church, he performed the task so admirably well, that he is said to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that several messengers were sent after him, but that he had got the start of them so far as to carry it clear off. This picture was afterwards, in Oliver’s days, bought by the Spanish ambassador, when the king’s goods were exposed to sale. Mr. Cross copied likewise Titian’s Europa, and other celebrated pieces, admirably well.

**CROUSAZ** (JOHN PETER de) a celebrated philosopher and mathematician, was descended of an ancient and genteel family, and born at Lausanne in Switzerland, upon the 13th of April in the year 1663. His father educated him with great care, and, designing him for the profession of arms, had him particularly instructed in every thing relating to the art military. Croufaz however had no taste for soldiering, but on the contrary a great love of letters and study: which being observed by his father, he was left to follow the bent of his natural inclination. He studied under several ingenious masters successively; and the reading of Des Cartes's works made him apply himself with great earnestness to philosophy and mathematicks, in which he made a considerable progress. Some time after he went to Geneva, to Holland, to France; and at Paris became acquainted with Malbranche and other eminent men. Returning to his own country, he was made an honorary professor. In the year 1699, he was chosen professor of Greek and of philosophy at Bern; afterwards rector of the academy of Lausanne in the years 1706, and 1722, and mathematical and philosophical professor at Groningen in 1724. Two years after, he was nominated a foreign member of the royal academy of sciences at Paris; about which time he was pitched upon to be tutor to prince Frederick of Hesse Cassel, nephew of the king of Sweden. Mr. de Croufaz managed the education of this illustrious person to the year 1732, when he was appointed by that king counsellor of his embassies. In the year 1737, he became professor of philosophy and mathematicks in the academy of Lausanne; where he died in the year 1748, aged 85 years.

He was the author of a great many works; as 1. An essay upon logick, in French, under this title, *A system of reflexions, which may contribute to clear and extend our knowledge: or, A new treatise of logick*, Amsterd. 1712, two volumes, 8vo. Mr. de Croufaz afterwards enlarged this work into six volumes, and so it was printed in the edition of 1741; but, some time before his death, he contracted these six volumes into one. 2. A treatise upon beauty, two volumes in 12mo. 3. A treatise upon the education of children, two volumes in 12mo. 4. An examination of a treatise upon the liberty of thinking, in 8vo. 5. An examination of ancient and modern pyrrhonism, in folio. 6. Sermons; several of which relate to the truth of the christian religion. 7. Miscellaneous works. 8. A commentary upon mr. Pope's Essay on man. 9. Several pieces upon philosophy and mathematicks.

Dictionnaire  
portatif, &c.  
par l'advocat.

CROWNE

CROWNE (JOHN) was the son of an independent minister in that part of America, called Nova Scotia. Being a man of some genius, and impatient of the gloomy education he received in that country, he resolved upon coming to England, to try if he could not make his fortune by his wits. When he first arrived here, his necessities were extremely urgent; and he was obliged to become a gentleman usher to an old independent lady. But he soon grew as weary of that precise office, as he was of the discipline of Nova Scotia. He set himself therefore to writing; and presently made himself so known to the court and town, that he was nominated by Charles II. to write *The masque of Calypso*. This nomination was procured him by the earl of Rochester: it must not however be ascribed entirely to his merit, but to some little spite in this lord, who designed by that preference to mortify mr. Dryden. Upon the breaking out of the two parties, after the pretended discovery of the popish plot, the favour Crowne was in at court, induced him to embrace the tory party; about which time he wrote a comedy called *The city politicks*, in order to satyrize and expose the whigs. This comedy was by many intrigues of the party-men hindered from appearing upon the stage, till the king himself laid his absolute commands on the lord chamberlain to have it acted immediately.

About the latter end of this reign, Crowne, tired out with writing, and desirous to shelter himself from the resentment of many enemies he had made by his *City politicks*, ventured to address the king himself, for an establishment in some office, that might be a security to him for life. The king answered, "he should be provided for;" but added, "that he would first see another comedy." Mr. Crowne endeavoured to excuse himself by telling the king, that "he plotted slowly and awkwardly." His majesty replied, that "he would help him to a plot;" and so put into his hand the Spanish comedy, called *Non poder esser*, out of which mr. Crowne took the comedy of *Sir Courtly Nice*. The play was just ready to appear to the world; and mr. Crowne extremely delighted to think, that he was going to be made happy the remaining part of his life, by the performance of the king's promise. But upon the last day of the rehearsal, he met Underhill the player coming from the house, as he was going to it; upon which, reprimanding him for neglecting so considerable a part, as he had in the comedy, and upon the last day too; "Lord, sir, says Underhill, we are all undone." "How! says Crowne, is the playhouse on fire?" "the

" the whole nation, replies the player, will quickly be so, " for the king is dead," The king's death ruined Crowne, who had now nothing but his wits to live on for the remaining part of his life. It is not certain when he died, but it is supposed to be somewhere about the year 1703. He was the author of seventeen plays, some of which were acted with great success; and of two poems, called Pandion & Amphigenia, and Dæneids.

CROXAL (SAMUEL) was born at Walton upon Thames in Surry, received his education at Eton school, and from thence was sent to St. John's college in Cambridge. It is said, that while he was at the university, he became enamoured of mrs. Anna Maria Mordaunt, who first inspired his breast with love; and to whom he dedicates the poem of the Fair Circassian, for which he has been much distinguished. Mr. Croxal was all along designed for holy orders, and had probably entered them, when he published this poem; which made him so cautious of being known to be the author of a piece, so ludicrously written, and yet taken from a book, which makes a part of the canon of scripture. Some years after however it was known to be his: for one mr. Cragg, a minister of the city of Edinburgh, took occasion, in a volume of spiritual poems, which he published, to complain of the horrid prostitution of genius, that was prevalent among us; and mentions particularly the author of the Fair Circassian with great indignation, for having abandoned his muse to the purposes of lewdness, " in converting, says he, the Song of Solomon into an amorous dialogue between a king and his mistress."

Mr. Croxal had not long quitted the university, e'er he was instituted to the living of Hampton in Middlesex; and afterwards to the united parishes of St. Mary Somers and St. Mary Mounthaw, in the city of London, both which he held till his death. He was also chancellor, prebendary, and canon residentiary of the church of Hereford. Towards the latter end of the reign of queen Anne, he published two original cantos, in imitation of Spencer's Fairy queen, which were meant as a satire on the earl of Oxford's administration. In the year 1715, he addressed a poem to the duke of Argyle, upon his obtaining a victory over the rebels, and the same year published the Vision, a poem, addressed to the earl of Halifax. He published many other poems and translations, and performed likewise an entire translation of Æsop's fables. He died old in 1751, after publishing

publishing, as it is said, a year before a poem, called the Royal manual; in the preface of which he endeavours to shew, that it was composed by the famous Andrew Marvel, found among his manuscripts; but it was generally believed to be written by himself. In consequence of dr. Croxal's strong attachment to the whig interest, he was made archdeacon of Salop in 1732, and chaplain in ordinary to his present majesty.

CUDWORTH (RALPH) a very learned English divine, was son of dr. Ralph Cudworth, and born in the year 1617, at Aller in Somersetshire, of which place his father was rector. His mother was of the family of Machell, and had been nurse to prince Henry, eldest son of king James I. His father dying, when he was only seven years of age, and his mother marrying again, his education fell under his father-in-law, dr. Stoughton, who conducted it with great care, and was very attentive to the promising genius of his son. In the year 1630, he was admitted pensioner of Emanuel College in Cambridge; of which, after taking his bachelor and master of arts degrees in the regular way, he was chosen fellow, and became an eminent tutor. Among his pupils, which were very numerous, was mr. William Temple, afterwards a baronet, and famous for his embassies and writings. Somewhere about the year 1640, he was presented to the rectory of North Cadbury in Somersetshire, worth three hundred pounds per annum. In 1642, he gave the world the first specimen of his great abilities and learning, by publishing a Discourse concerning the true notion of the Lord's supper. It was printed at London in 4to. with only the initial letters of his name. He contends, that the Lord's supper is not a sacrifice, but a feast upon a sacrifice; and endeavours to demonstrate, that "the Lord's supper in the christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the Jewish religion and heathenish superstition." Account of the Life and writings of Ralph Cudworth, D.D. prefixed to dr. Birch's edition of his Intellectual system. p. 6. Chap. iv.

Bochart, Spencer, Selden, and other eminent writers quote this discourse with great commendations. The notion however, though supported by the author with uncommon learning, is generally rejected; the Lord's supper being supposed nothing more, than a simple commemoration of the death and sufferings of Christ, which seems indeed more agreeable to the plain language of scripture. The same year likewise appeared his treatise, intitled, The union of Christ and the church a shadow, by R. C. printed at London in 4to.

Account, &c. p. 7.  
In

In the year 1644 he took the degree of bachelor of divinity, upon which occasion he maintained at the commencement the two following theses: I. *Dantur boni et mali rationes æternæ & indispensabiles*; that is, the reasons of good and evil are eternal and indispensable. II. *Dantur substantiæ corporeæ sua natura immortales*: that is, there are incorporeal substances by their own nature immortal. It appears from these questions, that he was even at that time examining and revolving in his mind those important subjects, which he so long afterwards cleared up with such uncommon penetration in his Intellectual system, and other works still preserved in manuscript. In the same year 1644, he was appointed master of Clare-hall in Cambridge, in the room of dr. Paske, who had been ejected by the parliamentary visitors. In 1645, dr. Metcalf having resigned the regius professorship of the Hebrew tongues, mr. Cudworth was unanimously nominated on the 15th of October, by the seven electors to succeed him. From this time he abandoned all the functions of a minister, and applied himself only to his academical employments and studies, especially to that of the Jewish antiquities. Upon the 31st of March, 1647, he preached before the house of commons at Westminster, upon a day of publick humiliation, a sermon upon 1 John ii. 3, 4. for which he had the thanks of that house returned him the same day. This sermon was printed the same year at Cambridge in 4to. with a dedication to the house of commons; of which dedication we will be at the pains to transcribe the first paragraph, merely to give the stranger to mr. Cudworth's character a just and proper idea of it, and to prevent certain prejudices, which will be apt to rise in his mind against him, from the situation he views him in at present, "To the honourable house of commons: The scope of this sermon, which not long since exercised your patience, worthy senators, was not to contend for this or that opinion, but only to persuade men to the life of Christ, as the pith and kernel of all religion: without which, I may boldly say, all the several forms of religion, though we please ourselves never so much in them, are but so many several dreams. And those many opinions about religion, that are every where so eagerly contended for on all sides, where this doth not lie at the bottom, are but so many shadows fighting with one another: so that I may well say of the true christian, that is indeed possessed of the life of christianity, in opposition to all those that are but light,

Account,  
 &c. p. 7.

“ ly tinged with the opinions of it, in the language of  
“ the poet,

*One system, on his own account.*

“ Wherefore I could not think any thing else, either more  
“ necessary for christians in general, or more seasonable at  
“ this time, than to stir them up to the real establishment of  
“ the righteousness of God in their hearts, and that parti-  
“ cipation of the divine nature, which the apostle speaketh  
“ of, that so they might not content themselves with mere  
“ fancies and conceits of Christ, without the spirit of Christ  
“ really dwelling in them, and Christ himself inwardly form-  
“ ed in their hearts; nor satisfy themselves with the mere  
“ holding of right and orthodox opinions, as they conceive,  
“ whilst they are utterly devoid within of that divine life,  
“ which Christ came to kindle in men's souls; and there-  
“ fore are so apt to spend all their zeal upon a violent ob-  
“ truding of their own opinions and apprehensions upon  
“ others, who cannot give entertainment to them: which,  
“ besides its repugnancy to the doctrine and example of  
“ Christ himself, is like to be the bellows, that will blow  
“ a fire of discord and contention in christian common-  
“ wealths; whilst in the mean time these hungry and starv-  
“ ed opinions and apprehensions devour all the life and sub-  
“ stance of religion, as the lean kine in Pharaoh's dream  
“ did eat up the fat. Nor, lastly, please themselves only in  
“ the violent opposing other men's superstitions, according  
“ to the genius of the present times, without substituting  
“ in the room of them an inward principle of spirit and life  
“ in their own souls; for, I fear, many of us, that pull  
“ down idols in our churches, may set them up in our  
“ hearts; and, whilst we quarrel with painted glass, make  
“ no scruple at all of entertaining many foul lusts in our  
“ souls, and committing continual idolatry with them.”

In the year 1651, Mr. Cudworth took a doctor of divini-  
ty's degree; and in 1654, was chosen master of Christ's col-  
lege in Cambridge; in which year also, it is observable that  
he married. He spent the remainder of his life in this  
station, proving highly serviceable to the university, and the  
church of England. In January 1656-7, he was one of the  
persons nominated by a committee of the parliament, to be  
consulted about the English translation of the Bible. The  
lord commissioner Whitlocke, who had the care of this  
business, mentions him among others; and says, that “ this  
“ committee often met at his house, and had the most learn-  
“ ed

Memorials  
of English  
affairs,  
p. 654.

Vol. v. p.  
522.

Account,  
acc. p. 8, 9.

“ed men in the oriental tongues, to consult with in this  
“great business, and divers learned and excellent observations  
“of some mistakes in the translation of the Bible in  
“English; which yet was agreed to be the best of any  
“translation in the world.” Our author had a great share  
in the friendship and esteem of John Thurloe, esquire,  
secretary of state to the protectors Oliver and Richard  
Cromwell; who frequently corresponded with him, and  
consulted him with regard to the characters of such persons in  
the university, as were proper to be employed in political and  
civil affairs. Thus, besides several letters of recommendation  
remaining in manuscript, there is a printed one in Thurloe’s  
state papers, in which he recommends to the secretary, for  
the place of chaplain to the English merchants at Lisbon, mr.  
Zachary Cradock, afterwards provost of Eton college, and famous  
for his uncommon learning and abilities as a preacher. In  
January 1658-9, he wrote the following letter to secretary  
Thurloe, upon his design of publishing some Latin discourses  
in defence of christianity against judaism.

“Sir, Having this opportunity offered by doctour Sclater,  
“who desires to wait upon you, upon your kind invitation  
“which I acquainted him with, I could do no less than ac-  
“company him with these few lines, to present my  
“service to you. I am perswaded, you will be well satisfi-  
“fied in his ingenuity, when you are acquainted with  
“him. Now I have this opportunity, I shall use the free-  
“dom to acquaint you with another business. I am per-  
“swaded by friends to publish some discourses, which I  
“have prepared in Latine, that will be of a polemical na-  
“ture in defense of christianity against Judaisme; explain-  
“ing some chief places of scripture controverted between  
“the Jewes and us, as Daniel’s prophesy of the seventy  
“weeks never yet sufficiently cleared and improved; and  
“withall extricating many difficulties of chronologie. Which  
“task I the rather undertake, not only because it is suit-  
“able to my Hebrew profession, and because I have lighted  
“on some Jewish writings upon the argument, as have  
“scarcely ever been seen by any christians, which would the  
“better enable me fully to confute them; but also because  
“I conceive it a worke proper and suitable to this present  
“age. However, though I should not be able my selfe to  
“be any way instrumental to these great transactions of  
“providence, not without cause hoped for of many amongst  
“the Jewes, yet I perswade my selfe my pains may not be  
“altogether



“ altogether unprofitable for the settling and establishing  
 “ of christians; or at least I shall give an account of my  
 “ spending such vacant hours, as I could redeeme from my  
 “ preaching and other occasions, and the perpetual di-  
 “ stractions of the bursarship, which the statutes of this  
 “ college impose upon me. It was my purpose to de-  
 “ dicate these fruits of my studies to his highnes, to whose  
 “ noble father I was much obliged, if I may have leave  
 “ or presume to doe: which I cannot better understand by  
 “ any than yourselfe, if you shall think it convenient,  
 “ when you have an opportunity to insinuate any such  
 “ thing, which I permitte wholly to your prudence. I  
 “ intend, God willing, to be in London some time in  
 “ March; and then I shall waite upon you to receive your  
 “ information. In the mean time, craving pardon for this  
 “ prolixity of mine and freedome, I subscribe myself your  
 “ really devoted friend and humble servant

Jan. 20. 1658.  
 Christ. Coll. Cambr.

R. CUDWORTH.”

The discourse concerning Daniel's prophecy of the seventy weeks, mentioned in this letter, and which is still extant in manuscript, is highly commended by dr. Henry More, in the preface to his Explanation of the grand mystery of godliness, printed in folio at London 1660; where he observes, that dr. Cudworth in that discourse, which was read in the publick schools of the university, had undeceived the world, which had long been misled by the authority of Joseph Scaliger; and, that taking Funccius's epocha, he had demonstrated the manifestation of the Messiah to have fallen out at the end of the sixty ninth week, and his passion in the midst of the last, in the most natural and proper sense thereof: “ which demonstration of his, says More, is of as  
 “ much price and worth in theology, as either the circula-  
 “ tion of the blood in physick, or the motion of the earth in  
 “ natural philosophy.”

Upon the restoration of king Charles II. he wrote a <sup>Account,</sup> copy of verses, which were published in *Academix Cantabrigiensis ΣΩΣΤΡΑ*, sive ad Carolum II. <sup>See. p. 11.</sup> *reducem de regnis ipsi, musis per ipsum restitutis, gratulatio*, printed at Cambridge 1660 in quarto: and in the year 1662, he was presented by dr. Gilbert Sheldon, then bishop of London, and afterwards archbishop of Canterbury, to the vicarage of Ashwell in Hertfordshire. In the year 1678, he was in-  
 stalled

stalled a prebendary of Gloucester; and in this year it was, that he published at London in folio his famous work, intitled, *The true intellectual system of the universe: the first part; wherein all the reason and philosophy of atheism is confuted, and its impossibility demonstrated.* The writings of Hobbes were then universally read, and irreligion prevailed mightily; but the progress of it was opposed by no one with greater force of argument and learning, than by our author. The imprimatur by dr. Samuel Parker, chaplain to archbishop Sheldon, is dated May the 29th 1671, seven years before the publication of this work; for it met with much opposition from some of king Charles II's courtiers, before it was published, who also used all their endeavours to destroy the reputation of it after. The bigots too, on account of some few singularities in it, joined, as they generally do, with the freethinkers in decrying and abusing it. Thus the reverend mr. John Turner, in his discourse of the Messiah, tells us, that "we must conclude dr. Cudworth to be himself a tritheistic; a sect, for which, I believe, he may have a kindness, because he loves hard words; or something else, without either Stick or Trick, which I will not name, because his book pretends to be written against it." And again: "the most, that charity itself can allow the doctor, if it were to step forth, and speak his most favourable character to the world, is, that he is an Arian, a Socinian, or a deist."

Dr. Cudworth in his work was so extremely fair an antagonist, that he was supposed by some almost to betray the very cause, he meant to defend. Thus mr. Dryden tells us, that "he raised such strong objections against the being of a God and providence, that many thought he had not answered them." And my lord Shaftesbury, in his *Moralists*, a rhapsody, has the following passage. "You know the common fate of those, who dare to appear fair authors. What was that pious learned man's case, who wrote the *Intellectual system of the universe*? I confess, it was pleasant enough to consider, that though the whole world were no less satisfied with his capacity and learning, than with his sincerity in the cause of the deity; yet was he accused of giving the upper hand to the atheists, for having only stated their reasons and those of their adversaries fairly together." Monsieur Boyle, in his continuation des pensées diverses sur les comètes, observed, that

Dedication  
of his trans-  
lation of  
Virgil's  
*Æneid*.

Character-  
istics, vol.  
ii. p. 262.  
Tom. i. §.  
21.

that dr. Cudworth by his plastick nature gave great advantage to the atheists, and laid the foundation of a warm dispute between himself and monsieur Le Clerc upon this subject, of which we have taken more particular notice in our article of **Le CLERC**. This last mentioned gentleman expressed his wishes, that some man of learning would translate the intellectual system into Latin; but this design, though resolved upon and attempted by several persons in Germany, was never executed till the year 1733, when <sup>Biblioth. in Chois. tom. 1. p. 65.</sup> dr. Mosheim published his translation of it. A second edition of it in English was published by dr. Birch at London 1743 in two volumes quarto; in which were first added, chiefly from Mosheim's Latin edition, references to the several quotations in the intellectual system: for it was a considerable defect, and frequent among even the best writers of the last century, that the references of their quotations were very few, and those obscure and imperfect. This defect, in regard to dr. Cudworth, was supplied by dr. Mosheim; who had been at the pains to search them all out in the authors from whence they were taken, and to note them very accurately. In dr. Birch's edition, there are, besides the Intellectual system, the following pieces of our author, viz. A discourse concerning the true notion of the Lord's supper, and two sermons, on 1 John ii. 3, 4. and 1 Cor. xv. 57. to all which is prefixed An account of the life and writings of the author by dr. Birch.

Dr. Cudworth died at Cambridge upon the 26th of June 1688, and was interred in the chapel of Christ's college with the following inscription on his monument: "Here lieth the body of dr. Ralph Cudworth, late master of Christ's college, about thirty years Hebrew professor, and prebendary of Gloucester. He died the 26th of June 1688, in the seventy first year of his age." He was, <sup>Account, &c. p. 18.</sup> says the author of his life, a man of very extensive learning, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. He embraced the mechanical or corpuscular philosophy; but with regard to the deity, intelligences, genii, ideas, and in short the principles of human knowledge, he followed Plato, and even the latter Platonists. A great number of writers commend his piety and modesty; and bishop Burnet having observed, that dr. Henry More studied to consider religion as a seed of a deiform nature, and in order to this, set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin,

Voz. III.                      Q o                      and

Hist. of his  
own times,  
vol. i. p. 187.

Character-  
istics, vol.  
iii. ch. ii.

Account,  
&c. p. 19, 20.

and on considering the christian religion as a doctrine sent from God, both to elevate and sweeten human nature, tells us, that "Dr. Cudworth carried this on with a great strength of genius, and a vast compass of learning; and that he was a man of great conduct and prudence; upon which his enemies did very falsely accuse him of craft and dissimulation." Lord Shaftesbury styles him "an excellent and learned divine, of highest authority at home, and fame abroad." He left several posthumous works, which seem to be a continuation of his Intellectual system; of which he had given the world only the first part. One of these was published by dr. Edward Chandler, bishop of Durham, at London 1731 in 8vo, under this title, A treatise concerning eternal and immutable morality. This piece was levelled against the writings of Hobbes and others, who revived the exploded opinions of Protagoras; taking away the essential and eternal differences of moral good and evil, of just and unjust, and making them all arbitrary productions of divine or human will. He left also several other manuscripts, the titles and subjects of which are as follows: 1. A discourse of moral good and evil. 2. Another book of morality, wherein Hobbes's philosophy is explained. 3. A discourse of liberty and necessity, in which the grounds of the atheistical philosophy are confuted, and morality vindicated and explained. 4. Another book de libero arbitrio. 5. Upon Daniel's prophecy of the seventy weeks, wherein all the interpretations of the Jews are considered and confuted, with several of some learned christians. 6. Of the verity of the christian religion against the Jews. 7. A discourse of the creation of the world, and immortality of the soul. 8. Hebrew learning. 9. An explanation of Hobbes's notion of God, and of the extension of spirits.

Our author had several sons, who probably died young; but he left one daughter, Damaris, who became second wife to sir Francis Masham, of Oates in the county of Essex, bart. By him she had a son, the late Francis Cudworth Masham esq; one of the masters of the high court of Chancery, and accountant general of the said court, and foreign opposer in the court of Exchequer. This lady had a great friendship with mr. Locke, who died at her house at Oates in 1704, where he had resided for several years. She was distinguished for her uncommon genius and learning; and in the year 1696, published at London in 12mo, without her name, A discourse concerning the love of God: containing

taining one hundred and twenty six pages, besides the preface. It was translated into French by mr. Peter Coste, and printed at Amsterdam in the year 1705. About the year 1700 she published another treatise under the following title, Occasional thoughts in reference to a virtuous and christian life, 12mo. She lies buried in the cathedral church of Bath, where a monument is erected to her memory, with the following inscription :

“ Near this place lies dame Damaris Masham, daughter  
“ of Ralph Cudworth D. D. and second wife of sir Francis  
“ Masham, of Oates in the county of Essex, bart. who to  
“ the softness and elegancy of her own sex, added several  
“ of the noblest accomplishments and qualities to the  
“ other.

“ She possessed these advantages in a degree unusual to  
“ either, and tempered them with an exactness peculiar to  
“ herself.

“ Her learning, judgement, sagacity, and penetration,  
“ together with her candour and love of truth, were very  
“ observable to all that conversed with her, or were acquainted  
“ with those small treatises she published in her  
“ life-time, though she industriously concealed her name.

“ Being mother of an only son, she applied all her natural  
“ and acquired endowments to the care of his education.

“ She was a strict observer of all the virtues belonging  
“ to every station of her life ; and only wanted opportunities  
“ to make these talents shine in the world, which were  
“ the admiration of her friends.

“ She was born on the 18th of January 1658, and died  
“ on the 20th of April 1708.”

CUFF (HENRY) a celebrated wit and excellent scholar, but memorable chiefly for the peculiarity of his fate, was descended from a good family, though some have insinuated the contrary, and born at Hinton St. George in Somersetshire about the year 1560. He gave early marks of genius and application, and in 1576 was admitted of Trinity college in Oxford; where he soon distinguished himself by his knowledge of the Greek tongue, and an admirable faculty in disputing. He became in due time fellow; but he had the misfortune to lose his fellowship for a bon mot, or good thing, which, in the gaiety of his heart, he happened to say upon sir Thomas Pope, the founder of his college. Sir Thomas, it seems, had a very extraordinary way with him, when

Wood's  
Athen.  
Oxon.

when he went a visiting, of seizing whatever he could lay his hands on, and carrying it off under his gown or in his pocket; which however was not imputed to dishonesty, but to humour. Now Cuff, upon a time of merriment with his fellows, was led to say, "A pox! this is a poor beggarly college indeed: the plate that our founder stole, would build such another." The president, hearing of this, ejected Cuff from his fellowship; and no doubt shewed himself a man of great wisdom and goodness, in not suffering prophane wit to be exercised within his walls, for fear perhaps that it should become contagious, and himself at length be infected with a portion of it. Mr. Cuff's merit however was so great, and his reputation for learning so extraordinary, that he was, in 1586, elected probationer of Merton college by sir Henry Savile, then warden of it; and two years after made fellow. He was looked upon as a man capable of making a shining figure in life; and how dear he was to sir Henry Savile, appears not only from the instance of kindness just mentioned, but also from a letter of his to the learned Camden, in which he gives him the highest character, and styles him his own and Camden's intimate friend. He wrote a Greek epigram, in commendation of Camden's *Britannia*, which is prefixed to all the Latin editions, and to the two last English translations of it; and which has been much admired. He was afterwards promoted to the Greek professorship, and chosen proctor of the university in April 1594.

At what time he left the university, or upon what occasion, does not appear; but there is some reason to believe, it was for the sake of travelling in order to improve himself. For he was always inclined rather to a busy, than to a retired life; and held, that learning was of little service to any man, if it did not render him fitter to be employed in matters of importance. This disposition of his recommended him much to the favour of the celebrated Robert earl of Essex, who was of himself of much the same temper; equally fond of knowledge and business. Cuff became his secretary; but it had been happier for him, if he could have contented himself with that easy and honourable situation, which his own learning, and the assistance of his friends in the university, had procured him. For he was involved in all the misfortunes of that unhappy earl, and did not escape partaking of his fate. Nay, upon the sudden reverse of that earl's fortunes, Cuff found himself in the most wretched condition possible: for he was not only, as

we say, involved in all his misfortunes, but looked upon as the chief if not the sole cause and author of them. Thus, when the earl was tried and condemned on the 19th of February 1601, and solicited by the divines who attended him while under sentence, he not only confessed matters prejudicial to mr. Cuff, but likewise charged him to his face with being the author of all his misfortunes, and the person who principally persuaded him to pursue violent measures. Sir Henry Neville also, being involved in this unhappy business, mentioned mr. Cuff as being the person, who invited him to the meeting at Drury-house; where the plot for forcing the earl's way to the queen by violence was concerted. Mr. Cuff was brought to his trial on the 5th of March following, and defended himself with great steadiness and spirit. He was however convicted, and with sir Gelly Merrick executed at Tyburn March, 30, 1601; dying, it is said, with great constancy and courage. He declared, at the place of execution, that he was not in the least concerned in that wild commotion, which was raised on the 8th of February by a particular great but unadvised earl, but shut up on that whole day within the house, where he spent his time in very melancholy reflections: that he never persuaded any man to take up arms against the queen, but was most heartily concerned for being an instrument of bringing that worthy gentleman sir Henry Neville into danger, and did most earnestly intreat his pardon, &c."

State trials,  
vol. vii.  
p. 53.

His character has been harshly treated by lord Bacon, sir Henry Wotton, and some other writers. Camden also, who knew him intimately, and had lived for many years in great friendship with him, bestows on him this short but bitter reflection: *vir exquisitissima doctrina, ingenioque acerrimo, sed turbido & tortuoso*; that is, "A man of most exquisite learning and penetrating wit, but of a seditious and crooked disposition." Others are milder in their censures; and all allow him to have been a very able and learned man. He wrote a book in English, a very little before his death, which was printed about six years after, under this title: *The differences of the ages of man's life, together with the original causes, progress, and end thereof*. Lond. 1607, 8vo. It has been printed more than once since, and commended as a very curious and philosophical piece. Mr. Wood says, that he left behind him many other things ready for the press, which were never published. Bishop Tanner has given us the title of one; viz. *Dé-*

Works,  
vol. iv. p.  
395.

Annal.  
Elizabeth

rebus gestis in sancto concilio Nicæno, or, The transactions in the holy council of Nice, translated out of Greek into Latin, and believed to have been the work of Gelasius Cyricenus, which was transcribed from the original in the Vatican library by mr. Cuff. The manner of his death deprived him, as may easily be imagined, of a monument; an old friend however ventured to embalm his memory in the following epitaph,

Doctus cras Græce, felixque tibi fuit Alpha,  
At fuit infelix omega, Cuffe, tuum.

Which has been thus translated:  
Thou wast indeed well read in Greek;  
Thy alpha too was crowned with hope:  
But, oh! though sad the truth I speak,  
Thy omega proved but a rope.

We will conclude our account with the judicious and salutary reflection of a celebrated author upon the uneasy life and unfortunate death of this extraordinary person.

“ Mingle not, says he, your interest with a great man’s,  
“ made desperate by debts or court-injuries, whose breakings  
“ out prove fatal to their wisest friends and followers, aver-  
“ red in the last earl of Essex but one; where Merrick  
“ his steward, and Cuff his secretary, though of excellent  
“ parts, were both hanged, For such unconcocted re-  
“ bellions turn seldom to the hurt of any, but the parties that  
“ promote them; being commonly guided by the directi-  
“ ons of their enemies, as this was by Cecil, whose crea-  
“ tures persuaded Essex to this inconsiderate attempt.”

Osborn’s  
advice to his  
son, p. 1. c. 4.

CUJACIUS (JAMES) a most celebrated lawyer, was born at Thoulouse about the year 1520. His parents were mean: but nature made him more than amends for this misfortune, if it must be called so, by the great talents she bestowed upon him. He was one of those geniuses, who did all without a master. He taught himself the Greek and Latin tongues, and every thing else which related to polite literature: and he arrived to so prodigious a knowledge of law in general, and of civil law in particular, that he is supposed of all the moderns to have penetrated the farthest into the origin and mysteries of it. The means, by which he succeeded in these very deep researches, was that which the ancient lawyers pursued; the etymology of words, and the lights of history. Indeed he was some little time under



under the famous professor Arnoldus: but it was so little, that it can be esteemed of no account to him. He had then surely great reason to complain of his country, for refusing him the professor's chair, when it was vacant, and presenting one to it, who was not capable of filling it with half the honour. Foreigners however did justice to his merit. They came from all parts, and studied under his direction and management; and the ablest magistrates, which France then had, were formed by the hand of this incomparable lawyer. From Thoulouse he was invited to the university of Cohors, and from thence to Bourges. The king of France did him vast honour, and permitted him to sit amongst his counsellors of parliament. Emanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologne, his own native country. This was a very advantageous offer to Cujacius: but his age and infirmities did not permit him to accept of it. He continued to teach at Bourges, where he took the greatest pleasure in communicating familiarly to his friends and scholars whatever he had discovered in the law, and shewed them the shortest and easiest way, to come to a perfect knowledge of that science. He was remarkable for his friendly manner of treating his scholars. He used to eat and drink with them; and to encourage them in their studies, lent them money and books, which procured him the name of Father of his scholars. He died at Bourges in 1590 about seventy years of age: and his works were all collected by the famous Charles Hannibal Fabrot, and published at Paris in ten volumes in 1659. There is an anecdote relating to him, which shews him to have been a very wise and prudent, as well as a very great and good man. When his opinion was asked about some questions in divinity, which were then agitated, as they usually are, with great warmth and tumult, he is reported to have answered, *nil hoc ad edictum prætoris*: as much as to say, "Gentlemen, these are matters which lawyers have nothing to do with; pray settle them, if you can, among yourselves."

Papir. Mas-  
son. in vitâ  
Cujac.

CUMBERLAND (Dr. RICHARD) a very learned English divine, and bishop of Peterborough, was the son of a citizen of London, and born there upon the 15th of July in the year 1632. He was educated in grammar and classical learning at St. Paul's school, and removed from thence to Magdalen college in Cambridge; where he took his

Payne's  
pretace to  
Sanchonia-  
tho's Phœ-  
nician his-  
tory, by

bachelor p. 3.

bachelor of arts degree in the year 1653, and his masters in the year 1656. He had then thoughts of applying himself to physick, and he actually studied it for some time; but changing his scheme, he went into holy orders, and being fellow of his college, was remarkable not only for a diligent application to books, but for an unaffected piety and unblemished probity of manners. In the year 1658, he was presented by sir John Norwich to the rectory of Brampton in Northamptonshire, in which rural retirement he minded little else, than the duties of his function and his studies. His relaxations from these were very few, besides his journeys to Cambridge, which he made frequently, for the sake of preserving a correspondence with the learned in that place. Here he thought to have remained all his life, if his intimate friend and fellow collegiate sir Orlando Bridgman, upon his receiving the seals in the year 1667, had not invited him up to town, and soon after bestowed upon him the living of Allhallows in Stamford.

Ibid. p. 7.

In the year 1672, he published a noble work in Latin, intitled, *De legibus naturæ disquisitis philosophica, &c.* or, A philosophical enquiry into the laws of nature, in which their form, principal heads, order, promulgation, and obligation, are investigated from the nature of things; and in which also the philosophical elements of Hobbes, moral as well as civil, are considered and refuted. In 4to. This book was written while he lived in London, and dedicated to sir Orlando Bridgman, whose chaplain he was. Mr. Payne, his chaplain after he was made a bishop, and the author of his life, has observed, and very justly, that it was one of the first pieces written on a moral subject in the demonstrative way, and at the same time the perfectest: and it has been universally allowed, that the philosopher of Malmesbury was never so closely handled, or his notions so thoroughly sifted, as by dr. Cumberland. It has twice been translated into English: first, by James Tyrrel, esq; grandson to archbishop Usher, in the year 1692; and, next, in the year 1727, by mr. Maxwell, who has prefixed An introduction concerning the mistaken notions, which the heathens had of the deity, and the defects in their morality, whence the usefulness of revelation may appear; and has subjoined an appendix of two discourses, one, concerning the immateriality of thinking substance, another concerning the obligation, promulgation, and observance of the law of nature.

Ibid. p. 26.

Not-

Notwithstanding the loud applause, that was every where bestowed on this performance of dr. Cumberland, he seemed entirely regardless of it all, and went on doing his duty with the same calmness and cheerfulness as before. In this station of a private clergyman he was importuned, such was his reputation, by the university and his acquaintance there, to take upon him the trouble of responding at the publick commencement. He had distinguished himself, while he was a fellow in the college, by the performance of academical exercises. He went out bachelor of divinity at a publick commencement in the year 1663; and he afterwards kept an act at another publick commencement for his doctor's degree. This he did in the year 1680, in a very masterly manner; and his questions, directed against the opposite enemies of the church of England, were these; viz. 1. Sancto Petro nulla data est jurisdictio in ceteros Apostolos, that is, St. Peter had no jurisdiction granted him over the rest of the apostles. 2. Separatio ab ecclesia Anglicana est schismatica, that is, A separation from the church of England is schismatical.

In the year 1686, he published An essay on Jewish measures and weights, in which he shewed great abilities and learning. Mr. Le Clerc has given a very large extract of this work, in the fifth volume of his *Bibliothèque universelle*; and it has always been esteemed by the curious. Dr. Bernard nevertheless, in his book *De ponderibus & mensuris antiquis* published in the year 1688, ventured to contradict some of his assertions without naming him: upon which dr. Cumberland wrote some sheets to justify his calculations, but laid them aside, and left his book to shift for itself. He had, as his chaplain tells us, too great a burden on his mind at that time, to permit him to be solicitous about the credit of any literary performance. His sincere attachment to the protestant religion made him very apprehensive of its danger; and the melancholy prospect of affairs then affected him so deeply, that it is supposed to have brought on him a most dangerous fever. He was quite easy however after the revolution, and remained in the same situation as before; perfectly contented, and without soliciting or even desiring preferment. It was therefore no small surprise to him, when walking, as is said, on a post-day to the coffee-house, he read there in a news-paper, that dr. Cumberland of Stamford was nominated to the bishoprick of Peterborough: which indeed proved true. For it was looked upon at that time as a thing necessary to the establishment of the new government, that the men, who were to

Ibid. p. 27.

Ibid. p. 187.

be

be raised to such high stations in the church, should be only such, as had been most eminent for their learning, most exemplary in their lives, and most firm to the protestant interest. While men with these qualifications were looking for, the king was told, that dr. Cumberland was the fittest man he could nominate to the bishoprick of Peterborough; and accordingly the doctor was elected upon the 15th of May 1691, in the room of dr. Thomas White, who refused the new oath, and enthroned in September following in the cathedral of Peterborough.

He now applied himself as attentively and diligently to the work of a bishop, as he had hitherto discharged the duties of a private clergyman: and he did not omit the most minute particular, which belonged to his office. He is said to have been in this respect very rigid to himself, and never to have spared himself on any account whatever. To the last month of his life it was impossible to dissuade him from undertaking fatigues, though superior to his strength: his answer and resolution was, "I will do my duty, as long as I can." He had acted by a maxim like this in his vigour: for when his friends represented to him, that by his studies and labours he would injure his health, his usual reply was, "A man had better wear out, than rust out." In the mean time he did not neglect to cultivate the studies, he had all his life pursued: and these included almost every branch of human knowledge, that is worthy of attention. He had studied mathematicks in all its parts, and the scriptures in their original languages. He was thoroughly acquainted with philosophy in all its branches, had good judgement in physick, knew every thing that was curious in anatomy, and was perfectly acquainted with the clafficks. Indeed he was a stranger to no part of learning, but was as able, as he is said to have been willing, to talk in a masterly manner upon every subject that could be started.

He spent a good many years of his life in examining Sanchoniatho's Phœnician history: his motives to which are thus related by mr. Payne, who was first his chaplain and afterwards, by marrying his daughter, became his son-in-law. The advances, says he, which popery had made under king James, occasioned him to turn his thoughts to enquiring, by what steps and methods idolatry got ground in the world. The oldest account of this he believed he found in Sanchoniatho's fragment. This he saw was a professed apology for idolatry, and he studied it with no other

other view, than as it led to the discovery of its original : for he spent some time upon it, before ever he had a thought of extracting from it footsteps of the history of the world before the flood. While other divines therefore of the church of England were engaged in the controversy with the papists, he was endeavouring to strike at the root of their idolatrous religion. His first design he finished about the time of the revolution, and would then have printed it ; but his bookseller, being a cautious man, did not care to undertake it. Upon this discouragement, he laid aside the thoughts of making it publick ; but having entered on a subject, in which he thought he had made a great discovery, he went on with it rather for his own entertainment, than with any design of acquainting the world with it. He made a progress on a second part, which he intitled, *Origines gentium antiquissimæ* ; nor did he discontinue these researches into the oldest times, till the year 1702. It has seemed surprizing to some, that so conscientious a prelate, after having spent so much time and pains in an enquiry, which he judged of great importance, and especially after having, as he thought, succeeded in it, should yet never resolve to communicate it to the world : but this neglect, if it was one, has been imputed to his aversion to a controversy, which the novelty of his system might probably have drawn him into. These works however have not been lost, for they were published after his death by his chaplain and son-in-law mr. Payne : the first, in the year 1720, in 8vo, under this title, *Sanchoniatho's Phœnician history*, translated from the first book of Eusebius de præparatione evangelicâ : with a continuation of Sanchoniatho's history by Erastothenes Cyrenæus's canon, which Dicæarchus connects with the first olympiad. These authors are illustrated with many historical and chronological remarks, proving them to contain a series of Phœnician and Egyptian chronology, from the first man to the first olympiad, agreeable to the scripture accounts. The second work was published in the year 1724, in 8vo, under this title, *origines gentium antiquissimæ* ; or, attempts for discovering the times of the first planting of nations, in several tracts.

Bishop Cumberland lived to a very great age, and appears to have retained great vigour of mind, as well as great vigour of body, to the last. When dr. Wilkins had published his Coptick Testament, he made a present of one of them to the bishop, who sat down to study it, when he was past eighty three. Old as he was, he mastered the language ;  
and

and went through great part of this version, making remarks and observations all the way. At length, in the autumn of the year 1718, he was struck in the afternoon with a dead palsy, from which he could not be recovered. *Ibid.* p. 26. He had no previous notice of this at all; for he rose that morning rather better and more vigorous than usual. He died upon the 9th of October, in the 87th year of his age; and was buried in his own cathedral, where a plain tomb was afterwards erected to his memory, with as plain an inscription upon it. It is doing him no more than justice to say, that he was a man of very uncommon parts, very uncommon learning, and of virtue and true piety still more uncommon.

His book de legibus naturæ is his capital work, and will always be read, while sound reasoning shall continue to be thought the best support of religion. His essay on Jewish weights and measures will also be valued by the religious antiquarian. But his explication of Sanchoniatho, and his *Origines gentium antiquissimæ*, though they shew great parts and learning, will perhaps not retain that high esteem, as they certainly rest too much on unwarranted hypotheses and precarious conjectures.

CUNÆUS (PETER), a very learned lawyer, and professor in the university of Leyden, was born at Flessingue, or Flushing, in Zealand, in the year 1586. He was sent to Leyden at fourteen years of age, where he made a great progress in Greek, Latin, Hebrew, Chaldaick, and Syriac learning under John Drusus; and with his assistance gained a deep knowledge into the Jewish antiquities. It appears that he was at first designed for the study of divinity, by his maintaining theological theses under Arminius in the year 1605; but religious disputes running high at that time, he conceived a disgust to divinity, and applied himself to the study of the belles lettres and the law. He was created doctor of law at Leyden in the year 1611, at which time he was chosen professor in the Latin tongue, or of eloquence. He was afterwards made professor of politics; and in the year 1615 of civil law, which employment he held to his death, which happened in the month of November 1638. He was the author of several ingenious and learned works; and his little book *De republica Hebræorum* is still held in the highest esteem. His *Satyræ Menippææ in sui sæculi homines inepte eruditos* was printed at Leyden in the year 1632, and as much admired for its wit as learning. He likewise published

lished remarks upon Nonius's *Dionysiaca*, and some inauguration and other speeches; not to omit a translation, which he made of Julian's *Cæsar*. He was a man of great parts and learning; and we find Gerard Vossius, Isaac Casaubon, and other great men, speaking of him in the highest terms of applause, and paying the profoundest deference to his judgement. Scaliger says, that he was extremely learned, but of a melancholy humour; no wonder, for it is a humour which arises usually from a sedentary way of life, and which therefore men of hard application and study are very apt to fall into.

CURCELLÆUS (STEPHEN), a very eminent and learned divine, was born at Geneva in the year 1586, and died at Amsterdam in the year 1658. He was a minister in France for many years, and afterward retired to Amsterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity at Amsterdam to those of his own party, and succeeded the famous Simon Episcopius in the professorship. He wrote a great many pieces in the theological way, where he always follows the sentiments of Episcopius, and very often does little more than abridge him: however, he explains his notions in a clear and elegant manner. He had great skill in the Greek, as appears by his having translated Comenius's celebrated book, intitled *Janua linguarum*, into that language. He applied himself particularly to a critical examination of the Greek copies of the New Testament; of which he gave a new edition with many various readings drawn from different manuscripts. He prefixed a large dissertation to this edition, in which he treats of various readings in general; and remarks among other things, that it would be extremely well, if there were no various readings in the books of the New Testament, but that it is undeniable there are numbers, and very ancient ones too; yet none as he confesses, which affect in the least a single article of faith. Christopher Sandius has placed Curcellæus in his *Bibliothèque of antitrinitarians*, as if he had been a follower of Socinus: but this all agree to have been done very injuriously. Mr. Le Clerc has defended him two or three times in his *Bibliothèques* against some little exceptions and cavils, particularly in his *Bibliothèque choisie* against our bishop Stillingfleet; and the reason he gives for doing it is, not only because Curcellæus had truth and equity on his side, but because he was his great uncle, which made him look upon himself

Tom. vi. p. himself as under a private obligation to do it. The life of  
394. Curcellæus, as it was set forth in an oration by A. Polemburg his successor in the chair, is prefixed to the folio edition of his works.

CURTIUS (QUINTUS), a Latin historian, who has written the actions of Alexander the great in ten books: the two first of which are indeed not extant, but yet are so excellently supplied by Freinfhemius, that we hardly know how to deplore the loss of them. Where this author was born, no body pretends to know; and even when he lived, is still a dispute among the learned, and never likely to be settled. Some have fancied from the stile of his history, for it is finely and elegantly written, that he must have lived in or near the Augustan age; but there are no explicit testimonies to confirm this opinion; and a judgement formed upon the single circumstance of stile will always be found very precarious. Others place him in the reign of Vespasian, and others have brought him down so low as to Trajan's: but this is all conjecture and must needs be so, no body having mentioned his history, as far as is yet known, before the fifteenth century. This extraordinary circumstance has made some imagine, that the name of Quintus Curtius was forged by an Italian wit, who composed that history, or romance as it has been called, about three hundred years ago: but it is hard to conceive, that a man who was so good a Latin writer, and who had written a book, that was able to immortalize his name, if he had made himself known, should have been willing to sacrifice his glory to that of an imaginary Quintus Curtius, who could not enjoy it.

Cardinal du Perron was so great an admirer of this historian, that he declared one page of him to be worth thirty of Tacitus. This extravagant admiration however, for such we may justly call it, may be somewhat abated by revising what mr. Le Clerc has written about this author, at the end of his book upon the art of criticism: in which are manifestly shewn several great faults in him, his ignorance of astronomy and geography, his contradictions, his wrong descriptions, his ill taste in the choice of matter, his carelessness in dating the events, &c. though, perhaps, as Bayle rightly observes, the greatest part of those faults might be found in most antient historians, if one would take the pains, or had the opportunity to criticize them severely. Quintus Curtius has nevertheless many qualities as a writer, which will always make him admired and applauded; and a better



a better account of him cannot be given, than in the words of Rapin. " Quintus Curtius, says that critick, is florid and shining : nothing can be more polite : he affects a gaiety in his expressions, which extremely pleases the men of wit. Every thing ought to be grounded upon reason and probability ; therefore this historian is not always in the right. When he endeavours to make his hero admirable, he does not make him take the wisest resolutions, but only the most heroick and perilous. He always finds a charm in danger, and cares not so much for conquests, as the honour of conquering. He has handled a noble theme with too florid and gay an air ; in terms too exquisite and far-fetched, and figures too studied. In some places he sports a little with his subject ; forgetting, that the importance of it required more gravity. His hero has it in his power to surprise Darius in the night, and by that means to conceal his weakness from him ; which would certainly have been politick and wise, since Darius had double the number of men. But this great man, less solicitous for getting a victory than exciting an admiration of his valour, must needs attack the king of Persia in the broad day ; chusing rather to die with honour, than to conquer by surprise. His historian in these cases does him great honour, no doubt : but does not all this honour want a little probability ? does he not make his hero more rash than wise ? and more adventurous than ambitious ? to be sure he thought those sentiments more noble ; but then he has strained them too far, and given us reason to doubt, whether he has left us a romance or an history." This historian however deserves to be commended for his sincerity ; for he speaks the good and the bad of his hero, without the least prepossession of his merit. If any fault is to be found with his history, it is for being too polite : nevertheless he has excelled in a pleasant and natural way of describing the manners of men.

Rapin sur  
l'histoire,  
&c.

There is a singular anecdote, relating to Quintus Curtius, preserved of Alphonso king of Naples, which I will just mention. This prince labouring under an indisposition at Capua, from which none of his physicians could relieve him, every one strove to bring him such things, as they thought would divert him best. Antonius Panormita made choice of books, and amongst the rest of the history of Alexander the great by Quintus Curtius. To this the prince listened very attentively, and was so extremely pleased with it, that he almost entirely recovered the very first day it was read to him.

Upon

Upon which occasion he could not help rallying his physicians, and telling them, that whatever they might think of their Hippocrates and their Avicenna, Quintus Curtius was worth a thousand of them.

C U S A (NICOLAS De), a cardinal, so called from Cusa, the place of his birth. His parents were mean and poor; and it was his own personal merit, which raised him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vast knowledge in law and divinity, and withal a great natural philosopher and geometrician. Pope Nicolas V. made him a cardinal by the title of St. Peter ad vincula in 1448, and two years after bishop of Brixia. In 1451, he was sent legate into Germany to preach the croisade, that is to sound the trumpet to an holy war; but not succeeding in this attempt, he took the opportunity of reforming some monasteries which he visited, and of establishing some new orders relating to ecclesiastical discipline. He returned to Rome under Calixtus III. and afterwards was made governor of Rome by Pius II. during his absence at Mantua; where he was chief concertor and manager of the war against the Turks. He died at Todi, a city of Umbria, in 1464, aged 63 years. His body was interred at Rome; but his heart, it is said, was carried to a church belonging to the hospital of St. Nicolas, which he had founded near Cusa, and where he erected a most noble and ample library of Greek and Latin authors. He left many excellent works behind him, which were collected and printed in three volumes at Basil in 1565. The first volume contains all his metaphysical tracts, in which he is very abstruse and profound: the second, his controversial pieces, and others which relate to the discipline of the church: the third, his mathematical, geographical, and astronomical works. It is said of Cusa, that before he was made a cardinal, he had taken the freedom to reprehend some errors and misdemeanors in the pope: and there are some instances in his works, where he has made no scruple to detect and expose the lying sophistries and false traditions of his church. For instance, in his piece intitled Catholick concord, he has acknowledged the vanity and groundlessness of that famous donation of Constantine the great to Sylvester bishop of Rome; which only shews however, how careless men naturally grow of supporting their pretensions by reason, when they find themselves able to carry them by dissimulation.

of power. We must not forget to take particular notice of one performance of cardinal Cusa's, and that is, his *Cribatio alcorani*. The Turks had taken Constantinople about the year 1454, which seems to have given occasion to his writing this book; by way of antidote, as he proposed it, to that false religion, which was now in so fair a way of spreading itself through the western parts of the world. For it appears by the dedication, that this book was not written till after the loss of that city: it being inscribed to pope Pius II. who did not enter on the papacy, till the Turks had been about three years in possession of it. It is a very learned and excellent performance:

CYPRIANUS (THASCIUS CÆCILIVS), a principal father of the christian church, was born at Carthage in Africa, at the latter end of the second or the beginning of the third century. We know nothing more of his parents, than that they were heathens; and he himself continued such till the last twelve years of his life. He applied himself early to the study of oratory; and some of the ancients, Lactantius in particular, inform us, that he taught rhetoric at Carthage with the highest applause. Tertullian was his master; and Cyprian was so fond of reading him, that, as St. Jerome tells us, there never went a day, but he used to say to his amanuensis, "Da magistrum, give me my master". However Cyprian far excelled Tertullian as a writer. Tertullian's style was exceedingly harsh and crabbed. Cyprian's on the contrary, clear and intelligible. Lactantius, in the place just now referred to, has given him the following character; and to say the truth, we think he deserves it. "He was, says he, easy, copious, sweet, and, which is the greatest quality in a writer, perspicuous; so that one cannot well discern whether he was more happy in explaining, more skilful in adorning, or more powerful in persuading." It is certain in the mean time, that the eloquence of both Tertullian and Cyprian was figurative, high-flown, and declamatory; which makes very trite and common things pass upon us at first for things of unusual importance. But it was the eloquence of the times, and perhaps of the climate: for the Africans seem to have possessed more of this warmth of imagination, and to have dealt more in this false sort of oratory, which is the result of it, than any nation whatsoever.

Cyprian's conversion to the religion of Christ is fixed by Pearson to the year 246; and was at Carthage, where, as St. Jerome observes, he had often employed his rhetoric in

Cave, Dupin,  
Pearson's  
annales Cy-  
prianiaci,  
prefixed to  
Fell's edi-  
tion of Cy-  
prian's  
Works.  
Laet. l. v. c. i.  
In catalog.  
script. eccles.

the defence of paganism. It was brought about by one Cæcilius, a priest of the church of Carthage, whose name Cyprian afterwards took; and between whom there ever after subsisted so close a friendship, that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was also a married man himself; but as soon as he was converted to the faith, he resolved upon a state of continence, which was thought a high degree of piety, as being as yet not become general. This we learn, as we do many other particulars from his deacon Pontius, who has left us memoirs of his life, which are prefixed before his works. Being now a christian, he was to give the usual proof of the sincerity of his conversion; and that was by writing against paganism, and in defence of christianity. With this view he composed his piece *De gratia Dei*, or Concerning the grace, of God; which he addressed to Donatus. It is a work of the same nature with the apologetick of Tertullian, and the Octavius of Minutius Felix; and it is remarkable, that Cyprian has not only insisted upon the same arguments with those writers, but frequently transcribed their words, those of Minutius Felix especially. In the year 247, the year after his conversion, he composed another piece upon the subject, intitled, *De idolorum vanitate*, or, Upon the vanity of idols; in which he has taken the same liberties with Tertullian and Minutius Felix. His Oxford editor bishop Fell, endeavours to excuse him from the charge of plagiarism upon this occasion, because, says he, having the same points to treat, as all the apologists had before, namely the truth and excellency of christianity, and the falshood and vanity of heathenism, he could not well avoid making use of the same topicks.

*Prefat.*

Cyprian's behaviour, both before and after his baptism was so highly pleasing to the bishop of Carthage, that he ordained him priest a few months after. It was rather irregular to ordain a man, thus in his very noviciate; but Cyprian was so extraordinary a person, and thought capable of doing such singular service to the church, that it might seem allowable in his case to dispense a little with the form and discipline of it. For besides his known talents as a secular man, he had acquired a high reputation of sanctity since his conversion; having not only separated himself from his wife, as we have observed before, which in those days was thought an extraordinary act of piety, but also consigned over all his goods to the poor, and given himself up intirely to the things of God. It was on this account, no  
doubt,

doubt, too, that when the bishop of Carthage died the year after, that is, in the year 248, none was judged so proper to succeed him as Cyprian. Cyprian himself, as Pontius tells us, was extremely against it, and kept out of the way, on purpose to avoid the being chose; but the people insisted upon it, and he was forced to comply. The quiet and repose, which the christians had enjoyed for the last forty years, had, it seems, greatly corrupted their manners; and therefore Cyprian's first care, after his advancement to the bishoprick, was to correct disorders and reform abuses. Luxury was prevalent among them; and many of their women were not so strict as they should be; especially in the article of dress. This occasioned him to draw up his piece, *De habitu virginum*, or, Concerning the dress of young women; in which, besides what he says on that particular head, he inculcates many lessons of modesty and sobriety.

In the year 249, the emperor Decius began to issue out very severe edicts against the christians, which particularly affected those upon the coasts of Africa; and in the beginning of 250, the heathens in the circus and amphitheatre at Carthage, loudly insisted upon Cyprian's being thrown to the lions: a common method, as is well known, of destroying the primitive christians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the persecution: which step, how justifiable soever in itself, gave great scandal, and seems to have been considered by the clergy of Rome, in a publick letter written upon the subject of it to the clergy of Carthage, as a desertion of his post and pastoral duty. It is no wonder therefore to find Cyprian himself, as well as his apologist Pontius, <sup>Cyprian. Epist. ii.</sup> the writer of his life, so solicitous to excuse it; which they both endeavour to do by affirming, that "he was commanded to retire by a special revelation from heaven, and that his flight was not the effect of any other fear but that of offending God." It is remarkable, that this father was a <sup>Epist. ix. Vit. per Pont.</sup> great pretender to visions. For instance; in a letter to Cæcilius; he declares, "that he had received a divine admonition, to mix water with wine in the sacrament of the eucharist, in order to render it effectual." In another to the clergy, <sup>Epist. lxiii.</sup> concerning certain priests, who had restored some lapsed christians too hastily to the communion of the church, he threatens them to execute, "what he was ordered to do against them, in a vision, if they did not resist." He makes the <sup>Epist. is.</sup> same threat to one Pupianus, who had spoken ill of him,

Epist. lxix. and withdrawn himself from his communion. In a letter likewise to the clergy and the people, he tells them, "how  
Epist. xxxv. "he had been admonished and directed by God to ordain  
Diff. iv. one Numidicus a priest." The learned Mr. Dodwell has, in his *Dissertationes Cyprianicæ*, made a large collection of these visions of Cyprian, which he treats with great reverence; nay he goes so far as to pronounce all those to be atheists, who shall presume to question the truth of them. Mr. Dodwell was certainly a very learned, but he was too a very credulous man. Many believe the existence of a God, ay, and the truth of the christian religion too, who have no great faith in the visions of Cyprian: who have, we may say, no faith at all in them, but take them to have been, what they certainly were, either the delusions of a disordered imagination, or, as is more probable, fictions of his own, contrived for such purposes, as he thought sufficient to justify the fraud.

As soon as Cyprian had withdrawn himself, he was proscribed by name, and his goods confiscated. He lay concealed, but not inactive; for he continued to write from time to time to the clergy and to the laity such letters, as their unhappy situation and occasions required. He exhorted the clergy to take care of the discipline of the church, of the poor, and especially of those, who suffered for the gospel: and he gave them particular directions upon each of these heads. He exhorted the people to be of good courage, to stand fast in the faith, and to persevere against all the terrors of persecution even unto death; assuring them, that the present "afflictions, which were but for a moment, would  
2 Cor. iv. 17. "work for them a far more exceeding and eternal weight of  
"glory." When the persecution was over, as it was in the year 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much business upon his hands, which was occasioned in his absence, partly by the persecution, and the disorders attending it, and partly by divisions which had arisen among the christians. The first thing that presented itself was the case of the lapsi, or those unhappy members of the church, who had not been able to stand the fiery trial of persecution, but had been drawn by the terrors of it to renounce Christ, and sacrifice to idols: and for the settling of this, he immediately called a council at Carthage. The year after, he called another council to sit upon the baptism of infants; and in 255, a third to debate concerning baptism received from

from hereticks, which was there determined to be void and of no effect. All these points had produced great disputes and disturbances; and as to the last, namely, heretical baptism, it was so far from being fixed at Carthage to the satisfaction of the church, that Stephen the bishop of Rome, and a great part of the christian world, afterwards opposed it with the greatest violence.

These divisions and tumults among the christians raised a second persecution against them, in the year 257, under the emperor Valerian. Stephen, bishop of Rome, was put to death, and Cyprian was summoned to appear before Aspasius, the proconsul of Africa; by whom, after he had confessed himself a christian, and refused to sacrifice to idols, he was condemned to be banished. He was sent, upon the 24th of September, to Curebes, a maritime town of Zeugitania; and here, if you will believe Pontius, he had a vision, admonishing him of his death, which was to happen the year after. When he had continued in this desert, for such it was, eleven months, and without having suffered a forfeiture of his goods, Galerius Maximus, a new proconsul, who had succeeded Aspasius, recalled him from his exile, and ordered him to be publick at Carthage; nevertheless, Galerius being retired to Utica, and Cyprian having intimations that he was to be carried thither, the latter absconded, and, when soldiers were sent to apprehend him, was not to be found. Cyprian excuses this conduct in a letter, by saying, that "it was not the fear of death, which made him conceal himself, but that he thought it became a bishop to die upon the spot, and in sight of that flock, over which he presided." Accordingly, when the proconsul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul asked him, "whether he was Thascius Cyprian?" To which Cyprian answered, "I am, Procons. Have you presided over these sacrilegious persons? Cyprian, yes. P. the most holy emperors have commanded you to sacrifice. C. I will not do it. P. Consider upon it. C. Execute your orders; for I need not consider upon a thing so just." Then the proconsul, after conferring a little with his counsellors, delivered himself in the following terms: "You have lived long in this sacrilegious way; you have en-  
" gaged

Epist. lxxx

“gaged many persons in a detestable conspiracy; you have declared war with the Gods of the Romans, and with their most sacred laws; nor have the most holy and pious emperors, Gallinus and Valerian, been able to recall you to the religion of their ancestors. Wherefore, being convicted of being the grand promoter and leader of the greatest crimes, you shall be made an example to those, whom you have seduced into a confederacy with you, and shall satisfy the law by your death.” When he had said this, he pronounced upon him a sentence, conceived in these terms: “We will, and it is our pleasure, that Thascius Cyprianus be beheaded;” to which the martyr answered, “God be praised.” He was then led away to the place of execution, where he suffered with great firmness and constancy; after he had been bishop of Carthage ten years, and a christian not more than twelve. He died upon the 14th of September in the year 258.

See S. Cyprian's *Paffio* ex Vet. Cod. M S. at the end of Pontius's life of him in Fell's edition of his works.

The works of this father and confessor have been very often printed. The first edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was considerably improved by Fell, bishop of Oxford; at which place it was handsomely printed in 1682, with the *Annales Cyprianici* of Pearson, bishop of Chester, prefixed. Fell's edition was reprinted at Amsterdam in 1700; after which a Benedictine monk published another edition of this father at Paris in the year 1727. The works of Cyprian, have been translated into English by dr. Marshall; for this reason chiefly, that, of all the fathers none are capable of being made such good use of, in supporting the doctrines and discipline of our church, as he.

**CYRANO (BERGERAC)** a French author of a very particular character, was born in Gascony about the year 1620. His father, who was a gentleman, placed him at first under a priest in the neighbourhood, who took boarders to instruct them; but Cyrano, who from his very infancy had an aversion to those servile wits, that apply themselves to trifles as to the most essential points, made but little progress under such a master. His father therefore removed him, and sent him to Paris, where he left him to his own conduct without considering his tender age. This liberty of doing what he liked best put Cyrano upon a very dangerous design, while a friend of his dissuaded him



him from it, advising him to turn cadet in the regiment of guards, where all the young French gentlemen serve their apprenticeship in the art military. He was but nineteen years of age, when he entered this company; and here his natural courage, and readiness to serve his friends, soon made him known by the frequent duels he was engaged in, in the quality of a second. The courage he shewed upon these occasions, and some other desperate actions in which he distinguished himself, got him the name of the Intrepid, which he retained to the end of his life. He was shot through the body at the siege of Mouzon, and run through the neck at the siege of Arras, in the year 1640. The hardships he suffered at these two sieges, the little hopes he had of preferment, and in short, the great love he had for letters, made him renounce the trade of war, and apply himself altogether to the exercise of wit. He had indeed never neglected literature, but had often withdrawn himself, amidst the dissipations of a soldier's life, to read and to write. He composed many works, in which he shewed great fire and a most lively imagination. The marshal of Gassion, who loved men of wit and courage, because he had both the one and the other himself, would have Cyrano with him; but he, being an idolater of liberty, looked upon this advantage as a constraint, that would never agree with him, and therefore refused it. Nevertheless at length, to comply with his friends, who pressed him to procure a patron at court, he overcame this great passion for liberty, and placed himself with the duke of Arpajon in the year 1653. To this duke he dedicated his works the same year, for he had published none before; and they consisted of some letters written in his youth, with a tragedy, intitled, The death of Agrippina widow of Germanicus. He afterwards printed a comedy, called The pedant, or mere scholar ridiculed: but his other works were not printed till after his death. His comick history of the states and empires of the moon was printed in the year 1656. His comick history of the states and empires in the sun, several letters and dialogues, and a fragment of physicks, were all collected and published afterwards in a volume. His comick histories and fragments shew, that he was well acquainted with Des Cartes's philosophy. He died in 1655, aged only 35 years: and his death was occasioned by a blow upon his head, which he unluckily received from the fall of a piece of wood five or six months before.

The

The earl of Orrery, in his Remarks on the life and writings of dr. Swift, has taken occasion to speak of this author in the following manner. "Cyrano de Bergerac is a French author of a singular character, who had a very peculiar turn of wit and humour, in many respects resembling that of Swift. He wanted the advantages of learning and a regular education: his imagination was less guarded and correct, but more agreeably extravagant. He has introduced into his philosophical romance the system of Des Cartes, which was then much admired, intermixed with several fine strokes of just satire on the wild and immechanical enquiries of the philosophers and astronomers of that age: and in many parts he has evidently directed the plan, which the dean of St. Patrick's has pursued."

p. 128. edit.  
4th 8vo.

Hieron.  
Chron. ap.  
349.  
Hist. Eccles.  
l. ii. c. xxvi.

CYRILL, of Jerusalem, was ordained a priest of that church by Maximus bishop of Jerusalem; and after his death, which happened about the year 350, became his successor in that see, through the interest of Acacius bishop of Cæsarea, and the bishops of his party. This made the orthodoxy of Cyrill highly suspected, because Acacius was an Arian; and St. Jerom abuses Cyrill, as if he was one too: But though Theodoret assures us, that he was a sound believer and most strenuous defender of the very doctrine of the apostles. Be that as it will, his connexions with Acacius were presently broken by a violent contest, which arose between them about the prerogatives of their respective sees. The council of Nice had decreed to the bishop of Jerusalem the honour of precedency amongst the bishops of his province, without concerning itself at all with the right of the church of Cæsarea, which was metropolitan to that of Jerusalem. This made Maximus, and after him Cyrill, who were bishops of Jerusalem, to insist upon certain rights about consecrating bishops, and assembling councils, which Acacius considered as an encroachment upon the jurisdictions of his province. Hence a quarrel ensued, and Acacius calling a synod, contrived to have Cyrill deposed, under the pretence of a very great sin he had committed in the time of a late famine; and that was, exposing to sale the treasures of the church, and applying the money to the support of the poor. This however might possibly have been passed over, as an offence of at least a pardonable nature, but for one circumstance that unluckily

unluckily attended it; which was, that amongst these treasures that were sold, there was a rich embroidered robe, which had been presented to the church by Constantine the great; and this same robe was afterwards seen to have been worn by a common actress upon the stage. This as soon as it was known, made the ears of all good people to tingle, and was indeed a most horrible profanation of that sacred vestment.

Cyrril in the mean time, encouraged by the emperor Constantius himself, appealed from the sentence of deposition, which Acacius and his council had passed upon him, to the higher tribunal of a more numerous council: nevertheless he was obliged to retire to Tarsus, where he was kindly received by Sylvanus the bishop of that place, and suffered to celebrate the holy mysteries, and to preach in his diocese. In 359, he appeared at the council of Selucia, where he was treated as a lawful bishop, and had the rank of precedency given him by several bishops, though Acacius did all he could to hinder it: which provoked Acacius to depose him a second time. Under Julian he was restored to his see of Jerusalem, and is said to have ridiculed very highly the attempts that were made in that reign to rebuild the temple. Lastly under Theodosius, we find him firmly established in his old honours and dignities, in which he continued unmolested to the time of his death, which happened in the year 386.

The remains of this father are not voluminous; but consisteth only of three and twenty catecheses, and a single letter. The letter is indeed a remarkable one, as well for its being written to Constantius, as for the subject it is written upon: for it gives an account of that wonderful sign of the cross, which appeared in the heavens at Jerusalem, in the reign of this emperor. "This  
" blessed cross, says Cyrril, shone forth at Jerusalem, in  
" the days of Pentecost. It was the greatest and most  
" glorious of all crosses; consisting wholly of light, and  
" reaching from the most holy mount Golgotha even to  
" the holy mount of Olives. It was not seen only by  
" here and there a man, but manifestly shewn to the  
" whole city at once: and lest you should guess it to  
" be nothing more than a delusion of the imagination,  
" it was held out to us for many hours together, exceeding  
" all the while the sun in the force of its lustre.

VOL. III.

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" The

“ The christians were so frightened with this amazing  
 “ prodigy, that they all with one accord ran to the  
 “ church: and the heathens began now with one heart  
 “ and voice to confess Jesus to be the Christ, the only  
 “ son of God: convinced from hence, that faith cometh  
 “ not with the enticing words of man’s wisdom, but in  
 “ demonstration of the spirit, and of power; not as it is  
 “ preached by men only, but as manifested by signs and  
 “ wonders from heaven by God himself.”

Cyrril. epist.  
 ad Constantium.

CYRILL, of Alexandria, succeeded his uncle Theophilus in the bishoprick of that place, in the year 412. The bishops of Alexandria had long acquired great authority and power in that city, and usually exercised their jurisdiction very rigorously. Cyrill was not of a temper to suffer any power to be diminished or to relax in his hands; but on the contrary, as we shall see, took every opportunity to confirm and increase it. He was no sooner advanced to this see, than he drove the Novatians out of the city; and, as Dupin says, stript Theopemptus their bishop of every thing he had. In 415 the Jews committed some insult or other upon the christians of Alexandria, which so inflamed the holy zeal of Cyrill, that he put himself at the head of his people, demolished the synagogues of the Jews, drove them all out of the city, and suffered the christians to pillage their effects. This adventure of Cyrill’s however highly displeased Orestes, the governor of the town; who began to be sensible, that the bishop’s authority was grown very potent, and if not timely suppressed, might possibly be found too strong for that of the magistrate. Upon which a kind of war broke out between Orestes and the bishop, and each had his party. The inhabitants were then inclined to be seditious; many tumults were raised, and some battles fought in the very streets of Alexandria. One day, when Orestes was abroad in an open chariot, he found himself instantly surrounded with about five hundred monks, who had left their monasteries to revenge the quarrel of their bishop. They pursued him fiercely, wounded him with stones, and had certainly killed him, if the people had not restrained their fury till his guards got up to his relief. Ammonius one of these monks, was afterwards seized by the order of Orestes, and being put upon the rack, died under the operation: Cyrill however, to make him amends, had him immediately canonized, and took

Biblioth.  
 Eccles. tom.  
 iv.

took every publick opportunity of commending his zeal and constancy. About the same time there was at Alexandria a heathen philosophs, named Hypathia, whose fame and character was every where so celebrated, that people came from all parts to see and to consult her. Orestes saw her often, which made the christians imagine, that it was she, who inspired the governor with such an aversion to their bishop. This suspicion wrought so strongly upon some of their zealots, that on a certain day, they seized upon Hypathia, as she was returning home, dragged her violently through the streets, and caused the mob to tear her limb from limb. Damascius, who wrote the life of Isidore the philosopher, charges Cyrill himself with being the contriver of this horrid murder: but Cave says, that Damascius was a heathen, and deserves no credit in this case; for that the well-known probity of Cyrill would not suffer him to have been guilty of any thing so atrocious.

Hist. Literar. vol. i.  
p. 391.  
edit. 1720.

But what affords the most memorable instance of Cyrill's zeal and ardor for pure christianity, is his quarrel with Nestorius bishop of Constantinople. Nestorius had urged in some of his homilies, that the virgin Mary ought not to be called the mother of God; and these homilies, coming to Egypt, raised no small disturbance among the monks there. Cyrill wrote a pastoral letter to the monks, in which he maintained, that the virgin Mary was indeed the mother of God, and therefore ought to be called so. As soon as Nestorius heard of this letter, he openly declared Cyrill his enemy, and refused to have any farther commerce with him. Cyrill upon this wrote Nestorius a very civil letter, without approving his doctrine; which Nestorius answered as civilly, without retracting it. The affair was laid at length before Celestine bishop of Rome; after which Cyrill, supported by Celestine's authority, began to issue forth anathemas against Nestorius and his doctrine. In short, the quarrel rose to such a pitch, that it was necessary to convene a general council at Ephesus, in order to put an end to it: where some bishops of the east, who were assembled on the part of Nestorius, gave Cyrill so warm an opposition that they got him deprived of his bishoprick, and thrown into prison. But he was soon set at liberty and restored, and gained a compleat victory over Nestorius, who was deposed from his see of Constantinople in 431. Cyrill returned to Alexandria, where he died in 444. This bishop

bishop had certainly fought many fights, but whether or no they were good ones, may very well be disputed. He seems to have thought, like his name-fake in the last article, that faith was not to be propagated by the enticing words of man's wisdom, but by power; though his power was very different from that there alluded to. His works are voluminous, and have been often printed.

THE END OF THE THIRD VOLUME.



